THE ADMIRABLE HISTORIE OF THE POSSESSION AND CONVERSION of a Penitent woman.

SEDVCED BY A MAGICIAN THAT MADE her to become a Witch, and the Princes of Sorcerers in the *Country of* Prouince *who was brought to S.* Baume *to be ex*orcised, in the yeere *1610.* in the moneth of Nouember, by the authority of the Reuerend father, and Frier, *Sebastian Michaëlis*, Priour of the Couent Royall of S *Magdalene* at Saint *Maximin*, and also of the said place of Saint *Baume*.

WHO APPOINTED THE REVEREND FATHER, Frier *Francis Domptius*, Doctor of Diuinity, in the Vniuersity of Louaine, by birth a Fleming, and residing in the said Couent of Saint Maximin, *vnder the regular discipline and reformation of the order* of preaching Friers, for the Exorcismes and recollection of the Acts. All faithfully set downe, and fully verified.

WHEREVNTO IS ANNEXED A PNEVMOLOGY, OR DIScourse of Spirits made by the said Father *Michaëlis*, and by him reuiewed, corrected, and enlarged: Together with an explanatory Apology of the many *difficulties touching this History and the Annotations.*

Erubescant impij, & deducantur in infernum, muta fiant labia dolosa. Psalm. 30.

Translated into English by W. B.

AT LONDON,
Imprinted for *William Aspley.* 1613.

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To the Reader.

IN this booke, gentle Reader, thou maist see to what poore estate, and little lesse then extremitie, the doctrine of Poperie in this present age is come. When like a rotten house it is growne so ruinous, not only in our estimation, but in the iudgement of the chiefe Professors and maintainers of the same, that they are driuen to support the whole building and frame thereof, with the testimonie of Sathan the father of lies. Which auncient and subtile enemie of our soule, when he could no longer preuaile to keepe the world in blindnesse and ignorance, but that the bright beames of the Gospell, by the mercy of God extended to this age, did breake forth, he formerly bestirred himselfe, and for the obscuring of the appearing light, raised vp *Ignatius Loyola* with his Iesuiticall brood, like a *Simon Magus*, or some *Elymas* the Sorcerer, to withstand the truth. And hence it is, that since the Councell of Trent, the Iesuites haue laboured with their distinctions and equiuocations, to set againe on foote the grossenesse

of Poperie, and to offer to maintaine that before the world, whereof the Papists which wrote soone after *Luthers* time, began to be ashamed.

But when the mists which they cast before the eyes of men, began to be dispersed, not onely by the writings of diuers in the reformed Churches, but euen by the bookes of some other, in many things addicted vnto the Church of *Rome*, especially in *France:* and so by a consequent the power of their supreme Father the Pope was in danger to decay, then started vp another sect of men, as *Carerius* the Canonist, *Franciscus* and *Thomas Bozius*, with other such like, who with purpose to ouer-awe the world, by their bookes did inuest the Bishop of Rome, with a direct power ouer Kings and Princes, in temporall affaires. And so by entituling of him vnto that authority, they make Emperours and Kings in effect no better then his vassals, that at his pleasure he may set them vp and pull them down, crown them and vncrowne them, and giue leaue vnto their subiects, one while to obey them, and another while to renounce their fidelity and alleagiance towards them.

It is true that forraine States, such as haue not yet shaken off the yoake of the Papacy in other things, grew very sensible hereof, as by some Edicts and Censures passed vpon bookes of that quality, doth euidently appeare to euery man of vnderstanding. But it is the pen of our most gracious Soueraigne, that with his learned writings hath broke the backe of this opinion, and

hath set the world to see, that it is a proud aspiring in that man of sinne, to take on him that authority; and an insolent claime that hee maketh, to bee directly or indirectly the temporall Lord of all the world. And what effect this declaration hath taken in the hearts of sober men, may easily hereby appeare, that so many of the Popes flatterers, finding all not well on their side, haue troubled and puzled themselues, to make vp that breach if it might bee, and against a little booke of so mightie a King, haue published out of diuers Countries, so many whole volumes. Whereby they doe as much as ingenuously confesse, that they know not how to answere that little Treatise, but because they distrust themselues, the one thinketh to amend the other, and the latter to adde vnto the former, that if they be not able by waight of Diuinitie and reason to ouer-beare the Author, which it were fondnesse to imagine, yet by multitude and numbers yeelding forth a clamour, they may make the ignorant beleeue, that they had somewhat to say against him.

This truth then, will they nill they, preuailing amongst themselues, they are at last enforced for the vpholding of their decaying kingdome, to rake into the bottome of hell it selfe, and to produce the diuels on the stage, yea euen wrangling and wrestling one against another, to auerre and maintaine the doctrine of Popery to be the faith of God. Which is most liuely declared in this insuing treatise, where the Inuocation of

Saints, the superstitious vse of Images, the propitiatory sacrifice of the Masse, the adoration of the Host, transubstantiation in the Eucharist with Christs very flesh and bones, the immaculate conception of the Virgin *Mary* without sin, and a great deale more of such trumpery, are with earnest asseueration of the Deuill himselfe, defended and maintained. And as the Huguenots who will not beleeue these things are trownced for Heretikes, and so declared by the vncleane spirit; so the religious Orders (as they terme them) of the Monkes and Friers in the Romane Church, are highly extolled, and especially that of Saint *Dominicke*, because forsooth the Exorcist was a Dominican Friar, who had beene much to blame, if he would not haue spoke the best of his Founder Saint *Dominicke*. For which peraduenture before it belong, hee may receiue some lashes from the Franciscans or other Sects, who thinke their penny as good siluer, as the Dominicans thinke theirs to be, and will not haue their Founders in the opinion of the vulgar (for the wiser sort laugh at both) to be ouerstripped by the other.

But to how low an ebbe is Popery now growne, when the professors of it are put to such base shifts, that they haue not so much as the garlicke and oynions of Ægypt to set before their people, but must present vnto them such huskes and shels for bread, and such garbage for meate, as that men of common sense must needs bee ashamed both of it and them? And what do they

thinke

thinke of all the reſt of the world, when they propoſe ſuch traſh vnto them, as if they eſteemed them but as mad-men and fooles, fit to ſwallow ſuch their gudgeons? Which I may the more iuſtly complaine vpon, when ſuch a booke as this is, muſt be printed & reprinted in the chiefe City of a glorious kingdome, and haue the approbation of ſome Doctors, as if it were not enough for the ignorant and ſimple to bee beguiled by theſe deluſions, but men of better place, who ought to haue more wit, muſt profeſſe thẽſelues couſoned and circumuented by theſe impoſtures.

To teſtifie therefore how much wee in this kingdome, are bound to almighty God, for opening our eies in this light of the Goſpell, that wee may both diſcerne and deride theſe fopperies, it hath beene thought fit, that this Treatiſe ſhould be turned into the Engliſh tongue, that our people may ſee with what draffe their neighbours are fedde, and ſo be more thankefull vnto their Sauiour, for yeelding them the Manna of his holy word, and conſequently ſtudy to bring forth fruit worthy of the ſame. And by the way they may learne that the Popiſh Prieſts, in all Countries where men will beleeue them, are vniforme & like vnto themſelues, ſince that which was done couertly in England, in the daies of Queene *Elizabeth*, by the Deuils of *Denham* in *Sara Williams* and her fellowes, is now publikely taken vp elſewhere by men of no ſmall ranke. That what was hiſſed out heere with ſuch horrible

rible ſhame and confuſion vpon their faces, who were the practiſers therein, that ſince that time no Papiſt hath been ſo impudent as to put penne to paper, for the excuſing or anſwering thereof; ſhould now bee fallen vpon in the kingdome next adioyning, and bee receiued in the City, and runne currant in the country, as if it were ſome oracle from heauen, when it is but the iugling and crafty conueyance of a few maſſe-mongring Prieſts, and ſome of their women-diſciples, who with a great deale of paines are wonne to their inſtructors lure, and taught what they ſhould ſay, and how they ſhould beare themſelues, for the effecting of the purpoſes of their deceiuing Schoolemaſters.

God open the eyes of thoſe that bee yet blinded, call home thoſe that go aſtray, raiſe vp them that be fallen, and ſtrengthen ſuch as ſtand, that the power of Antichriſt may be abated, and his owne kingdome enlarged, through Ieſus Chriſt our Lord.

TO THE QVEENE REGENT.

MADAME,

The Hiſtory comprized within this Booke, doth for ſundry reaſons appertaine vnto you. Firſt, becauſe thoſe things which in themſelues are great, rare, or admirable, doe properly belong to great perſonages, and your Maieſty is the greateſt Queene and Princeſſe of our age. Secondly, for that your name ſeated in the higheſt place of the entry of this Hiſtory, may occaſion Princes, Lords, and Gentlemen, to take the paines to reade ouer the ſame, which will aduantage and profit them as much, as any booke that hath been publiſhed theſe many yeeres. The third reaſon (which is grounded vpon the two former) is, that our little King your ſonne will proue another Iosias, who was crowned and made King of Iſrael at eight yeeres of age, yet neuertheleſſe became the moſt pious King that euer was in Iſrael: who did parallel Dauid himſelfe in ſanctity, cruſhed all manner of Idolatry that for ſo long ſpace was hatched amongſt the people, broake downe their Idols, and put to death all Magicians and worſhippers of Baal. Neither doe I ſlenderly coniecture this, becauſe that ſince his raigne euen at the very firſt entrance vnto his Crowne, there hath been

made an admirable discouery of Magicians and of the kingdome of Satan, by the extraordinary prouidence of God. Henry *the Great his deceased father and our so much-desired King, gaue the first light and life thereof vnto him, who would rather die then giue credence vnto Magicians: cleane opposite to* Saul, *who did affect rather to make his addresse to such men, then to hazard himselfe any way to danger. To which may bee added that our present King gaue the first grace and pardon vnto her, who by seducements became the Princesse of Magicians: God hauing through his mercy touched her heart, and conuerted her vnto him, as he will doe all those, that of their owne accord doe make acknowledgement of their impieties: which is the most proper remedy to bring the said kingdome of Satan to vtter confusion, and to attract and winne in his adherents and complices to the true knowledge of God; Neither can hee better assure his state and kingdome then by this meanes. King* Saul *was dis-inuested thereof, because he went to a Witch. And God was stirred vp to wrath against King* Manasses, *in that hee countenanced Magicians and Sorcerers. Vpon the like occasion was the great City of Babylon ruined, as it is written by the Prophets,* Esaias *and* Ezechiel. *Contrariwise the good* Iosias, *although God was much prouoked, and as it were challenged by their former offences, yet raigned religiously and peaceably one and thirty yeeres in Ierusalem. The fourth and last reason is, because that in this History, our late King* Henry *the great is mentioned not without grert Attributes of honour and praise; God hauing accepted of his piety and good desires as a sacrifice,*

1. King. 23.
4. King. 21. & 23.

Esa. 47.
Ezek. 28.

The Acts of the 23. of December. pag. 219.

*fice, and his death as a kind of Martyrdome. To conclude, I am not ignorant, that some will heere alleage, that it is not expedient to beleeue all that is written in this History, and that it was not so fitly managed, to put this booke in print, by reason of the inconueniences which may arise thereupon. But to these two points I will answere in the following Epistle, which I make to the Reader; fearing (*Madame*) least I proue burthensome to your Maiesty, who am, and alwaies will remaine*

Your most humble and obedient
subiect and seruant,
F. Sebastian Michaelis,
Prior of your Couent Royall of
S. Magdalene at S. Maximin.

From Paris the 2. of October. 1612.

TO THE READER.

FRiendly Reader, When first I made mention to put this History in Print, I found two sorts of men, that were of a contrary opinion. The first had the faire cloak and couerture of Scripture, saying that wee must not beleeue nor giue credence to the Diuell, vpon which (say they) all this History is founded. The second as more eagle-sighted then the former, alleage, that it is vnfitting to put it forth, to auoid thereby the scandall of many (especially of those that are strayed from the Catholicke faith) which they will take at the publishing of this booke, when they shall vnderstand that these things were done by a Priest. To these two points I answere, that as touching the former, Iesus Christ himselfe doth giue vs the resolution thereof, when speaking of the Diuell he saith, that of a certainty there was no truth in him from the beginning of his fall; but hee giueth a restriction and limitation to his

John 8.

Axiome, adding immediately these words, *Cum ex proprijs loquitur, mendax est*, that is to say, when he speaketh from himselfe, and of his owne accord, it is most certaine, he is alwaies a liar, euer endeauouring to worke mans preiudice and destruction; but the case is altered, when being inforced and adiured in the efficacy of the name of God, hee speaketh and answereth to exorcismes. This wee see verified in the Gospell, when Iesus Christ would vse his authority ouer the Diuels; as when they cried with a loud voice worshipping him, What haue wee to doe with thee Iesus the Sonne of the high God.

Marc. 5.

Nemo poterat eum domare, catenas disrumpe-

God? I charge thee by the same God (said one of them) that thou doe not torment me; and earnestly besought him not to cast him out of that region, nor into the bottomlesse pit of hell, but to suffer them all to enter into the heard of swine. And Iesus Christ demanding the Diuell that spake and was the chiefe of them what his name was; he answered, my name is *Legion*, for wee are many. In which we may obserue two remarkeable points; first that Christ Iesus being adiured by the name of God, although it was done by a Diuell, yet from the respect and reuerence which hee did beare to God his father, condescended vnto the request of this Diuell and all his companions: as in the like occasion, being semblably charged by *Caiphas* to declare whether hee were the Sonne of God or no, hee then answered more cleerely and amply then at any time before, although hee well knew, that *Caiphas* was vncapable of that mysterie, and would not make his aduantage of the same? What ought we then to cõceiue of Diuels, being adiured in the power of the name of God? shall they not deliuer the truth, when by the vertue of the same name, they are compelled to relinquish and abandon the bodies of those, whom formerly they did possesse? The second point to be noted is, that vpon the interrogatories of Iesus Christ, they haue spoken and answered truely, and consequently they doe somtimes tell truth, not of their owne accord or motion, but vpon constraint and that of him who is powerfull to constraine them, to wit, Christ Iesus, and his Lieue-tenants that are endowed with this power: to whom hee saith; I haue giuen you power to tread on Serpents and Scorpions, and ouer all the power of the enemy: And in another place he saith to the successors of the Apostles, that they shall cast out Diuels in his name. If then the answeres of Diuels are inserted in the Gospell, why may not the like answeres be now written and published to the world? The old Testament doth not stick to say, that the euill

bat, & compedes diminuebat & videns Iesum à longè cucurrit & procidens Matth. 8. Adorauit eum & clamans voce magna dixit. Quid mihi & tibi Iesu fili Dei altissimi?

Vid. Acta. 16. Decemb. pag. Marc. 5. Luc. 8. Matth. 8.

Dedi vobis potestatem calcandi supra serpentes, &c. Luc. 10 Et in nomine meo dæmonia eiicient. Marc. 16.

 spirit

1.Sam.19. Spirit of God hauing possessed *Saul*, besides tormenting him, did prophesie also, that is to say, hee spake after the manner of Prophets, of things absent and hidden from the vnderstanding of men. Saint *Chrysostome* in the 13. Homily vpon Saint *Matthew*, giueth vs his resolution of this pointe, inueighing against Atheists who deny the paines of hell. They are taught by the Deuils (saith he) who being full of pride will not confesse that they indure any torments, and being replenished with malice, would disswade vs from beleeuing it: yet are they oftentimes compelled (besides the confessions made by them in the Gospell) to say and confesse publickly the great torments which they suffer; and are constrained thereunto by the omnipotency of God, and the excessiuenesse of the torments wherewith they are punished: as a malefactor that is questioned extraordinarily, doth by the force of the tortures that are presented vnto him, confesse the truth. If then the Atheists will not beleeue the Scriptures, God maketh the Deuils themselues to confesse it, and those (saith hee) that will not then beleeue are worse then Deuils.

For answere vnto the second, wee will make remonstrance vnto them, that by their reckoning the Scripture should not haue laid before vs the History of the yong Preists that were the sonnes of *Hely*: who did snatch the flesh from the pots that belonged to the sacrifice, and did deflower the deuout women, that came into the Temple to watch there at night. Neither should the narration of the sinnes of *Dauid* who was a Prophet and father of the future Messias be set downe; much lesse should the Euangelists mention the treason of *Iudas*: which are so farre from ministring occasion of scandall vnto the people, that on the contrary, many wholesome doctrines tending much to edification may be drawne from thence. This is declared by Saint *Paul*, when hauing spoken of *Hymeneus* and *Philetus* that did scandalize the Church, hee addeth, *The foundation of God*

1.Reg.2.

2.ad Timoth. 2.

God remaineth sure, and hath his seale on those that are his. Notwithstanding (saith he) is it not true, that in the house of a great Lord, there bee vessels of gold and vessels of siluer, vessels of wood and vessels of earth, destinated vnto diuers vses? If therefore any man purge himselfe frō the ordures which are in the contemptible vessels, the same shall be a vessel of honour in the house of God. True it is that the vessels of greatest contempt and dishonour, are the wicked Preists: as for example *Iudas* in the Colledge of Christ Iesus, and *Diacrus Nicolaus* in the society of the Apostles; and the reasons thereof are apparent. First because of their great ingratitude, which maketh the grace of God to depart farre from them, and consequently they are the more blinded by the working of the Deuill, *Ingrati, scelesti*; saith S. *Paul.* Another reason is, because they are more ignominious to Christ Iesus, as appeareth by Magicians. The third reason is, for that the corruption of those things that are excellent, is worse then the corruption of things lesse excellent, as the putrification of the blood is more pernicious then of any of the other humours. And this would *Ieremy* haue said in the vision of the two baskets of figges; the one being full of figges not onely good, but excellently good, and the other full of figges not onely naught, but extreamely naught, *in porta templi.* And this is amply declared by Saint *Augustine,* in an Epistle which he wrote vpon a suggestion against a Preist of his, who was accused of some foule crime. In the house of *Adam* (saith hee) there was *Abel* and *Cain,* in the Arke of *Noah* liuing creatures both cleane and vncleane, and in his house one *Cham* with *Sem* and *Iaphet.* In the house of *Abraham, Ismael* with *Isaac:* in the house of *Isaac, Esau* with *Iacob*; in the house of *Iacob,* incestuous *Rubin* with chaste *Ioseph*: in the house of *Dauid, Absolon* with *Salomon:* And how be it God himselfe had twice talked with *Salomon,* and had bestowed on him so many indowments of his grace in the

Rom 1.

Epist. 117.

A thorne in a garden cannot blemish the roses or the garden; but that a man may still say, Behold a faire garden.

the house of his father ; yea although himselfe was a Prophet and the author of some of the sacred and Canonicall writtes, yet did not the Deuill cease to gaine vpon him, and to cause him to present vnto him the sacrifices that were appointed for God. Finally Saint *Augustine* bringeth in the example of *Iudas*, and concludes, I haue by long experiences learned, that as there are not on the earth better Christians then good Preists, so on the contrary I neuer knew a Christian so euill as a wicked Preist. To the same purpose speaketh Saint *Ierome*, no man did euer disesteeme the Colledge of the Apostles, because *Iudas* plaid the villaine among them : no man euer misconceiued of the Quires of Angels, by reason of *Lucifer* and his confederates : but rather by their vnhappy end we should learne to do well, and be strengthned the more in the Christian faith, when it commeth into our consideration, that the Deuill paineth not himselfe to draw a Minister to make his supper in a Synagogue, nor a Rabbin of the Iewes, nor a Musulman of the Turkes ; for from hence can redound no ignominy vnto Christ Iesus, neither can he by this gaine in any thing in his pretensions, as he would by the assistance of a wicked Preist that doth consecrate the body of Christ Iesus. Neither doth God suffer such execrable villanies to passe without great and maruellous wonders (as shall be seene in this History) but discouereth all by the extraordinary meanes, of his vnbounded power, and doth inforce the Deuils themselues to make discouery and proclaime the same, to their vtter ruine and confusion. And from hence he ministreth matter and occasion vnto Hereticks to make acknowledgement of their Heresies: vnto Magicians to abiure and abandon their abominations ; vnto Catholicks to implant and establish themselues with better assurance in their faith. I haue made some Annotations in the margent vpon the pointes of greatest difficulty, because I would giue contentment vnto euery one. I must intreate the courteous reader of this

Hiero. contra vigil.

this Hiſtory to excuſe mee, if in the ſecond part heereof I haue bin conſtrained to make mention oftentimes of my ſelfe, and thoſe that were with me; there was a neceſſity for the doing of it, for the more ample verification of the Hiſtory. Moreouer the courteous reader ſhall do wel to take heed, that in this Hiſtory he do not therefore giue credit to the Deuill, in that hee ſpeaketh naught that is contrary to the Goſpell and doctrine of the Church; but to giue credit to him then, when hee would ſet on foote ſome new and contrary doctrine. Beſides he may obſerue, that this tendeth not any way to the ouerthrow of the company of the Virgines of Saint Vrſula, for there is many times mention and repetition made in this Hiſtory, that God hath made ſpecial election of them to confound and cruſh in peeces all magicke, and the abhorred villanies thereof, and that for compenſation of the ſame, they ſhall be extolled before God and before men. Furthermore the freindly reader will hold me excuſed for the rude and vnpolliſhed phraſe of this booke, I hauing a regard in a buſineſſe of this nature to write rather truely then elegantly: hee may remember that the French Dialects are different, as it was in Greece when it moſt flouriſhed; and that *Ariſtotle* with his harſh kind of writing was no leſſe profitable, then *Demoſthenes* with his Atticke phraſe was pleaſing: and the ſtile of the Goſpell and of Saint *Paul* is more powerfull with vs, then all the oratory of the world. Beſides thoſe that are poſſeſſed ordinarily ſpake their mother tongue, ſo that it was expedient for the more faithfull relation of the whole, to follow their vaine of ſpeaking word for word. Hence it commeth, that the phraſes of the natiue French tongue could not be alwayes obſerued. The ſcope of this Hiſtory is, the feare of God and his iudgements, the deteſtation of vice whereby the Maieſty of God is prouoked, and the auoiding of the paines of hell; more particularly, to cauſe in vs a loathing of that abominable ſinne of Idolatry

latry, which is perpetually committed in practising of Magick, and in the Schoole of Satan. In the recollection of all, there hath beene vsed great faithfulnesse, without any additions whatsoeuer; and the diligence that hath beene employed heerein may bee seene in the page of the actes of the eighth of Ianuary, and in the following page.

I haue suppressed this History for the space of a yeere and more, and made no account to haue had it published; but the zeale of the Catholicke faith hath induced me thereunto, after I had once seene a letter missiue of Monsieur *du Vic*, wherein he aduertised, that the aduersaries of our faith did triumph in Rochel, when the depositions of the Magician, now in question, were put forth in print, where it is said, that the said Magician did celebrate Masse in the Synagogue. And thereupon they make an inference, that the Masse is a diabolicall thing, but doe not withall consider, that the Diuels aime is to vsurpe vpon the glory of God, and to inuade (as much as in him lyeth) the honour of his diuinity, that in conclusion hee may cause himselfe to bee adored as a God. For hee shamed not to demand it of Christ Iesus himselfe, saying vnto him, I will giue vnto thee all the kingdomes of the earth, if thou wilt worship me, that is to say, if thou wilt acknowledge mee to be the onely God and Creator of all things, as Saint *Chrysostome* doth interpret it: as also hee dared to abuse the sacred Scripture it selfe in the presence of Christ Iesus. To which purpose speaketh Saint *Augustine*: shewing that sacrifice appertaineth to God alone; as in the old Testament (saith he) the sacrifice of the law, in the new Testament the sacrifice of the true flesh of Christ on the Crosse: and after his ascension, the sacrifice made in the Sacrament, which is in commemoration of his death and passion; hee goeth on and saith. These are things which those proud spirits the Diuell and his Angels do openly chalenge and demand. And in the 4. booke of the

Matth. 4.

August. lib. 20. contra Faustum Manich. c. 21.

the Trinity, chapter 13. about the end of the chapter hee saith, *Non intelligunt ne ipsos quidem superbissimos spiritus honoribus sacrificiorum gaudere potuisse, nisi vni vero Deo, pro quo coli volunt, verum sacrificium debe-retur*. That is, Idolaters doe not vnderstand that these haughty spirits could not be so pleased with the honour of sacrifices, were it not that true sacrifice were due to the only true God, in whose steed they would be serued and honoured. Another inducement wherewith I was much mooued, was a booke in Latine lately printed in Paris, intituled *Mimyca dæmonum*, compiled by *Henry de Montaigne* a gentleman of Languedoc, L. of S. *Iohn de la Coste*, where in his precursory epistle he giueth to vnder-stand, that the occasion that gaue life and birth vnto this book (which doth intend to shew that in al ages the Diuel hath bin Gods ape, and vsurpes vpon his glory) is to beat flat that shallow, yet dangerous conclusion which the Ministers of Languedoc held touching the deposi-tions of the said *Gaufridy*; adding these words, *Nouato-res in re tam leui insistunt, & libellum confessionis prædicti Gaufridy à suis curant emi, & venundari, vt rudi plebe-culæ, quam decipiunt, quasi horrorem sacerdotum incuti-ant*. But the truth of this History will cleerely demon-strate, that God was grieuously offended with such im-piety, and that for to bring confusion on the same, hee vsed a maruellous and vnusual meanes, making the Diuels themselues to be the discouerers of this Magician, who was afterwards burnt. Neither could it be other-wise detected; for the truth of this could not sinke into their apprehensions that knew him, hee being after a strange manner by the aide and conuention of the Diuell growne a couert and close hypocrite, and was after a stranger manner dis-masked and layd open by the omnipotency of God, whom the Diuels themselues are constrained to obey, when it is his good pleasure. The streame of this History runneth mainly on this point, to shew, that al tendeth to ampliate the glory of God vnto

vs, and to confirme our holy Catholick faith. Whence the courteous reader may also note, what regard God had of our Priest-hood, when to conuert one Priest that had so strangely gone astray, hee did draw it on with such long and admirable solemnities. For matter of fact in this History, there is nothing to bee wondered at, which hath not beene obserued and published vpon other occurrences by three Inquisitours of Spaine in the yeere 1610. which was the very yeere that this History was acted; and at the heeles of that followed another booke of the same nature, made by Monsieur *d'Ancre*, one of the Kings Counsell in the Parliament of Bordeaux. But the wonders were done in the person of him, who named himselfe and indeed was the Prince of all the rest in France, Spaine and Turky: and Monsieur *d'Ancre* doth write, that he found by the depositions of the Sorcerers of Biscaye, that one *Lewes* came & taught them to accuse those that were innocent, to excuse the nocent, and to inueagle in as many sonnes and seruants to Satan as they could. So that the prouidence of God, hath been the true meanes to put to rout al the army of Satan in this kinde, in that his Standard is ouerthrowne, and the very master of his campe trampled and troden vnder foote. Moreouer hee that will more narrowly consider the History of *Balaam* the Magician, rehearsed in the booke of Numbers, will not think it strange which by assiduall experiments is verified of the Magicians and Witches of our time. For it is there said, that King *Balac* being conscious to himselfe of his weakenesse to resist the army of Israell, sent to seek out *Balaam* as the greatest Magician of that Countrey, to charme and chaine vp the armes of the Israelits, and so to come to his purpose by this meanes. It is also recited in that History, that to make his charmes and maledictions the more potent and effectuall, he caused seauen Altars to be built, and this was to sacrifice and inuocate the seauen Princes of the euill Spirits, which bare sway in

Printed by Iohn de Mongaston at Longrond.

The 6. booke and 3. discours pag. 459.

Numb. 22.

in the kingdome of *Lucifer:* wherein he doth by way of imitation endeauour to make himselfe like to God in his Maiesty, who hath seauen principall Angels to assist him. Of whom S. *Thomas* as also S. *Denis* doe say, that the seauen superiour orders do command and send forth, and the two inferiour are commanded and sent; and hence it is that these first are properly stiled Princes. Yet are we not to say, that the superiours doe not come vnto vs when they are sent from God, for S. *Michael* and S. *Gabriel* in the 10. of *Daniel*, and in the 1. of *Luke*, and *Raphael* himselfe who is said to be one of the seauen Assistants before God, were sent by him. And in the 10. of *Daniel*, ***Michael who is one of the chiefest is come to aide me.*** And in our very History, mention is made of seauen principall commanders amongst the other Diuels, and the same is auerred in the late History of Monsieur *d'Ancre* touching the countrey of Biscaye. These Altars were built to sacrifice a Bull and a sheepe vpon euery of them to these seauen Diuels (which was the very manner of sacrificing to God in the Law) and by these meanes to obteine of them that which he desired, ***Dabo si cadens adoraueris me.*** And because they sought to worke against the honour of God, and the publicke good of the Church by him that was the Prince of all the Magicians of the East, it is said, that God to discocouer and giue stoppage vnto such impiety against his Maiesty, and villany against his Church, did shew great and vnusuall wonders; to wit, that a good Angell did visibly appeare highly displeased, and exceedingly dreadfull, brandishing a sword in his hand, that an asse spake by as great a miracle, that the Sorcerer himselfe became a Prophet, God putting that into his mouth which was not in his heart, and he speaking oppositely vnto that which hee had determined, whereby Magick was by the Magician himselfe defeated and put to confusion: to the end (saith S. *Ambrose*) that the perfidiousnesse of those that beleeued not in God, might by their

Apoc. 1. D. Thom. 1. partic. quest. 113. art 2.

Tob. 12.

The second part pag 311. act of the 11. of Ian. and the 6. act of the 12. Decem. pag. 396. Book 2. discours pag. 414. after Cardan and Strozzi. Math 12. assumpsit 7. spiritus nequiores se. Marc. 16. De qua eiecerat 7. dęmonia. See Dr. Maldonat vpon the passages which he literally maketh of the seauen Diuels.

their owne South-saier and Sorcerer bee reprehended. We are further to hope, that this History will be no lesse profitable and vsefull vnto France, then that of *Laon* printed in French in the yeere 1566. which greatly confirmed the Catholicke faith, and conuerted many hereticks, that heard the Diuell which possessed a Virgin to say diuers times in a high voice, that these Hereticks were his friends and confederates; and that the reality of Christs body was in the Sacrament, because in it there was *Hoc*. To this purpose speaketh S. *Augustine* in the 1. booke of the Concordance of the Euangelists chap. 15. that in his time the Paynims durst not blaspheme Iesus Christ, because their Oracles were constrained by the power of God to speake well of him: and thereupon the Paynims began to blaspheme the Apostles; but (saith hee, speaking to the Paynims) question your Oracles touching the sanctity of life of the Apostles, and you shall cleerly see, that they will be enforced to speake well of them also. If they could not haue had a power to speake a truth, S. *Augustine* had made these other more obstinate in their vnbeleefe. S. *Thomas* in his *Opusculum* 17. cap. 10. answering to the fourth obiection of those that said, it was vnlawfull to receiue children into the orders of Religion, because that sometimes it proceedeth from the temptation of the Diuell, hee saith, that there is no danger to follow that which perhaps may be a temptation of the Diuell, so that it bee to a good end, with this prouision, that if the Diuell would afterwards wreath and wrest this to an euill purpose, as to scandalize or corrupt others, they doe not consent vnto the euill; otherwise the Diuell by this scruple may diuert vs from all goodnesse. Thus did S. *Anthony* practise who was well versed in this arte, as *Athanasius* obserueth. And for resolution of all scrupulous doubts, a late Doctor of Prouince of the society of Iesus, called father *Iohn Lorin* hath prettily collected, that the Diuell may speake truth foure seuerall waies: first

Bartholomæus Fayus præses. Parisiensis in Energumenico Hadrian. Hofstadius ser. 52. de Eucharistia. Ioan. Lorinus in acta apost. c. 5. vers. 16.

Athanas. in vit. Anthonii. Ioan. Lorin in act. Apost, c. 16. vers. 17.

first to beguile those that are vnbeleeuers and faithlesse, because they may say, this is not true, for the Diuell saith it; as S. *Chrysostome* and *Oecumenius* haue noted vpon the 16. chapter of the Acts of the Apostles, where it is said, that *Paul* being with his associats in the city of *Philippi*, a maid hauing an euill Spirit vpon her, cryed after them and said, These men are the seruants of the high God, and doe shew vnto you the way of saluation. Saint *Paul* for a while suffered her to say this, thinking that it might bee auaileable vnto some; but when shee still continued on for many daies, hee grew angry, and conceiuing that this might be hurtfull vnto others, hee commanded him to come out of the maiden in the name of Christ Iesus, which he presently did. Secondly to flatter and collogue with the Exorcist, that he would cease to torment him, or to cast him out: which reason is also alleaged by S. *Chrysostome* vpon the same passage saying, that hee behaueth himselfe heerein as a guilty person before his Iudge, and a boy before his Schoolemaster, holding the rodde with his hands for feare of being scourged. After this manner did a Diuell flatter Christ Iesus, saying, I pray thee torment me not Iesus, thou Sonne of God; in which hee spake the pure truth. Thirdly, (which is the most ordinary fashion) when they are enforced thereunto in despite of themselues, by the diuine and hidden prouidence of God, or in the vertue of his name by exorcismes; which reason is alleaged by the sweet and religious Poet *Arator*, in his Poems vpon the Acts of the Apostles, as also by venerable *Bede*, and many others. Fourthly, hee speaketh truth to gaine thereby an opportunity to accuse and giue attestation against vnbeleeuing and impenitent men, before the throne of Gods iudgement. Wherevpon Saint *Anthony* rehearseth the history of a Diuell, that hauing taken on him the shape and habite of a Preacher, made a very good sharpe sermon, and in the end declared before them all, that hee was a wicked

Marc. 5.

The discours of the history which is faithfully gathered shall giue you to vnderstand that the Diuell spake after this manner.

Spirit permitted by God to accuse vnbeleeuing and vnrepentent persons before the tribunall of Gods iudgments. The friendly Reader may be pleased to haue regard vnto two things; first that this is a History making a bare declaration of a fact, & is no foundation whereupon to build our faith, though it may serue very fitly to stirre vs vp to ponder vpon the iudgements of God. The other is, that hee take not in ill part the frequent repetition of things, for that it was expedient to expresse and fashion this History to the truth: although those very repetitions were so varied and expressed with such vehemence, that they were neither vnfruitfull nor superfluous to the standers by, but did raise in them such passions, that they cast forth many sighes and teares, God for his goodnesse touch and make tender all our hearts by those many meanes and remedies, which he hath bestowed vpon vs.

THE

THE SVMMARIE OF THE HISTORY OF the Magician burned at *Aix*, in the yeare 1611. the last of Aprill.

IN *the City of Marseille there was a Priest called* Lewes Gaufridi, *that came from the side of the mountaines of Prouince, and for the space of 14. yeres remained a Magician. Hee fell into it, by reading a certaine booke in written hand, where there was French verses with diuers characters: and this was found by him amongst the bookes of an Vnkle of his, that died some yeeres past; so that in conclusion the Diuell did visibly appeare vnto him in a humane shape, and said. What wilt thou with me, for thou hast called me? And after some discourse, the said* Lewes Gawfridi *said vnto him, If thou hast power to giue mee what I desire, I aske of thee two things. First that all the women that I shallbe in loue withall, doe affect and follow me: Secondly that I may gaine estimation and honour aboue all other Priests of this Country, and amongst men of worth and credit. The diuell hauing promised him these two things did reciprocally demand, to haue giuen him his body, his soule, and his workes: whereunto hee answered, that hee would freely bestow these three things vpon him, onely hee desired to make reseruation of administring the Sacraments. And being thus agreed, the said* Gaufridi *gaue him a schedule signed with his blood, and the diuell interchangeably gaue vnto him another, and promised vnto him as aforesaid.*

And being now become such a one, hee endeuoured to seduce a young girle, of the age of nine or ten yeares called Magdalene de Demandoul, alias de la Pallud, *daughter vnto* Mounsieur de la Pallud, *a gentleman of* Prouince, *whose consent at last hee gained, and led her whiles shee remained at a Grange of the said* Monsieur de la Pallud, *to a Caue or denne not farre from the said Grange: where she saw a great number of people (who were the Synode of Sorcerers) and was much abashed at the same. But the magician told her, these are all our friends, and you must be marked like vnto them: and so tooke the poore affrighted girle and marked and abused her; yet for all this shee would reueale nothing when she came home, neither to father, nor to mother, nor to any other. Afterward she was ordinarilie carried by the Deuill to that Conuenticle, and was made the Princesse of the Synagogue, as the said* Lewes *was the Prince. Notwithstanding this, whiles shee remained still at her Fathers, by the grace of God (who had regard of her yong and tender yeares) she had a desire to become one of the Virgines of Saint Vrsula, that are resident at Aix in Prouince, vnder the conduct and gouernment of Priests called the Priests of the Christian doctrine.*

This her intendment she communicated vnto the Magician, who dehorted her from it with all the inforcements hee could, and perswaded her to marry, promising to prouide for her a rich and proper man to be her husband. For all this she stil persisted in her first resolution, which put the Magician into such passion and choler, that he menaced her and said, if thou do go thither I will destroy all the company, as well of the virgines of S. Vrsula, *as of the Priests of the Doctrine. Being gone thither, the Magician by Witchcraft, & power of a Schedule which she had formerly giuen the diuell signed with her bloud, so wrought that shee was possessed by Belzebub, and many others of his associates. He also did by a Charme bewitch a companion of hers called* Louyse Capeau, *by the force whereof (as also because she had diuers times besought God, that shee might indure all tor-*

torments euen to the paines of hell, as much as she could be capable of, that shee might conuert certaine of her sisters there, who were in a desperate estate, & deuoid of the grace of God) the said Louyse *was possessed by a wicked spirit called* Verrine, *and by two other his companions. This being so, father* Iohn Baptista Romillon *Superiour of the Priests of the Doctrine, perceiued by their extraordinarie gestures, that these two women, were possessed, and thereupon caused them priuately to bee exorcised in their Chappell, as one that feared least this might tend to the defamation of that Company. And hauing continued this for the space of a yeere and certaine moneths, and to his vnderstanding profited nothing (for the diuels could neuer all that space be brought to speake) hee brought the said* Magdalene *as more manifestly possessed then the other to S. Maximin, to craue there the aduise of Father* Sebastian Michaelis *Priour of the Couent Royall that is at Saint Maximin, where the body of S.*Magdalene *lyeth: who was of opinion, that there should a generall Confession be by her made to S.* Magdalene, *and so she should receiue absolution from him, as from the Inquisitour of the Faith, least otherwise shee might reserue some particular fact to her selfe. Afterward they made her make a vow for 9. daies in the Chappell where the blessed S.* Magdalene *doth lye, and did exorcise her euening and morning, in which time the diuells vsed strange motions and gestures, and greeuously tormented her, but would neuer speake.*

And now approched the time of Aduent, in which the said Father was to preach in the city of Aix: hee therefore aduised Father Romillon to bring Magdalene, *and* Louyse *likewise to S. Baume, a place where S.*Magdalene *for thirty yeares space did her penance; and is a Vicarige that belongeth vnto the Couent Royall of S.*Maximin: *and told him that some daies past he had sent thither Father* Francis Domptius *a Fleming by birth and Doctor of Diuinity in the Vniuersity of Louaine, who besides his other sufficiencies had formerly exorcised in this kind. And all*

 this

this was done accordingly.

When the two that were possessed came to S.Baume, Verrine *that was in the body of* Louyse *began to discourse vpon the day of the conception of our Lady, and spake a full hower; and continued on these discourses twice a day at the two Exorcismes till the third of Ianuary ; saying that hee was abiding there by Gods appointment (although constrained and compelled thereunto) to conuert and make knowne vnto the world two magicians, especially him who was the Prince of them and commanded al the Magicians of Spain, France, England, and Turkie, and had Lucifer for his diuill. And further he added that God could no longer indure the blasphemies & iniuries, which they in the depth of night committed against his maiesty, and against the blessed Sacrament, and said, that vpon speciall causes God had destinated him vnto this, and to be an instrument of their conuersion, which neuer yet tooke effect, because they had renounced God, the merits of Christ Iesus, his blessed mother, all the Quires of Angells, and all the blessed Saints: as also all confessions and the other Sacraments, all preaching and exhortations of men, all motions and inspirations from God, and al visible creatures which might any way lead them on to their conuersion vnto God: the diuell (said he) onely excepted. Hence it is that God hath made choice by a great and new miracle of the diuells themselues (said he) for the manifestation and conuersion of them.*

In these discourses, he principally endeuoured the conuersion of Magdalene, and did rudely lay to her charge in the presence of a great multitude of people that flocked thither euery day, that she was not intirely conuerted, that she had a heart of stone, and that she did still practise and hold intelligence with Belzebub, *hauing the day or the night before consented anew vnto him. Finally he told her before all the standers by whatsoeuer she did in that Synagogue of witches: And heereupon she became so ashamed of her selfe, especially when she heard him say she was a Magician, that*

shee

she began to shed many teares, and remained afterwards a perfect Conuert.

This once performed, Verrine *began to inueigh against the Prince of the Sorcerers, without naming him: but said, that hee knew well enough what was spoken of him, eyther by the report of wicked spirits, or himselfe comming there in person to hold his synode, or by the speech of the lookers on, who cryed with a loud voice, That if hee would not bee conuerted he should be burnt aliue, yet he made slight of his conuersion: and therefore one day hee named him aloud in the presence of much people, and wrote him a letter by the hand of the Father the Exorcist; of which hee made little reckoning.*

The Aduent being finished, Father Michaelis *parted from Aix after* Christmas, *and came to Saint Baume, where he remained from the first of Ianuarie till the fifth of February, to try whether the two women were really possessed, or no: because they spake diuersly of it, and himselfe had a desire to make tryall thereof, in regard they were in a Church of his Iurisdiction. So hauing obserued all, and being confident that the two girles were indeed possessed, as also seeing what strange euents had befallen, which were caused eyther by the diuells or the Magicians: when the time of Lent drew neere hee went againe to Aix, to continue there his preaching, and acquainted* Monsieur du Vair *cheefe President of the Court of Parliament in Prouince, with euery circumstance: and told him that there were three distinct infallible essences or realities in* Magdalene, *which when he found to be true, he together with the parliament of Aix proceeded against the Magician, but obtained grace and pardon for* Magdalene *from his Maiesty, who had regard and compassion of her tender yeares, and considered that the seducements were very full of craft and subtlety.*

The Acts that were taken day by day from the beginning of December vntill the 24 *of Aprill in the yeere* 1611. *do extend and inlarge more amply all these strange*

euents and passages, as also any new occurrence that happened vntill that time. The said father Michaelis *was present at all the acts and Exorcismes foure monethes together, to wit, Ianuary, February, March, and Aprill, besides that whereof he was an eye witnesse about the end of December,*

A TABLE OF THE DIFFICULTIES that are propounded touching this History.

1. *WHether it be lawfull for a woman to discourse and reason in a Church?*

2. *Whether it behooues vs to beleeue all the Diuell saith?*

3. *He saith that Antichrist is borne.*
Whereupon it were good to be prepared least we should be surprised, as those in the time of the Deluge.

4. *Whether* Salomon *be damned, and* Nabuchodonosor *saued?*

5. *The Diuell seemeth to command the Exorcist.*

6. *Whether* Henry *the great, the fourth of that name be saued?*
See the discourse of S. Hierome *vpon the first chapter of the Prophet* Nahum.

7. *That the blessed Sacrament hath been trodden vnder foot.*

8. *Whether it be lawfull to write letters vnto Saints in Paradise?*

9. *Whether the Diuell may pray to God for to saue sinners?*

10. *The Diuell saith, that God did promise him a diminution of his torments.*

11. *Whether there bee not heere an appearance of ambition.*

THE

THE REPORT AND EXPLICATION OF the paſſage of S. *Ierome*, vpon the 1. chapter of the Prophet *Nahum*, where *it is ſaid:*

WHat doe you imagine againſt God? hee will make an vtter deſtruction (that is to ſay, he will bring all things to an end) *affliction ſhall not riſe vp the ſecond time:* or according to the Septuagints, *Hee will not take vengeance twice vpon the ſame ſubiect in affliction.*

Hereupon S. *Ierome* diſcourſeth againſt the Marcionites, and other ancient Heretickes, who accuſed God in the old Teſtament of cruelty, and alleaged the examples of thoſe that periſhed in the flood, of thoſe that were ſtricken with lightning from heauen, in Sodome and the neighbouring townes: of the Egyptians that were drowned in the red ſea, and of a great multitude of people that died in the deſert.

To which he anſwereth, that in all this there is more mercy then iuſtice, for he afflicted them with ſome temporall puniſhment, that they might not bee eternally damned. This is cleer in the Prophet, who ſaith plainly, that *God will not take vengeance twice on the ſame ſubiect.*

Then (ſaith he) thoſe that haue been once puniſhed, ſhall not bee puniſhed afterwards; otherwiſe it might occaſion men to ſay that the Scripture is not true, but ſubiect to lies. Wee are then to ſay (addeth Saint *Ierome*) that theſe *receperunt mala in vita ſua,* and conſequently not in the other world. Hee groundeth this vpon the ſaying of S. *Peter*, that many at the time of the

the flood repented them of their ſinnes, and went not immediately into hell fire, but were put into a priſon, from which Chriſt Ieſus deliuered them when hee deſcended into hell. The ſame alſo muſt bee vnderſtood of the others aboue named. After all this Saint *Ierome* maketh a very appoſite queſtion, ſaying: What ſhall wee then iudge of a Chriſtian, whom another findeth in adultery and cutteth off his head? To this hee anſwereth in another manner, and ſaith: No man can preuent or anticipate the ſentence of God our righteous Iudge, thereby to giue impeachment vnto the courſe of his vengeance, which hee inflicteth according to the meaſure of thoſe puniſhments, that are by him decreed for our great offences.

He meaneth, that if a man ſhould pretend to delude God, and ſay, I will hinder God from condemning of this ſinner, and will puniſh him my ſelfe in this world, he would much deceiue himſelfe. For the reaſon why God doth not puniſh in the other world, doth preſuppoſe that God himſelfe in his prouidence hath puniſhed it, and that he who receiueth caſtigation in this world, doth whiles his affliction is vpon him repent him of his ſinnes, and ſemblable vnto the good theefe, aske pardon in his puniſhment. On the other ſide, if a Chriſtian be beheaded in the very act of adultery, he hath no leiſure to make an acknowledgment, and craue pardon of God; which is another caſe, and not comprized in the ſentence of the Prophet *Nahum*. Better it is (ſaith S. *Ierome*) that the tranſgreſſor bee puniſhed in this world; as he who curſed the people of Iſrael, or hee that gathered wood on the Sabbath day, for they had time to acknowledge their ſinnes, which yet were much more pardonable then the ſinne of adultery.

From this diſcourſe of S. *Ieromes*, ſome ſchoole diuines haue drawne this concluſion, that if a maleſactor that is condemned to die, receiueth his death willingly becauſe hee hath offended God, and in hope of the re-

miſſion

mission of his sinnes, hee is not to endure further paine in the other world: because there can bee no greater loue in the world, then freely and willingly to die for God, for the remission and satisfaction of the offence committed against his Maiesty.

AN EXTRACT OF THE Kings Priuiledge.

BY the permission and priuiledge of the King, it is granted to *Charles Chastellaine*, sworne Printer in the vniuersity of Paris, to print or cause to be printed, to sell and to disperse this present booke, intituled, *The admirable History of the possession and conuersion of a penitent woman, seduced by a Magician, compiled and disgested into order by the Reuerend Father,* Michaelis, *Doctor of Diuinity, and Preacher.* Wee doe therefore forbid all Stationers, Printers, and all others of what estate, quality, or condition soeuer they bee, to print, or cause to be printed the said booke, or to sell and vent the same during the tearme of six yeeres, vpon paine of confiscation of the said Copies, and an arbitrary amersement besides: as is more lagely declared in the Letters Patents. Giuen at Paris the third of August, in the yeere of Grace, 1612. And of our Raigne the third.

By the King in his Counsell.

DV FOS.

AN APOLOGIE VNTO THE DOVBTS that are proposed touching this admirable *History of the possession and conuersion of a* Penitent woman, &c.

AN ADVERTISEMENT TO THE Reader.

This booke is a bare History, that maketh true declaration of all the passages which happened in the discouery of a Magician, and conuersion of a seduced sinner.

THe wicked Spirit that was the instrument of this discouery, called himselfe Verrine, *and declared that himselfe was a Diuell, damned eternally without hope or redemption. This he well shewed by his deeds, for from the moneth of December vntill the end of Aprill, he did what in him lay to stoppe and hinder* Louyse, *whom he possessed from making an end of her confession, and from receiuing the blessed Sacrament : the like did* Belzebub *by* Magdalene.

God (saith he) is not my redeemer, but my seuere Iudge. And addeth, that it is a wonder extraordinarily rare, that he is thus constrained to speake the truth ; yea it is more (saith he) then to create the world, in that the Diuels in this constraint, resist as much they are able, and enter into dispute with God. He also said, I was not sent by God to preach the Gospell, I should lye to say it ; but said that God had permitted him to enter into this body for his glory, and for the conuersion of many soules, especially of these two.

Both

Both the Deuils did discouer and declare, all the enormous and grosse villanies that these Magicians committed in their cursed Synagogue. Verrine *further said, I speake vnto you things tending to your saluation: take and make vse of that which is good (as if a wicked Preist should giue you good exhortations) and if you will not, I tell you, you shall not be constrained vnto it.*

These particulars with many others of a semblable nature, will giue an easie checke to those apprehensions, that should misconceiue them to be Angels of light: for they do plainly appeare what they are, to wit true Deuils. And consequently, in this regard there is no danger of being abused, by those which speake in persons possessed, because we know they are very Deuils, which in these cases we must alwaies presuppose as a foundation. The strange torments and gestures which do appeare beyond the strength of man in the bodies of those that are possessed, do prooue also the same vnto vs.

This being presupposed, it remaineth now to cleere vp some difficulties that were propounded since the impression of this booke: which not withstanding consistunt in facto tantum, *and not in any points of our faith. And although I had for the most part breefly swept away these doubts in my Annotations in the margent, yet because I will giue no disrellish vnto any, I will make a longer explication of the same: alwayes supposing that which I haue noted in the 260. page vpon the day of Saint* Iohn *the Euangelist, that touching the predictions to come, time will make the truth or false-hood thereof to appeare heereafter, and touching those things that are abstruse and hidden, wee must in the meane time hold vs to that, which is decreed and taught by the Church.*

THE

THE DOVBTS BY SOME PROPOVNDED TOVching the History comprized in *this booke.*

THE I. DOVBT.

Whether it bee lawfull that a woman should speake and preach in the Church, since that Saint Paul *forbiddeth a woman to speake there?*

THE ANSWERE.

THat a woman possessed should speake in the Church, or rather the Deuill by her mouth, during the time of Exorcismes, is no new thing in the Church of God; and the fresh remembrance of the woman of Laon that was possessed in the face of the whole Court, and of diuerse Prelates, doth giue ample attestation of the same, which History was word for word so largely written, that it ariseth to a iust volume; and many graue personages haue alleaged the same, so that diuerse Preachers made no scruple to make mention thereof in the Pulpit as of a great miracle, sent from God, to confirme the Catholicke faith, which began then to fluctuate and wauer in many, and also to conuert Heretickes vnto the truth. This booke hath bin seene and receiued in all the quarters of Christendome, as some haue obserued: yet neither Bishops, nor the Sorbone, nor any Vniuersity did euer shew any disgust they tooke in the publication of the same, nay it hath bin found, that it hath wrought good effect in the propagation and aduancement of the faith

Boleze. 1566. Bartholomæus Fayus præses Parisiensis in energumenico. Hadrianus Hoffstadius serm. 52. de Eucharistia. Iohannes Lorinus in Acta Apost. cap. 5. & 16.

faith. Saint *Ierome* thought it no ſcorne to write the Hiſtory of a woman poſſeſſed through witch-craft, together with the manner thereof, and the queſtions of the Exorciſt Saint *Hilarion*, and the anſweres made by the Deuill. And in our time a Nunne of Millane that was poſſeſſed, did in like manner diſcourſe out of the Scripture, as ours do in this Hiſtory. Hieron in vita Hilarionis. Ioan. Lorin. in Act. Apoſtol. cap. 16.

As for the matter of preaching which ſome may heere conceiue, the Hiſtory it ſelfe will thwart all ſuch imaginations; for ſhe neuer went into the Pulpit, and the Deuill himſelfe did oftentimes proteſt that hee was no Preacher, ſaying that if God ſhould command him to go into the Pulpit to declare who this Magician is, hee muſt haue taken vpon him the ſhape and ſemblance of a man, becauſe it would not befitt a woman to do it.

THE II. DOVBT.

Whether we are to beleeue all the Deuill ſaith?

THE ANSWERE.

IT is a note worthy of obſeruation, that he neuer ſaid it was neceſſary to beleeue him, but when hee ſpake out of the Goſpell and the Scripture, and then he ſharply rebuked all Hereticks and vnbeleeuers: but when he ſpeaketh otherwiſe, he plainly ſaith that he conſtraineth and tyeth none to beleeue him, as appeareth in the 249. page, about the end of the Act taken vpon Chriſtmas day.

THE III. DOVBT.

He ſaith that Antichriſt is borne.

ANSWERE.

THis hath bin ſaid many times by the Doctors, as by Saint *Gregory* and others; and about 200. yeares In regiſtro.

after

D. Antonius in Historia.

after, Saint *Vincent Ferrier* did say it, and preach it, and doth assure vs of the same in the Treatise hee made *De Antichristo*, which was verified in *Iohn Husse* burned at the Councell of Constance, vntill which time the said Saint *Vincent* liued: And this *Iohn Husse* was the first originall and sourse of heresies both of the age past and of this now present. *Quoniam Antichristi multi sunt, & Antichristus iam venit*, saith Saint *Iohn*. And who knoweth what God prepareth and storeth vp for the hainous transgressions of our age.

THE IIII. DOVBT.

Whether Salomon *bee damned, and* Nabuchodonosor *saued?*

ANSWERE.

In Decretis de Pœnitentia.

Lib. de interitu Prophetarum, in Danielem.

THe Annotation which I haue made in the margent, doth make knowne that this is a Probleme in the Church, yet Saint *Augustine* holdeth he is damned vpon the 126. Psalme, and in many other passages, as *Bellarmine* noteth 1. tom. lib. 1. Controuers. cap. 5. who is of the same opinion, together with *Lyra* vpon the second of Kinges the 7. Chapter. Touching *Nabuchodonosor* Saint *Augustine* doth oppose him directly against *Pharaoh*, and magnifies the iustice of God in *Pharaohs* reprobation, and his mercy in *Nabuchodonosors* saluation, although both (saith he) were equall in condition and dignity, and in the greatnesse of their sinnes. The repentance of the latter appeareth in the Scripture: And *Epiphanius* reporteth that *Nabuchodonosor* after he recouered his witts, in all his life after did neuer eate flesh nor drinke wine; and was aduised to do this by the Prophet *Daniel*.

THE

THE V. DOVBT.

The Deuill seemeth to command the Exorcist, saying to him, take the stole and exorcise mee.

THE ANSWERE.

HEere is to be noted, that immediatly after it is said, command mee; and hee doth oftentimes protest, that he neither can, nor will do any thing without his command. In which hee sheweth, that he speaketh not after the manner of one that commandeth, but of one that desireth and would bee commanded. Example heereof we haue in the Gospell, where it is said: *Si eijcis nos hinc, mitte nos in gregem porcorum: & ait Iesus, Ite,* where it is cleere, that ẏ word *Mitte* is not imperatiuely spoken, but by way of deprecation. Saint *Athanasius* reporteth, that when the Deuil perswaded S. *Anthony* to pray to God, hee prayed vnto him, not because the Deuil said it, but because it was his duty, and that the Deuill therein did speake agreeable vnto the word of God.

Matth.8. & Marc.5.

Athanas. in vita Anthonij.

THE VI. DOVBT.

Whether Henry *the great, the fourth of that name bee saued?*

THE ANSWERE.

THe Diuell doth say it, and repeat it three seuerall times in diuers places. And whereas it may be obiected, that this may bring in a bad example, the answere is cleere, that contrariwise it is a maruellous example vnto vs against Sorcerers, since that God doth so freely and largely pardon those, who are not hasty to

 giue

giue credit vnto their abominations.

Nolite iudicare, &c. Dijs non detrahes, Principi populi tui non maledices.

And because it is said, that it was likely that his death was a kinde of Martyrdome; we are to interpret all doubtfull and indifferent things to the best, as wee are commanded in the Gospell, especially in behalfe of our Kings and Princes. Wee must suppose that before his Assassinate, a Germane Astrologian did foretell the day of his death, and he was afterwards aduertised thereof by others. We must also suppose, that by the excellency of his iudgement, and through the great faith which he had in God, and by the instructions of his ghostly fathers, he had this faith and knowledge, as to thinke it a greeuous sin to beleeue iudiciarie Astrologers, or Magicians. All this being by vs supposed, as euery true French-man and indeed euery good Catholicke ought, it is easy to resolue this difficulty, that his death was a kinde of Martyrdome; since if a man shall suffer death for any vertue be it morall or diuine, with faith, it is alwayes a Martyrdome. *Beati qui persecutionem patiuntur propter iustitiam, quoniam ipsorum est regnum cælorum.* As for example, if some or other had foretold *Ioseph*, that vnlesse he gaue consent vnto the lascivious desires of his Mistres, he should as he went out of the house be murthered. If this had happened, *Ioseph* had bin a true Martyr, because he rather made election to expose his life to danger, then to offend God through incontinencie. Much more, when such a mischeefe as this befalls a man, because he would not transgresse the first commandement of the Law, which is the waightiest and of most importance amongst them all; the obseruation of which is most frequently commanded in the law, and the transgression the most seuerely threatned and auenged. This doctrine is the decision of Saint *Thomas*, who concludes that if a man suffer death for any vertue whatsoeuer, it is a true Martyrdome, And he alleageth the example of Saint *Iohn Baptist*, who was a true Martyr, in that hee did defend continency against

Hoc maximum est & primum mandatum.

2.2.quæst.124. art.5.

the incestuousnesse of *Herode*. In like manner was that good Monke declared by a Councell to be a Martyr, because in running betwixt two fencers to part them, hee was slaine by them. Saint *Chrysostome* doth precisely say, that he which may be healed of some malady by inchantments, and refuseth all such helpe, least he might offend God, and had rather dye, then haue the vse of the same, in this case (saith he) he is a Martyr. Furthermore Cardinall *Caietane* commenting vpon the abouecited article of Saint *Thomas*, saith, that if a man bee slaine to auoid a veniall sinne, that death is a Martyrdome; for it chanced vnto him, because he would not offend God, and because hee desired to support vertue. Those that would play the Philosophers and say; the deceased King called not on the name of God in the last period of his life, let them know that he might do that so suddenly and secretly, that none about him might perceiue it, much lesse vnderstand it. How easily might he lift vp his heart and inward parts vnto God, and that in a moment of time, especially for that his precedent desire might minister quicke assistance heereunto; because that day hee powred out his prayers vnto God, more particularly and for a longer space, then he accustomed to do. Besides, that honorable company which were with him in his Caroche, do shew that hee went not surcharged with any wicked proiect or purpose.

Apud Theodoretum, in hist. Ecclesiast.

Chrysost. Hom. 3. in 1. ad Thessal.

THE VII. DOVBT.

It tendeth litle to edification, where it is said, that the blessed Sacrament was troden vnder feet.

ANSWERE.

I Haue cleered this very largely in the Epistle to the Reader. Besides the myracle which followed there-

 upon

upon did much condemne Sorcerers, and tended to the edification of good Christians. It was further necessary to touch vpon this pointe, as well for the integrity of this History, as also because the said prophanation was already published, and all the hereticke ministers of Xaintogne and Languedoc made their best aduantages from the same, as may be seene in the said Epistle. The But and aime of this History is, to declare how much God is offended with such vnhallowed and sacrilegious persons, as will appeare through the whole frame and body of this History. I should desire, that the historians in such cases would imitate the sacred Scripture, which neuer sets before vs any prophanation of those things that are sanctified, but it presently subioynes a miracle, as may be seene in the History of the sonnes of *Heli*, and of their death; of the Philistins prophaning the Arke, and their plagues: of the Bethsamites who were too curious to behold it, and the fire that fell from heauen vpon them: of the two sonnes of *Aaron*, *Nabad* and *Abiud*, and the fire that went out from their Censers and destroied them: of *Choran* and *Dathan* taking their Censers, and the earth opening vnder them: of king *Ozias* offering incense on the Altar, and of the leprosie wherewith hee was stricken. In the new Testament, of the prophaners of the Temple, and the whippes wherewith they were chased away, which Saint *Ierome* taketh to be a great miracle: of *Ananias* and *Saphira*, and of their sudden death: and to come neerer to our purpose, of *Iudas* prophaning the blessed Eucharist, and of his death the morrow after, with his belly breaking asunder in the middle. Saint *Paul* was well practised in this, who when he had told the Corinthians of this prophanation, he presently sets before their consideration those, that for this cause were dead, sick, and feeble, by the vengeance of the iust iudgement of God. And it is a cleere truth, that at sundry other times things sacred haue beene made prophane, which the holy Ghost passeth

Hieron. in Matth.

seth ouer in silence, because there insued no miracle thereupon: which when it happeneth may edifie as much or more, then the prophanation can giue occasion of scandall. The same is held by S. *Cyprian*, and S. *Gregory* in his Dialogues. To this purpose may bee alleaged the example of the Donatists, that gaue the blessed Sacrament vnto doggs, who running presently mad, turned vpon them and tore them in peeces. As also of him who came in to the city of Berith, recited in the workes of S. *Athanasius*: and of him of Paris, whose markes are yet in the Church of *Bullie͏ttes*, in Latine, *Ecclesia Domini Bullientis*, the blessed Sacrament being throwne into a boyling cauldron. Another miracle is to be seene in the holy Chapel at Diion. Besides the blessed Eucharist is more prophaned, when it entereth into a soule that is polluted with the infections of sinne, then it can be said to be in this place.

Cyprian. Serm. de lapsis.

THE VIII. DOVBT.

How and for what reason did Magdalene *by the aduice of her Confessour, write one letter to the blessed Virgin, and another to the glorious S.* Magdalene?

ANSWERE.

IT is a very profitable way which our spirituall fathers do vse, to instruct & inure those that haue any knowledge, to holy exercises and meditations; and by this means they become ready & expert therein. As a scholemaster cōmandeth his scholar to write letters to his father or mother, to the King or to the Pope, not that he would haue the letters sent, but that his scholar should by this gaine some skil and ability: for it is one thing to write, and another thing to send a letter. So many in our age haue with great deuotion dedicated the epistles of their books to the blessed Virgin, not with an intent to

send them, but to giue contentment to their deuotion. As for example the Epistle of the Booke touching cases of conscience made by Frier *Benedictus*, and of the Booke of Euangelical demonstrations vpon the 3. *Maries*, made by another Frier. The same was also practised by the Emperour *Theodosius*, who wrote a letter to S. *Chrysostome*, that was dead more then 30. yeeres before: which letter is to be seene in *Nicephorus*.

Lib. 14. Eccles. hist. cap. 43.

Touching the correction of this letter which was made by the Diuell, we are to conceiue, that he was inforced by God, to busy himselfe in the conuersion of *Magdalene*, as is by experience verified vnto vs. There is no difficulty of this, for it is apparant, that a spirit is more sharpe-sighted and peircing, and more particularly familiar with mens faults and imperfections then any man can be either with his owne, or with others.

THE IX. DOVBT.

How the Diuell could pray to God for the conuersion of the Magician, presenting to God the Father the merits of the death and passion of his Sonne, of the blessed Virgine, and of all the Saints of Paradise?

ANSWERE.

S. Thom. 1. 2. quæst. 1. art. 1.

WHen a good or bad Spirit doth put motions into a man, if hee yeeld his consent and doth operate with them, then is the action said to be the mans and not the Spirits; because a voluntary action proceeding from free-will, is an action appertaining to a man. When it is said, that a Spirit did aske of God to bee a Spirit of lies in the mouths of the Prophets of *Achab*, although this lying spirit, did speake by the mouth of *Zedekias* and other false Prophets, yet the action of prophesying falsly, is attributed to *Zedechias* and his companions. In like manner, when the wicked Spirit

3. Reg. 22.

came to *Saul*, and made him throw his speare at *Dauid*, this action is *Sauls* and not the wicked Spirits, because *Saul* did consent and worke with him. So when the good Angell came vpon *Sampson*, by whose force and power he slew a thousand Philistins with the iaw-bone of an asse, the Scripture doth appropriate this victorious action vnto *Sampson* holding the iaw-bone in his hand. When the same good spirit made *Elizabeth* to declare the praises of the Virgin, the Gospel doth make the action to be blessed *Elizabeths*, *exclamauit & dixit*. The same may be said of S. *Iohn Baptist*, who leapt for ioy in his mothers belly, because he did co-operate and yeeld his consent thereunto, by his precedent free-will, as many of the fathers haue obserued. In the same sense doth Saint *Augustine* and others interprete that sentence of S. *Paul*, *Spiritus postulat pro vobis gemitibus inenarrabilibus*, *postulare nos facit & gemere*. For they are the actions of the man, not of the holy Spirit, but as he inspireth him. And when it is said that God hardened *Pharaohs* heart, the interpretation heereof is twofold. First that it was God himselfe immediatly that did it, by withdrawing his grace: secondly, that it was by Gods permission, who suffered Satan to tempt him euen to obduratnesse of heart, without controule or hindrance. Howsoeuer it bee, all the euill actions of *Pharaoh* that proceeded from this hardnesse of heart, and euen that too, are attributed to *Pharaoh*, *Indurauit Pharaoh cor suum*, saith the Scripture; and the reason heereof is, because he delighted and gaue his consent vnto this hardnesse of heart.

1. Reg. 18.

Inuasit spiritus Dei malus Saul & prophetabat in medio domus suæ, tenebatque lanceā & misit eam, &c.

Thus fared it with the Diuell that possessed *Louyse*, when God by his absolute power (as the Diuell himselfe said, and often repeated that it was a very great miracle) constrained the Diuell to mooue the tongue of *Louyse*, and to imprint in her imagination all which she should say, *Louyse* giuing her consent vnto it, out of a longing shee had to conuert the Magician and

Magdalene. All these prayers were the actions of *Louyse* and not of the Diuell but as an instigatour. Peraduenture God would haue it so, to demonstrate the more how greeuous the offence of the said *Magdalene* was; shee at that time sending forth hideous yell's and cries with all the force she had for the space of an houre, till shee had lost her voyce; as also to shew how much prayer and merit must be imployed in the conuersion of a miserable man, so farre banished from the presence of God. And although the wicked Spirit did sometimes speake by Parenthesis in his owne person, to declare that he was the authour and moouer of this discourse, yet this lets not, but that those other actions might bee humane, shee working with them, and not these Parentheses. And as wee haue noted vpon the passage in the 292. page, the act of the second of Ianuary and the 275 page in the act of the 29. of December, she afterward said, that she did labour and consent vnto all those prayers, as if it had proceeded from her owne proper and first motion. Which being so, there is no doubt but she might present the oblation of Iesus Christ to God his Father, as all Christians that are present at Masse do or ought to doe. *Pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus, &c.* Heereunto I adde, that of S. *Thomas* cited before in our Epistle, who saith, that when a young man is tempted by the Diuell to enter into the orders of religion, who hopes by this meanes either to ouerthrow him, or by him to spoyle others, and that this young man doth then pray to God to giue him grace to bee receiued, this action is meritorious and good, as being a humane action, proceeding from a good intention, although the Diuell bee the authour thereof. And if when the Diuell straineth to put his first designe in execution, hee doe yet resist him, then gaineth hee a double conquest vpon his enemy. The same may bee said of all other good workes, as giuing of Almes, or hearing the

word

word of God. *Actiones sunt suppositorum.*

THE X. DOVBT.

The Diuell saith, that God promised him a diminution of his paines.

ANSWERE.

THe essentiall torment of the Diuels, which is the depriuation of the sight of God, and is the greatest of all others, together with the punishment allotted vnto them from the beginning, and proportionable vnto their first sinne, cannot bee subiect to augmentation or diminution, as may those accidentall paines bee, which are often written and mentioned in Exorcismes, *Augeo tibi pœnas.* The doctours of Saint *Ieromes* time were of opinion, that euill spirits haue new punishments inflicted on them, as oft as they offended God, & these punishments are temporall: as parallell heereunto, there is an accidentall ioy in the good Angels at the conuersion of a sinner, which is lost againe, when hee returneth and falles into a relapse, but their essential ioy remaineth for euer. Besides God at the last iudgement will augment their paines. *Vt, quid venisti ante tempus torquere nos? & tradidit cruciandos in iudicium reseruari:* although there should bee nothing else done vnto them, then the shutting and penning of them vp in hel, being now at more liberty in the aire. And when a good Angell binds a wicked Spirit (as in *Tobias* and in the Reuelation) then is his paine increased, and when he is loosed, then is it diminished and taken away. So shall *Lucifer* be serued at the end of the world, *Soluetur Sathanas iam alligatus.* There is heere no doubt then, if we attribute this vnto the vnlimited power of God, by which he is able to do all things, and of this power doth the Diuel expressely speake, as we haue before obserued.

Hierom super 5. cap. Matth.

Marc. 5. Matth. 8. 2. Pet. 2.

Tob. 8. Apoc. 20.

THE

THE XI. DOVBT.

There is a shew and semblance of ambition, by reason certaine praises are bestowed in common, and some giuen more particularly: which might well be spared.

ANSWERE.

TOuching this point, there are two sortes of learned men, which haue said their opinions of it. The first being led by the direction of their knowledge, answere candidely in three words, which for this purpose are as good as a thousand. It is a History. The others not regarding their knowledge (by which they might easily vnderstand, that in the composure of a History, the truth must be purely told and written, and must neither wrappe vp in silence, reprehensions nor praises, vices nor vertues) conclude, that it had beene better to haue spared them. Notwithstanding *Moses* in his bookes, hauing regard vnto the rules of a History, did otherwise, euen when he spake of his owne person. The same doth *Dauid* in his Psalmes, *Iob* in his History, Saint *Paul* in his Epistles. Truth it is, that I would haue pared this off from the History, but those that were there present did withstand it, protesting that they would then declare openly, that the History was not syncere and full: which yet I wrote not, neither was I present at all these acts. The History was giuen mee in Latine and French, and may word for word be iustified; yet did I qualifie and moderate this in the margent, and said, that this might seeme to sent of flattery: and for feare least it should be misconceiued, that this was supposititiall. I afterwards subioyned, *Notwithstanding this hath beene said.* Concerning the Trinity which hee speaketh of, himselfe maketh explanation of it in these words. *When the creatures doe conforme their wills vnto the will of God, then*

Act. of the 27. of Decem. pag. 260.

haue

haue they not but one will with God. And this is agreeable to Saint *Paul*, who saith, *Qui adhæret Deo vnus spiritus est cum eo.* And Christ himselfe witnesseth the same whē speaking generally of all Christians he saith *Iohn* 17. *Vt ipsi in nobis vnum sint.* But neither my selfe nor any of ours doe arrogate or lay claime to this, especially I who am a poore and miserable sinner before God. Men may iudge whether or no I haue beene ambitious of mine owne glory, when in the Annotation which I haue set downe on that pointe, where the Diuell doth mention father *Lawrent*, and father *Michaelis* for preachers, without speaking word of others that were very famous in that kind, I haue added these words. *He speaketh vnto the capacity of the simple people that were there present, because that these two did preach much in the cities of Prouince.* Many will beare mee witnesse, that I forbad all Odes and Epigrammes to be inserted in the beginning of the Booke, and I know not how the Printer was wonne vnto it, vnlesse through the importunacy of some. As for that which concerneth the religious orders in common, the mother *Therrese* and the Abbot *Ioachim* haue foretold as much, saying, that about the end of the world two orders should be reformed in the Church, before the comming of Antichrist, and all the other orders should follow, *Postea omnes ordines reformabuntur.* Touching particular men (one of them being father *Romillon* Priest of the Doctrine) they are 66. yeeres of age, and this other not much short of it, so that it may be hence euinced, that their best rely is now on God, and that both their age and condition of calling will free them from any touch of worldly vanity: and God he knowes, that this History was meerly published for his glory, for the supportation of the Catholick Church, and for to stoppe the mouths of Hereticks, who wrested and abused the depositions of the Magician, that to our great disgust were put forth in print; which if it should passe vncheckt, it might adde obstinacy

Ribadeneira in her life and workes.

Ioachin Abbas in Hieremiam.

nacy to the one, and bee a meanes to seduce the others. Therefore it was needfull to vnderstand the course of this History, which is the true antidote against those cursed depositions. Those that doe yet obiect, that Hereticks will take their aduantage thereof, let them read with diligence my Epistle to the Reader; and they shall perceiue that nothing makes for them. To conclude, this History is true, to which nothing hath been added, and in which nothing is contained, either against faith or manners: against the authority of Church or State; no more then is in the collection of the Exorcismes of the woman of Laon.

The reason why God hath permitted this wonder, may be on the one part the vnbeleefe of men, and on the other part the wrath of God for their vnbeleefe. Saint *Chrysostome* inferreth this conclusion against the Athiests of his time, vpon the confessions which the Diuils made, and their rehearsal of the tortures which they suffered in hell. This proceeded not (saith hee) from their owne accord, for their pride that alwaies swelleth and neuer abateth, is too repugnant thereunto; but it is God that constraineth them to doe this, for the further conuiction of Athiests, who beleeue not the word of God preached, nor yet the Scriptures. Wee are likewise taught by the Scripture, that when God is wroth with vs, he maketh men to vnderstand his indignation, foure seuerall waies. First when hee sendeth them cruell and tyrannous Princes: as in the 13. of *Osee* it is said, *I will giue thee Kings in my displeasure, and Rulers in my indignation.* The second (which is an argument of greater anger) is, when hee suffereth euill and corrupt Pastours to instruct the people either in doctrine (by permitting them to beleeue lies, because they would not hearken vnto the truth) or in manners, as he doth threaten them in the 14. of *Ezechiel*, and in other places. So *Caiphas* by prophesying amongst the Scribes and Pharisies, and inducing them to crucifie Christ Iesus, gaue as it were a signal

Homil. 13. in Matth.

a signall of their ensueing ruine. The third (which is a greater demonstration of wrath then the former) is, when the people are taught by Magicians and Sorcerers. Thus did *Balaam* prophesie amongst the Moabites, and concluded that they should be totally destroied. *Et conteret duces Moab.* The fourth (which is the greatest of them all) is, when the Diuell is permitted to giue instructions vnto men, not by an immediate operation of his owne (for he is an inuisible spirit) but by the bodies of those that he doth possesse. And in this manner (saith S. *Chrysostome*) God doth conuict and threaten the Atheists, who will not beleeue hell fire. And thus did the Diuels cry against the Pharisies and vnbeleeuing Iewes, that Christ Iesus was the Sonne of God.

So that from this History we may draw three obseruable points: the conuersion of a sinner, by whom others of like condition may take example: the detection of a cursed Magician; and the iust wrath of God against those, who will not beleeue or follow that which is taught them by their Pastours and Preachers. But hee that will make vse of the foure signes aboue mentioned, shal thereby escape the displeasure of God, and shall acquire a full measure of reward before him. If then wee doe thus conceiue of this History, it can not chuse but minister much edification vnto our consciences.

We are further to consider, that God as the Creator and soueraigne Lord of all, doth imploy both good and bad Angels, about any thing that may tend to his glory and the execution of his good pleasure, be it by meanes ordinary or extraordinary. Of this second wee haue an example in the Scripture; It is certaine, that the least Angell in Paradise, is more potent then the greatest Diuell in hell; as the Diuell himselfe doth precisely confesse in this History: yet did God suffer the Diuell to resist and stand in affront with *Michael* the Prince of Angels, about the burying of the body of *Moses.* And

being not able to ſtoppe and vanquiſh him, hee had no other remedy but to flye to God, and to pray him to lay his command on Satan. *Imperet tibi Deus, increpet te Deus, Satan:* eſpecially in matter of iuſtice, whereof the Diuels are the executioners. Thus when God would trye *Iob* in his iuſtice, and cauſe all his cattell to be taken from him, all his children to be deſtroied, his houſes to be throwne to the ground, and fire to deſcend from heauen and conſume all his ſubſtance, then ſpake hee friendly to Satan, as is written at large in the booke of *Iob*. And when hee would declare his iuſtice vpon *Achab*, and had decreed to let him periſh in battell for his tranſgreſſions, hee ſpake vnto a wicked Spirit, and commanded him to goe and execute his pleaſure. Now becauſe this Hiſtory is an act of his iuſtice againſt one of the moſt impious and curſed Magicians that euer was, as appeared in his end, and that it was not a woman that divulged this, but the Diuell himſelfe called *Verrine*, who publiſhed the ſame in her: and further, in regarde that God would ſhew an act of iuſtice vpon the conuerted ſinner, as the vnſufferable torments (wherewith for the ſpace of ſix moneths ſhee was in all mens ſight miſerably afflicted) doe very well teſtifie; it is not to bee wondered at, if heerein hee imployed two executioners of his iuſtice. Let vs then giue God leaue to doe whatſoeuer ſeemeth beſt vnto him, and not diſpute thus againſt his powerfulneſſe, and manifeſt good pleaſure.

CONCLVSION.

We ought not to beleeue the Diuell; yet when hee is compelled to diſcourſe and relate a truth, then wee ſhould feare and tremble, for it is a token of the wrath of God.

ERRATA.

Pag.10.line 13. read, *The Dominican father*. p.11. l.21. read,*refractarie*. p.12. l.27.read, *contentations*. p.18. l.24. *them*, read,*it*. p.38. l. 30. read,*ouuert*. p.82. l.2.it not so,r.*it is not so*.p.87. l.16.in margine, from any,r. *from him*. p.96. l. vlt. for them, r. *him*. p. 97. l.15. leaue out *(and further)* p.103. l.3. for them, r. *him*. p.105.l.19.for the, r. *thy*.p.116.l.10.for part,r.*heart*. p. 137. l. 27.r.*to the blessed*. p.143.l.6. for these, r. *thee*. p.ibid.l.30.r,*things*.p.ibid.l.36.r.*store*. p.146. l. 5 r. 100000. p.152 l.12.r.*in a good way*. p.169.l.18. as like,r *like*.p.172.l.11.r.*seemed*. p.174. l.32.leaue,r.*liue* p.189.l.26.r.*equall*. p.198.l.8. redresse, r.*addresse* p.216. l. 14.r. *fauourably*. p.219.l.18. in margine, for this Saint, r. *the same*. p.223. l.13. for his, r.*this*. p.235. l.32. forwhom,r.*which*. p 245.l. 34. questioned, r.*question* p.246. l. 1. r *domini*. p.252. l.31. r. *follow*. p. 257. l.17. r. *lessoned*. p.285. l.35. r *ascent*.p.355.l.2 . r.*inuisibly*.p.361. l.13. r. *Thrones*. p. 387. l.15.the portinent, r. *deportment*.

Errata in the discourse of Spirits.

Pag. 12.line 1. crunt, read, *erant*. p.17. l.5. this, r. *his*. Ibid.p.26. leaue out, *are*. p.50. l.9.Spiritum, r. *Spirituum*. p.78 l.24.do, r. did.

lord god, thinke uppon

lord god thinke upon me

god

THE ADMIRABLE HISTORIE OF A PENITENT woman conuerted, who was seduced by a Magician in the Country of Prouince in France: and of the end of the said Magician.

The acts of the 27. of Nouember. 1610.

THE reuerend Father and Frier *Sebastian Michaelis*, Prior of the Couent of S. *Magdalen* at S. *Maximin*, of the order of preaching Friers, hauing sent Father *Francis Domptius* (aboue-named) to Saint *Baume*, a place of penitence of the said Saints: about the same time also (which was the 27. of Nouember, 1610.) there came thither from Saint *Maximin*, by Father *Michaelis* his appointment, Father *Romillon*, and Father *Francis Billet*, together with *Magdalene de Demandouls*, and *Louyse Capeau*. And it was held expedient, that the said *Magdalene* should there soiourne, especially on S. *Andrewes* day, to make frustrate the menaces of the Diuels, that threatned to carrie her away that day, according to the compact made betwixt them two yeeres before, as the said *Magdalene* confessed.

Being come thither, and she hauing been formerly exorcised in diuers places, as at *nostre Dame de Grace*, at S. *Maximin*, and at *Aix*, by the space of many moneths; in which affaire the said Father *Francis Billet*

did exercise much patience in himselfe, and charitie towards the said *Magdalene*, yet was neuer able to draw the Diuels, who did possesse her, to speake one word; vpon the 28. 29. and 30. of Nouember, the said Father *Francis Billet* began againe to vndergoe the office of an Exorcist at S. *Baume*, endeuouring to make the Diuels to speake. In the meane time, by reason of some occurrence of busines, it behoued the said Father *Francis* to be absent for certaine daies from S. *Baume*. Vpon whose departure (which was the 3. of December) the said *Magdalene* was very carefully watched; for in the meane space, especially vpon S. *Andrewes* day in the euening, it chanced that the wicked spirits would sensibly and with great violence haue carried her away, euen when she was in the holy place of *Penitence*, whither she was led to preuent the worst; as also the night before they lifted her vp very high from the ground, and would haue carried her out at a window, which is in the highest place of the Quire at S. *Baume*. In so much that Father *Romillon* not being able to hold her, was forced to call for aide, and to contest with the Diuels and say, She is ours.

Magdalene carried vp by Diuels.

The 3. of December Father *Romillon* and the said Father *Francis Billet* before his departure, did intreate Father *Francis Domptius* the Dominican, that he would make some Exorcismes for Father *Romillon*, who by reason of his age was to vndergoe that labour; assuring him that Father *Michaelis* would auow the fact, because he had taken him as his assistant, in his proceedings of Inquisitour, to annihilate and breake off all contracts betweene the Diuell and *Magdalene*. To which Father *Domptius* then answered very coldly, because hee had been formerly trauelled and wearied with the pressure of the like charge.

First speech of *Verrine*.

Notwithstanding vpon the 6. of December he began to coniure *Louyse*, and at the first Exorcisme one of the Diuels that was in her bodie, began to speake. Then the said

said Dominican Father commanded him to worship God, and to bow himselfe in the adoration of him, and to doe things of the same nature, which he readily did to the great astonishment of the Exorcist, who had vpon another occasion laboured three weekes, to make a Diuell called Κακὸς, to performe an action of that kind.

The act of adoration of the said *Verrine*.

The 7. and 8. of December, vpon the continuance of the same Exorcismes, twice a day, the Diuels were asked and readily answered, that there were three of them in the bodie of *Louyse*, and that they resided there by meanes of witchcraft: the first of them named himselfe *Verrine*, the second *Gresil*, and the last *Sonneillon*: and that all three were of the third order, to wit in the ranke of Thrones.

Possession by witchcraft.

During this time, *Verrine* one of the Diuels in *Louyse* gaue a signe of his being in her bodie, and it was this: As the Dominican (who had been now an Exorcist for the space of three weekes) had after Euen-song finished his Rosarie, (as is the manner of the order of S. *Dominicke*) hee did immediatly present three prayers vnto three Saints, to the *Virgin Mary* the mother of God, to S. *Magdalene*, and to S. *Dominicke*; and then did sensibly feele a maruellous power, deuotion, and attention in himselfe, so that he was amazed from whence such incitements might come, and endeuoured by al meanes to slake the force of them, and to know the reason of this strange motion. But he could not finde the reason of it, vntill hee affronted the diuell with an Exorcisme, and so demanded of him, what were the Saints that did most disquiet him? Who answered, they are those whom thou doest with such ardencie of affection pray vnto. The Exorcist asked him, whether it were not Saint *Paul* (vnto whom he euer bore a particular deuotion.) The diuell said, no; but it is the *Virgin* mother of God, *Magdalene*, and *Dominicke*: yet had not the Exorcist spoken a word of this to any person whatsoeuer.

The Exorcist tries the diuel.

The acts of the 8. *of December, which was the* 4. *feast of the second weeke of Aduent, and the day of the conception of our Lady.* 1610.

THis day in the euening, the said Dominican Father began to exorcise; and vpon the entrie vnto the same, *Verrine* began to speake in this manner following, to the honour and praise of the sacred Mother of God, saying:

[a]. [b]. *Mary* is the goodliest creature that euer the eternall Father created, to my great griefe doe I speake it. She standeth incessantly before her sonne making intercession for you: she sheweth him the wombe that bare him, the breasts that gaue him sucke, and all the seruices that euer she did for him in the world. True it is that she is so faire, that the diuels themselues would endure all the tortures of the world only to haue a sight of her beautie; but they could neuer haue the grace to see her in glorie, neither haue they deserued, or euer shall deserue the same, by reason of their excessiue pride and arrogancie. She is so amiable, so excellent, and so rich in all perfections, that neither Angell, nor Archangell, no not the Seraphins themselues, can be equall matches vnto *Mary* in beauty. She is rich and a Queene together, so that it were an idlenesse to demaund, whether such a one as she be able to bestow on those that beg it of her: so is she wise, and doth therefore know all your necessities. Besides, she is mercifull, and is euer in the presence of her Sonne suing and saying: Sonne, take compassion vpon these miserable sinners, for many

[a] Wee are to take these and the following discourses, as we take the discourses of *Balaam* the Inchanter, and of *Caiphas* that prophecied of Christ Iesus; not of their owne voluntarie or proper motion. S. *Athanasius* saith, that when the diuell perswaded S. *Anthony* to pray vnto God, he prayed vnto him, not because the diuell said it, but because hee spake agreeable vnto the word of God. *Athanas. in vit. Anthony.* Thus we beleeue the diuels saying, in Mat. 8. Mark. 5. Luk. 8. that Christ Iesus was the Messias, and the Son of the liuing God; not because they said it, but because they were inforced to speake according to the Scriptures. They feare and tremble (saith S. *Iames*) vnder the puissant arme of God, who serueth his turne with them as he pleaseth Dragons and Serpents, fire and haile, doe all worke the will of God, saith *Dauid*, Psalm. 148. [b] Exclamation vpon the conception of our Ladie.

times they vnderſtand not what they aske. And in this (ſaid he) they are like the mother of the ſonnes of *Zebedeus*, who prayed that one of her ſonnes might ſit at the right hand, and the other at the left, not knowing that ſhe wronged her ſelfe in ſpeaking ſo, and that thoſe that were on the left hand ſhould be damned. But your God, who knoweth better then you what is needfull for you, will anſwere, *You know not what you aske.*

You will tell me, that this is no new thing which I vtter, it is true, but this is new, that the diuell doth ſpeak theſe things.

I ſay then, that it is good to loue, ſerue, and honour the moſt bleſſed and moſt worthie mother of God; for all thoſe that are carried with a full and perfect zeale vnto her, they ſhall neuer, it is true, it is true, it is true, they ſhall neuer, neuer *(O Mary thou ſacred mother of God)* be put to confuſion. The diuell himſelfe by the coaction of thy Sonne is forced to honour thee, and to call thee the mother of God, a thing vnaccuſtomed to be done by diuels: for they call thee either plaine [a] *Mary*, without any acceſſion of title, as did the Iewes in contempt, or they name thee by ſome other names of blaſphemie in great indignation: but neuer before by this ſo excellent an attribute, as the bleſſed mother of God. And vſing theſe words, you ſay all that may bee ſaid, of a Ladie, in honouring her with the title of the Mother of God; then which no dignitie is more excellent, none more venerable.

[a] The cõtempt of the diuels towards our Ladie.

[b] Shee is alſo all in all; for ſhe is the daughter of the Father, the mother of the ſonne, the ſpouſe of the holy Ghoſt, and the peereleſſe temple of the ſacred Trinitie. Shee is beſides, ſiſter vnto the Angels, yea euen their Queene and Princeſſe. I ſay further, that next after the bleſſed humanitie of Chriſt, ſhee hath her Quire alone, as one whoſe excellence admitteth no partners or equals to keepe her companie. And in that ſhee is the onely and moſt matchleſſe mother of God, it ſtands

[b] He limiteth this afterwards, ſaying, next to the humanitie of thy Sonne.

with reason, that hee who is cloathed with all power, wisedome, and bountie, should mould and fashion her to admiration: neither are we to wonder that it is so.

Many there are that haue a will to do good, but their impotencie and disability maketh them come short of their intendments: others haue knowledge, to doe good, but by reason of some bodily impeachments, or for want of grace they cannot imploy it thereunto: for the diuels haue knowledge, but it steedeth them very little. But [c] thou (speaking of God) it is true, I speake it constrainedly, and not out of affection, thou art omnipotent, all-knowing, and euerlastingly good, who art able to make out of nothing whatsoeuer seemeth good vnto thee. Notwithstanding it is true, there are those that for all this are vngratefull.

During these and the like discourses so full of vse and obseruation, the sister [d] *Catherine* of France was sent for, and brought with her *Magdalene* that was possessed, that she might know the rare and transcendent praises of the blessed mother of God (for it was held vnmeete that * *Magdalene* should be present at the exorcising of *Louyse.*) And being come thither and seated on the first step of the place of the holy Penitence, *Verrine* about the end of his discourse turned towards her, and began to yell with a hideous out-cry. *Belzebub*, although thou be my Prince, yet there is one greater then thy selfe, that commandeth me to speake in thy presence: yes, [a] yes, I am constrained to speake before thee.

Proud *Belzebub* the Prince of Diuels, who was in the body of *Magdalene*, hearing these words, began to bellow like a furious Bull, and wresting aside the head and eies of *Magdalene*, with great wrath and fiercenesse he tooke her shooe, and threw it against *Verrine*, so that therewith he strucke *Louyse* on the head.

[c] Exclamation in the praises of God.

[d] This was *Magdalenes* Gardian, a woman admirably vertuous, whom we haue beheld rauished in a trance, as soone as she had with teares receiued the blessed Sacrament.

* There was obserued a great hatred betwixt the two possessed, proceeding from the diuels that were contrarie.

[a] The Diuell that is inferiour, dares not speake in the presence of his Superiour without his permission, because he is restrained by one mightier then he: for the order they haue in hell is naturall. And we haue obserued that the two companions of *Verrine* would neuer speak without his permission; nor the companions of *Belzebub* without his permission, or in the absence of the said *Belzebub*.

Notwith-

Notwithstanding these brauadoes of *Belzebub*, *Verrine* addressed his speech vnto the said *Magdalene*, and said. [b] O *Magdalene*, how blest is S. *Baume* in thee. It is true *Magdalene*, blessed for euer is this S. *Baume*, because in this place if thou wilt, thou shalt become a second *Magdalene* : but hitherto thou remainest arrogant, vnthankfull, obdurate. I tell thee *Magdalene*, that thy Creatour is yet readie to die for thee. This is true, *Magdalene* : *Mary* intercedeth for thee, and pleadeth for thee before her sonne, and euer saith vnto him. My sonne, *Magdalene* will be conuerted vnto thee. But O cursed, polluted, detestable woman as thou art, thou still shuttest vp the dore of thy heart. *Magdalene* take heede vnto thy selfe; take heede, take heede, take heede *Magdalene*. I tell thee, neuer was *Iudas*, neuer was *Herode* so tormented as thou shalt bee, except thou amend thy life and conuersation. *Magdalene*, forsake these Diuels, *Belzebub*, *Leuiathan*, *Balberith*, *Asmodee*, *Astaroth*, forsake this infernall societie, *Magdalene* : they all doe thirst after nothing else but after thy damnation. *Louyse* is but the instrument of this discourse, shee is possessed out of loue to thee. God giueth the touch vnto this instrument, to make thee listen after his melodious harmonie. It is true *Magdalene*, this good God will receiue thee to grace; if thou doe repent, thou wilt proue another *Thais*; Humiliate thy selfe *Magdalene*, and returne and obey S. *Vrsula*.

[b] The first reprehension of *Magdalene*.

A [c] miracle, an vn-heard of miracle, and which will neuer happen againe, that the Diuell should conuert soules, and be in stead of a Physitian, an Apothecarie and a Surgeon.

[c] He here begins to discouer this miracle.

After all these discourses, [d] *Magdalene* still remained obstinate, and in her first desperate estate; at which all the compassionate spectators were much amazed, not onely for the hardnesse of her heart, but also to heare such high and mysterious discourses, and pronounced after more then a customarie manner. It was then held

[d] The hardnesse of *Magdalenes* heart.

fit, to offer her vnto God by the 7.penitentiall Psalmes and other prayers.

When this was accomplished, the father Dominican said vnto her. *Magdalene* where are thy [c] teares? where are those gnawings and remorses of conscience? where are those sighes which a penitent woman ought to haue? At this *Magdalene* began to weepe, and bitterly bewailing her selfe she fell downe at the feete of those that were present, and asked forgiuenesse, with this protestation, that she knew her selfe to be a cursed and disconsolate sinner: so that euery one remained well edified thereby, and conceiued good hope of her conuersion.

[c] Prayer causeth teares.

The Acts of the 9. of December.

ON which day in the morning *Louyse* and *Magdalene* were by the said Dominican father exorcised, and at the entrance of the same *Verine* began to speake in this manner. [a] Accursed woman, listen and bee attentiue vnto what I shall now say vnto thee: I call thee accursed, because in the world there is none so impure as thou: it is true, thou art most wicked, and shalt bee most vnfortunate, vnlesse thou bee conuerted. Neuer [b] was *Cain*, neuer was *Iudas*, neuer was *Pilat*, neuer was the rich Glutton so horribly tortured, as thou shalt be. *Louyse* is no Philosopher, *Louyse* hath no indowments of literature, *Louyse* neuer was a student, and thou well knowest, that *Louyse* vnderstandeth not the secrets of thy heart; but almightie God who knoweth thy most reserued cogitations, compelleth me to say, that [c] thou hast againe harkened vnto *Belzebub* with stronger attention (dissembling and gracelesse Witch as thou art) then vnto thy Creatour: and this thou couertly doest day by day. Gracelesse and accursed woman, I do here lay it vnto thy heart, that he is fearfully incensed against thee. And though it be an vncontroulable truth, that thou

[a] The 2. reprehensiō of *Magdalene*.

[b] These are as strokes of a hammer, to conuert a relentlesse person, and to bruse and bray his heart.

[c] The first accusation of the Sorceresse.

thou art a thanklesse and proud wretch, yet doth the [d] mother of God stand for thee: shee is euer, euer, euer speaking for thee; she is euer telling her sonne: to morrow *Magdalene* will be obedient, to morrow *Magdalene* will be humbled, to morrow she wil turne to goodnesse, to morrow shee will be conuerted. O heart of stone, O heart of marble and of Diamond, nothing can soften or make thee tender but the blood of the Lamb. Looke to thy selfe *Magdalene*, and be no more wilfull, else art thou euerlastingly vndone: O thou a thousand and a million of times accursed, damned shalt thou be, and that more deepely then any other, the Diuels shall carrie thee body and soule to hell. I say vnto thee, neuer was there, nor shall be such a wonder, as God hath now wrought for thy sake. It is true, thou vngracious and flint-hearted woman, that God could doe no good vpon thee neither by his inspirations, nor by preaching, nor by reading, nor by Angels, nor by all those that are in heauen, nor by so many good men as haue prayed for thee. What? must thou haue a Diuell to conuert thee? must thou haue a Diuell to be thy Physitian, Apothecarie, and Surgeon? This is more strange, then to see a hundred, and a hundred, and a hundred dead bodies raised and enlifened againe. The defect is no where but in thee, to be if thou wilt, another *Magdalene*, another *Thais*, another *Mary* of Ægypt, and another *Pelagia*. *Magdelene* I aduise thee resist no longer, open the dore which thou hast locked against thy God, and he will compassion thy youth, and giue pardon to thy transgressions.

[d] Exclamation that our Lady intercedeth for sinners.

Verrine continued on, and said. *Magdalene*. Thou knowest well, that *Louyse* is very scrupulous and daintie of an oath; and will not sweare for any good. I then doe sweare by your God and by your Redeemer, that it is most true which I haue formerly spoken. And till this present thou diddest conceiue it was *Louyse*: is not this true? The all-powerfull God who seeth thy in-most imagi-

imaginations, constraineth me to speake it.

Then hee cried. Ha, woe is me. [e] Ha, *Belzebub* thou doest threaten me; but I must not regard thy threates, for a maister more potent then thou, and all hell besides doth command me. Then turning to *Magdalene* hee said; *Magdalene* renounce *Belzebub, Leuiathan, Baalberith, Asmodee, Astaroth*; say but, *I renounce thee cursed Belzebub*, and thee wretched *Leuiathan*, & thee *Baalberith*, and thee *Astaroth*, and thee *Asmodee*. Then he willed the Exorcist that hee would force him to make this [a] abiuration, which hee did by the mouth of *Louyse*. After the end of this discourse and of so terrible an inuectiue, the Father Dominican turned to *Magdalene*, and commanded her to say, *Conuerte me Domine, & conuertar ad te*. Then began she to weepe very tenderly, and in external appearance shewed maruellous great contrition for her life past, and oftentimes kissed a Crucifix which she held in her hand.

[e] *Belzebub* inuisibly menaceth him, according to the mutuall language, that Spirits haue.

[a] *Verrine* neuer made oth or abiuration but by the commandement of the Exorcist.

Magdalenes contrition.

The Dominican when he perceiued in her so much compunction, after the terrible batteries of such a hammer, that did so beate at the gate of her heart, asked her how she found her selfe. *Magdalene* answered: Ha! my father, I am at the brink of desperation. [b] To which the said Father replied: No *Magdalene*, God doth not call thee to reiect thee afterwards. Be confident that the gate of his mercy is opened vnto thee, and that his hand is stretched out to receiue thee. *Magdalene* resist not his motions any longer, but ponder well vpon them, for in them God doth offer vnto thee the remission of thy sinnes, and such abundance of grace, that if thou be willing, thou maist proue another *Magdalene*. What inducement leadeth thee to be distrustfull of the bountie and mercie of thy Redeemer? To which, she said, I [c] am as it were swallowed vp in the immense sea of my offences, and with the foulnesse of my transgressions.

[b] The Exorcists exhortation.

[c] She was also much ashamed that she was proclaimed a Sorceresse in the presence of all the people.

Then did *Verrine* lay hold on those words, and said: I haue not spoken this vnto thee, to occasion thee to de-

spaire:

ſpaire: no, no, *Magdalene*, although any other ſinner ſhould commit a million of impieties more then thy ſelfe, *Magdalene*, it is true, God would pardon him vpon his comming home vnto him. God cannot lie, he hath ſaid it: *In* [d] *quacunq; hora*, He hath made no ſeſſement of the number, or enormitie of ſinnes, he deſireth only vnfained repentance: and it is moſt true, God receiueth a ſinner as the prodigall childe was receiued. Theſe and the like words were vttered by *Verrine*, ſo that the whole aſſemblie was poſſeſſed with more amazement, then on the day before.

[d] The mercie of God.

The ſame day after Euening-ſong were *Louyſe* and *Magdalene* exorciſed by the ſame Dominican Father before the great Altar at S. *Baume*, where there remaineth a pourtrait or picture of the bleſſed Mother of God, with her ſonne Ieſus in her armes, hauing on one ſide of her the bleſſed S. *Magdalene*, and on the other ſide S. *Dominicke*. At the beginning of the Exorciſmes the ſaid Father demanded of *Magdalene*: Doe you acknowledge your ſelfe to be a proud, vngratefull, and refractorie woman, and to be the moſt miſerable creature that did euer tread on earth? Doe you renounce with your whole heart *Belzebub* and his adherents? Are you readie to ſet open your heart to God, who hath created you? To which ſhe anſwered, yes: and in contempt of Sathan ſhe ſpit [e] three ſeuerall times vpon the earth. Then preſently ſpake *Verrine*, and ſaid: *Magdalene* true it is, that this is the firſt time thou ſpakeſt from thy heart. *Magdalene*, now doth the whole hoſt of heauen reioyce for thee, and all hell is in great ſorrow and confuſion; the Almightie compelleth mee to ſpeake it. *Magdalene*, take now vnto thee thy God and thy Creator for thy Father and husband. Loue him, and him alone with all thy heart, and let neither men, nor women, nor any other creature whatſoeuer ſhare or haue fellowſhip herein, but for his ſake. *Magdalene* deliuer vp the key of the three faculties of thy ſoule vnto him, for he

[e] She ſpit at the perſwaſion of the Exorciſt.

he now begins to take affection vnto thee.

[f] *Verrinc* his perswasions to *Magdalene*.

[f] *Magdalene*, thou doest affect beautie, thy spouse is the comeliest amongst men. Hadst thou but once seene him, as hath that other *Magdalene*, thou wouldest nothing but languish after him. It is true (said he, turning to those that were present) you know not this, but we know it well: yet neuer saw we him in his glorious beautie, although wee would endure whole millions of torments to gaine the fruition of the same.

I say, *Magdalene*, thy spouse is most louely, most gracious, most perfect: He would yet be readie to die for thee, and for all those that are here: he hath hands of iron for vs, and feete of wooll for you. He that knew the greatnesse of his beautie, would suffer millions of torments, to haue only a glance of him, as he passed by: yea the very diuels confesse, that he is beautie, goodnes, and perfection it selfe.

Thou louest riches and pleasures, *Magdalene*; thy Spouse is powerfull to bestow vpon thee Paradise and Heauen, which are replenished with all riches and pleasures that may be. Fie on diuels, fie on *Belzebub*, fie on all hell. True it is, *Magdalene*, that we Diuels promise mountaines and maruels, but the wages wee giue to those that serue and pleasure vs, is meerely hell. But with thy Spouse there are a thousand millions of pleasures, which doe neuer decrease, nor will euer haue end. The delights there are so infinite, the contentation so numberlesse, the ioyes so exquisite and immense withall, that though I should discourse thereof vntill the day of iudgement, yet could I not set foorth their vndescribeable greatnesse and excellencie.

Magdalene, thou louest noblenesse of blood: Thy Spouse shall ennoble thee, and place thee in the ranke and condition of a Queene and Princesse: onely loue him with all thy heart, sithence he loueth thee so much, and will inuest thee with so much honour.

Thou art also to take the most blessed Mother of

God

God for thy mother: For thy [g] naturall mother heere wiſheth thee much good, but hath not abilitie of performance: but the ſacred Mother of God hath all power to ſatisfie thy deſires; all knowledge to vnderſtand what is meete for thee: all goodneſſe to grant thy requeſts vnto thee. *Magdalene*, ſhe is ſo amiable, that ſhe is not to be paragond by any: we Diuels neither haue ſeene her, nor ſhall ſee her; but it is in thee to behold her, if thou wilt. *Magdalene*, the Diuels will aſſault thee againe and againe, euen vntill they tempt thee to deſpaire: but bee of good cheere, be of good cheere; God will yeeld thee his aſſiſtance, if thou wilt but permit him to diſcipline and gouerne thy ſoule. And take thou no thought for any thing, for the victorie will remaine with thee.

[g] The arriuall of *Magdalenes* mother.

True it is, *Magdalene*, that to enter into Paradiſe, thou oughteſt to tread in the paths of ſimplicitie. Thou haſt read many bookes, but art little aduantaged by them. The gate of Paradiſe is ſo narrow, that there can enter in but one at once, neither can you paſſe ſo, but you muſt be forced to creepe vpon your belly. Thou art to thanke [h] *Magdalene* a thouſand million of times, for ſhe hath done much in thy behalfe, and will hereafter be thy aduocate, yea euen thy ſiſter to be aſſiſtant vnto thee in all perils and dangers.

[h] S. *Magdalene* interceedeth for *Magdalene*.

Thou oughteſt alſo to render thankes vnto S. [i] *Dominicke*, (a great enemie of mine he is) for he hath mediated much in thy behalfe.

[i] *Dominicke* an interceſſor for *Magdalene*.

Thou muſt doe the ſame vnto the Angell that is thy Gardian, who hath begged thee of his Lord, ſaying: Lord leaue *Magdalene* to me, ſuffer her to be a day longer in my cuſtodie, and ſhe will be conuerted, ſhe will repent, ſhe will readily relinquiſh all the blandiſhments and inticings of hell. Courage then, *Magdalene*, for thou haſt gracious and diligent Aduocates for thee vnto God. Then ſhewing her Father *Romillon*, and the Father the Exorciſt, he ſaid vnto her, *Magdalene* behold

thy Gods on earth, thou art yet as a childe, suffer thy selfe to be gouerned, humble thy selfe, be obseruant of them, and follow their aduice and counsell.

Verrine added: *Magdalene*, tell me, didst thou neuer see [k] the Diuels? Whereunto she answered, that she had. Then said *Verrine*: And knowest thou not, that the inferiour Diuell dareth not to speake in the presence of his superiour. Is it not thus? Speake? To which she answered, that it was so. After this was spoken, *Verrine* said to *Belzebub*: I regard not at all thy threats; a greater Master then thou commandeth me. In Hell I owe thee homage and obseruance, as one more powerfull then my selfe, but being in this bodie, I haue nought to doe with thee: for I am here by the appointment of thy Creator.

[k] She had seene them often at the Synagogue and elsewhere.

Then towards the end, he addressed his speech again to *Magdalene*, and said: Thou hast been serued like a Princesse, thou hast had the first place at the table, and the middle, and also the last. Content thy selfe, and disgest this remonstrance well: all these discourses are intended to thee.

When this was finished, the whole assembly thought it fit to say a *Te Deum laudamus, &c.* to giue thankes vnto the Almightie for his manifold mercies shewred downe from aboue vpon the said *Magdalene*; which was done to the great ioy and contentment of her owne mother, who by accident was there present at S.*Baume*.

Te Deum laudamus, &c. being ended, *Magdalene* cast her selfe at the feete of her mother, and humbly craued her pardon; and performed the same to the whole assemblie, who receiued much comfort and gladnesse, to see the vnbounded and infinite bountie of God towards his creatures.

At the same time some aduised *Magdalene* to take her Creator for her husband, the blessed Mother of God for her mother, the holy S.*Magdalene* for her sister, and

S.*Domi-*

S. *Dominicke* for her father, and all the Angels for her brothers: and so to call them by these seuerall appellations, when she prayed. This being done, she directed a letter by the aduice of the Father her Confessor to her blessed and gracious Mother the Virgin *Mary*, in this following manner.

My [1] most sacred, most glorious, most sweet and amiable Mother, I salute you with my very heart, and present my selfe before you, as a poore afflicted daughter before her mother, to receiue some consolation. I do addresse my selfe to you (my dearest and most amiable mother) as a poore desolate girle, that is on all sides destituted and defeated of comfort, deuoid of all goodnesse, and surcharged with whatsoeuer is naught. I therefore in all humilitie pray you to take pitie vpon me, and do here protest, that I offer and consecrate my selfe wholly vnto you, and doe freely bequeath you the keyes of my heart, that you may in the midst thereof implant the vnstained lilies of puritie and chastitie, that my dearest spouse *Iesus* may repose himselfe and take his delight in the same. I giue also vnto you the keyes of the three powers of my soule: the key of my vnderstanding, to plant therein the lawrell of perfect hope, that I may trust wholly vpō my spouse: the key of my wil, to plant therin the rose of feruent loue, that I may aboue all things cleaue vnto him, and for his loue abandon all other by affection: the key of my memorie, to plant therein the violet of deepe humilitie, to put me in minde of my base and meane condition, that so I may deiect and debase my selfe to the feete of euery one, after the example of my beloued and dearest spouse. And I heartily beseech you my dearest and best beloued Mother to accept these my prayers and offers, so shall I remaine now and for euer, your most humble, most obseruant, most vnworthie daughter, seruant and slaue, *Magdalene* of *Iesus*.

[1] The letter that *Magdalene* wrote to the mother of God. See the answere vnto the doubts in the 8. obiection after the Epistle to the Reader.

This letter Father *Romillon* did then approue of, but the

the correction thereof was on the twelfth of December, as afterward appeareth by the acts of the said day.

The acts of the 10.*of December*. 1610.

THis day in the morning were *Louyse* and *Magdalene* exorcised by the Dominican Father, in the presence of foure Pilgrimes come [m] from Rome, and of many other persons of the countrey of Prouince. Then at the beginning of the Exorcismes, *Verrine* began to discourse in this sort.

[m] Great troupes did daily flocke thither.

[n] Call to remembrance the day of Gods iudgement, how dreadfull it will be; when hee shall separate the good from the bad, and shall say, Come, giue me an account of your workes of mercie.

[n] Exclamation touching the last iudgement.

He will not aske you, whither you haue read or prayed much, whether you haue been great or base, noble or ignoble: no, no, hee will not mention this, but will say, Come, giue me an account, whether it be not true, that when I was a hungrie, you (directing his speech to those that he reproueth) gaue me no meate; when I was thirstie, you gaue me no drinke; when I was naked, you cloathed me not; when I was a stranger, you receiued me not; when I was sicke, you visited me not; when I was a prisoner you redeemed me not; when I was dead you buried me not. Then shall they answere and say: What? were you a hungrie? were you thirstie? could so great a Lord as you stand in need of any thing? could you be naked? we neuer saw you thus. *Verrine* followed on, and speaking in generall as well to those that were absent, as to those that were present, he said: [o] O miserable and vnthankfull men, how misunderstanding you are of the benefits of God. You call your selues Christians, but doe not the workes of Christians: you haue a God so good, that the very Diuels doe confesse his ouer-much goodnesse. What more great expression and

[o] A worthie reprehension of Christians.

and ſigne can you haue thereof, then to heare him ſpeak theſe words, *Whatſoeuer you ſhall doe vnto the leaſt of mine, I will take it done vnto my ſelfe.*

Miſerable is the ſtate of thoſe Chriſtians, who doe not loue and ſerue ſo good a God, know yee therefore, that thoſe who remaine in their obſtinacy and wilfulneſſe, and yet haue heard thoſe dreadfull words, which God ſpake to the curſed and reprobate, *Ite maledicti in ignem æternum*, Ha! how well doe they deſerue to incurre the moſt ſeuere caſtigation.

We are to note, that *Verrine* ſpake theſe words with ſuch hideous cries, and fierceneſſe, that he ſeemed deſperatly enraged: and often repeated theſe words *Ite maledicti*, about fiue ſeuerall times; and gaue intimation, that ſince they had ſlighted and ſet at nought all the wounds of our Sauiour, together with the bleſſed Trinity, and the 10. Commandements of the law; it comported with good reaſon, that they ſhould experiment and try that amazefull ſentence.

Hereunto *Verrine* added. Your God is ſo full of indignation, and ſo dreadfull, that the beames proceeding from his eyes as from bright-ſhining flames, cannot be endured by the wicked: Yea the paines of hell it ſelfe are not more vnſupportable, then is the fury of this great Iudge, when once he is prouoked by them.

I ſay further, that the ſoules [p] in hell are ſo horridly fearefull, that if any of them ſhould be preſented before you, the ſight thereof would prooue vnto you ſo ghaſtly and vnſufferable, that you would dye in the place, to ſee all their deformities, pollutions, loathſomneſſe, ſtinkes, and meruailous torments. But your God is ſo good, that he will giue to euery one according to his deſeruings (not for their [q] merits, but from his owne bounty, for if he ſhould handle euery man according to his deſerts, there would few ſcape hell:) And this great God, be your good workes neuer ſo meane, yet if they flow from charity and the merits of his paſſion, hee will

[p] The ſight of the damned fearefull.

[q] The vocation and firſt grace is the pure & meere grace of God.

giue them a reward, as he hath promised, saying, *Come yee blessed of my father,&c.*

Because when I was a hungry you gaue mee meate; when I was thirstie you gaue me to drinke; when I was a stranger, you tooke me in; when I was dead, you buried me; when I was sicke you visited me; when I was naked you cloathed me; when I was in prison you redeemed me. Then shall he carrie them to Paradise, to haue there the fruition of his pleasures, because they contemned all for his sake. And since they were his companions at the Crosse, it standeth with reason, that they be his Associates at his table. These words were no sooner ended, but hee cried, I am mad, I am mad; I [r] am compelled to expresse this not for loue, but vpon constraint.

[r] The constraint of *Verrine*, which he auoweth in all his discourse.

It is strange that a souldier should kill himselfe with his owne weapons. It fareth so with mee, who take armes against my selfe, wherewith my owne throat is mangled. But what remedie: God will haue it so.

Is it not a thing that was neuer heard of before, that the Diuell is at variance with the Diuell, and that hell combateth against hell?

Here is to be obserued, that this discourse and many others semblable vnto them, were spoken with such an emphasis and efficacie, that all the assembly began to weepe, and to aske God forgiuenesse: as also to confesse themselues, and to receiue the Sacrament instantly vpon it. Of which the foure aboue-named Pilgrimes would needs giue attestation in forme as followeth.

The 10. of December 1610. there came to S. *Baume* [s] Monsieur *Arnoulde Borffartigues*, Canon and Sexton of the Cathedrall Church of Cominge, Doctor of Diuinitie, *James Audry* Merchant, of Troy in Champaigne, *Iohn Gallois* Gold-smith, and *Claud Gaudet* a Merchant Draper of Troy in Champaigne, which were present at the Exorcismes, of the two women that were possessed, about three seuerall times, and heard very admirable

[s] The Pilgrimes arriuall, and testimonie of the precedent Acts, besides ordinarie witnesses.

mirable accidents touching this particular. In witnesse whereof we of our owne proper motion haue subscribed our names, for the publique good, and for the reducement & bringing home of many millions of soules by the miraculousnesse of the same, where the Diuell is enforced to vtter the truth of the Gospell by the mouth of a woman called *Louyse*, being thereunto commanded by almighty God. And hauing no further occasion to remaine or soiourne here any longer, as men harried with the trauell and toyle of our iourney from Rome, we haue left our testimony in the hands of the venerable father the Exorcist, in the presence of the fathers that were present, and of many others. In truth whereof we haue subsigned our names. *Borffartigues, Iohn Gallois, Gaudet, Audry.*

The same day in the euening were *Louyse* and *Magdalene* exorcised by the Dominican father, and at the beginning of the Exorcismes, *Verrine* discoursed of the paines of hell, and other matters in this manner.

The [t] paines of hell are so great and fearefull, that one alone Diuell with his hideous shape, were able to strike a man dead vpon the place, although he had a thousand liues. The diuels themselues might not indure the soules of the damned, were it not that hell were the place that is destinated for euerlasting torments. When the accursed soules of the damned come vnto vs, wee make very much of them, wee cause them to sit on a great chaire of flaming fire; we present vnto them balls of fire for their repast that are all very well sulphured: we giue them to drink a certaine liquor, bitter as gall or wormwood, and enforce also vpon them courtesies more bitter and more stinking then these. Their eyes are fed with continuall visions of Diuels; they haue for their songs and musicke, wherein they tooke their pleasure in their life time; vncessant blasphemies against God, cursing the time that they were borne, their fathers and their mothers, together with all other creatures great

[t] Exclamation of the paines of hell.

and ſmall. We fling and tumble them ſometimes in the fire, ſometimes vpon the yce, ſometimes in ſulphure, ſometimes in ſnow; and in exprobration of their tranſgreſſions we ſay vnto them. Ha! accurſed wretches, behold, [u] behold the recompenſe for your pleaſures and delicacies. You that would not obey your God, you that made ſlight to treſpaſſe againſt his commandements, you that haue whored after *Baal*, and abandoned your Creator, you doe deſerue, you doe deſerue to be thus tormented; you deſerue to bee thus handled. Neuer ſhall you ſee God, but ſhall bee eternally depriued of thoſe celeſtiall ioyes, and in briefe, you ſhall here be tortured for euer.

[u] The reproches and ſorrowes of the damned.

Beſides (ſaid *Verrine*) we are cruell remembrancers vnto them of the fauours and bleſſings which they haue receiued from their Creatour, not hereby to giue them any comfort or refreſhment, but to torment them the more abundantly. We ſay vnto them. Miſerable caitifes as you are, you might haue gone to Paradiſe, you might haue beene filled with heauenly bliſſe, you might haue beene companions to the Saints of heauen; but the tide is turned another way. Behold, you are the bondmen of Sathan, the Gally-ſlaues of hell, and the food and nouriſhment of that vnquenchable fire. How wretched are you, who might haue had the liberty of the children of God, and doe now remaine in the thrall and ſeruitude of Diuels. If you ſuffer tortures, you doe well deſerue them; yet are you not puniſhed according to your miſdeedes and demerits. Then making a great out-cry, he ſaid.

O wonderfull miracle, O great miſery! The Diuels ſpeak againſt [x] themſelues, yea and againſt all hell; they diſgrace their owne Countrey, and dehort men from trauelling thither, and from cohabiting with them; This is very ſtrange. Let two men ſpeake together of their Country, and it is not to be wondered at, if both of them be lauiſh in the praiſes thereof: but it is a great

[x] The ſorrow of *Verrine*, becauſe he was conſtrained.

miracle that the Diuell an enemie to God and heauen, recommendeth vnto men that celestiall Country, and vilifieth the kingdome of hell. I further auerre, that men ride to hell easily in a Coach, and the horses and all the furniture thereof may passe in with facility: But to Paradise, you must goe a-foote, and enter in, stouping; the gates thereof are narrow, so that much labour and toyle is requisite for the attainement of the same, and hardly may you enter in without doing penance. I also say, that the fire of hell is so deuouringly hot, that put all the fire in the world together, and it is but a painting in regard of it. Yet are there soules so desperate, and vnnaturall, that they runne at full speede into these gulphes of brimstone. Accursed Magicians, abominable Witches, and relentlesse sinners, can all of them relate vnto you such newes as this.

Then hee [y] cried with great and ghastly exclamations, and with a rage and fiercenesse beyond ordinarie, and spake these words fiue seuerall times. For euer, for euer, for euer, for euer, for euer; alas shall the damned soules be depriued of the vision of God. You will tell mee perchance, that as yet I haue tolde you no great newes, it may be so: notwithstanding it is strange newes (as I haue said formerly) to heare a Diuell speake for God, and for the saluation of your soules.

[y] Exclamation of the wicked Spirit.

All the assembly were so affrighted with these and the like words, and at the dreadfull passages which *Verrine* had, touching the paines of hell, that there gushed from their eyes abundance of teares, when they called to remembrance their offences which they had committed.

After this discourse, *Belzebub* who was in the body of *Magdalene*, cried out very [z] hideously. *Hola*! I will acquaint you with the repose and contentation which the soules of the damned haue in hell. And then taking *Magdalene*, he [a] rudely and without intermission tossed her from one side of the Church of S. *Baume* to the

[z] The maruellous paines of hell.

[a] *Belzebub* throweth *Magdalene* from one side of the Church to the other.

the other, and presently from that side backe againe, and so continued in tormenting of her without any cessation, so that if it had not ended as it did, she would surely haue died. Thus (said hee) doe wee torture the soules of the damned, without allotting vnto them the least moment of relaxation.

Besides this that hath beene said, *Verrine* added, that [b] God was so beautifull, that the Diuels would be content to vndergoe all the torments of the world, and all the paines of hell, so they might but once haue a sight of his beauty.

[b] The will as a faculty of nature, desireth euer that which is good.

The same day after dinner, *Magdalene* wrote a letter to the blessed S. *Magdalene*, the tenour whereof ensueth.

Most [c] holy, glorious, and beloued sister. I heartily beseech you to compassionate the deplored estate of your poore and worthlesse sister. Take me by the hand, and leade mee to my dearest and louely spouse. And with all my soule I doe entreate you, to indow me with those fiue goodly qualities, wherewith you were able to prostrate your selfe at his blessed feete, and which induced him to receiue you with such speed for his best-beloued friend.

[c] The letter to S. *Magdalene*.

See the answer to the doubts, after the Epistle to the reader. Obiect. 8.

The first is humility, that I may vnder-value and set at naught all things with you. The second is perfect contrition, that I may bewaile and euer abominate all my sinnes. The third is, perfect faith, that I may beleeue, that the almighty can pardon me. The fourth is perfect hope, that I may assuredly expect his mercy. The fifth is feruent charity and loue, that I may affect and cleaue to him as to my dearest spouse, and disingage my selfe from those incongruous desires, which may thwart or giue impeachment vnto the same. I instantly pray you (dearest sister) to begge for mee these fiue louely vertues, that I may be confident through them, to present my selfe to my most glorious Spouse, and so to receiue from him the blessings and grace of heauen: that

together with you I may praise and blesse him for euer. My most blessed and glorious sister.

Your most humble, obedient, vnworthie, and meanest sister and seruant, the wretched slaue, and forlorne creature, Magdalene of Iesus.

The Acts of the 11. *of December.*

VPon that day the Dominican father began to consider with himselfe, whither it were not expedient to force [d] the Diuell to dictate the words and discourses, which he affirmed did come from God, and so to submit them to the censure of the Church, to the end that the wilinesse and subtilties of Sathan might be detected, and to make knowne, whither hee spake from his owne motion and scope, or no: that so both those that saw it not, and those that were present at it, and also those that are to come after vs, might be partakers of this history, to the encreasing of the glory of God, of his blessed mother, of S. *Mary Magdalene*, and of all other Saints, to the extirpation of all heresies, and to the conuersion of mis-led and wandering soules. Conceiuing for a certainty, that whither the pitcher fall vpon the stone, or the stone vpon the pitcher, it is still the pitcher that is broken, and all shall turne to the confusion of the Diuell, be it this or that way. Since that in strange and new occurrences, it is lawfull to vse and search forth new remedies; prouided that nothing bee done against God and his Church.

[d] The triall of the wicked Spirit.

This was for certaine daies put in execution, when as the Exorcist not being able to write downe all for hast, *Verrine* did dictate vnto him word after word, that which hee had formerly discoursed: and that for eight daies after: And this was done by the vertue of the Exorcismes. Afterwards hee had liberty to speake as hee would, which he also did.

The same day came the reuerend father *Francis Billet*,

Priest of the Christian Doctrine. And in the morning *Louyse* and *Magdalene* were exorcised by the Dominican father who saying Masse to the honour of the blessed mother of God, *Belzebub* [e] vpon these words (*ecce Ancilla Domini*) began to crye. O accursed words for vs. O would they had neuer beene spoken!

And a little before the beginning of the said masse, *Belzebub* lifted himselfe vp with great arrogancy, and vnusuall fury, howling and crying with a loud voice: Should I adore thee Christ? Should I adore thee? No, no; I am as mighty as thy selfe.[f] See how vn-stoopingly and vpright I stand. In all this hee made the body of the girle serue his turne as his instrument.

Then *Verrine* (who was in the body of *Louyse*) said vnto him. Ha! *Belzebub*, wretched spirit as thou art, thou [g] wilt bee lasht and punished for this. *Belzebub* answered. I regard not, I had rather be punished, then adore him.

After Masse, the Priest holding the blessed Hoast that *Louyse* and *Magdalene* might communicate, and saying (*Ecce Agnus Dei*) *Belzebub* began to cry, yes, yes, yes, hee is a Lambe for others, but vnto vs a roaring Lyon. Then the Dominican father said vnto him. *Adora Deum tuum*. To which *Belzebub* replied: Why should I worship this God? I will not doe it, I will not doe it. Ha God! in despight of thee, in despight of *Mary*, in despight of *Magdalene*, this *Magdalene* is mine.

Then said *Verrine*: Ha thou cursed and as abominable as my selfe, thou hast nought to do with *Magdalene*, thou shalt come short of thy reckoning. *Magdalene* this is but to fright thee, feare not, be confident, and take God for thy husband.

Then answered *Belzebub*. No, no; shee is married to mee, I will make demonstration vnto you shee is mine, I haue the Bondes, I haue the Seales.

[e] The first exclamation of *Belzebub*.

[f] The Deuills pride.

[g] They are beaten to augment their torments: as wee haue proued to be true by their howling and crying. I burne. I can endure it no longer: and foame and boyle with the paines of it. Among the deuills the superiour beateth the inferiour as being more powerfull then hee. The good Angells also beate them, and torture them when God is pleased to haue it so. Besides they are tormented by vertue of Exorcismes, as experience sheweth it, and themselues confesse it, Mark 5. *Venisti torquere nos*. And Christ Iesus himselfe hath giuen this power to his Apostles, to tread on Serpents, and ouer all the power of the enemie.

Vpon

Vpon these words the Exorcist said to *Magdalene*, beleeue not this deceiuer and father of lies. Your God calleth himselfe your spouse, the Virgin *Mary* stiles her selfe your mother, and Saint *Magdalene* your deare sister.

Then said *Belzebub*. No, I will make it appeare that in all equity she is mine. *Verrine* answered. No more then I am: thou diddest not create her, neither diddest thou redeeme her, and if thou hast lost thy pray, she is now become a sheepe of Christ Iesus. Goe to [h] thou wretched and detestable spirit, thou shalt be well beaten by *Lucifer*. To this *Belzebub* replied: I will once againe bring backe this pray vnto him, for I haue a power to tempt her, and will practise a thousand and a thousand wiles to gaine her, I will now vse all my slights, subtilties, ambushes, and cautelous circumuentions, I will assiege and assault her so often, that at length I will carrie her.

[h] He would here say, that because hee had lost her, and suffered her to scape his Clutches, *Lucifer* would be enraged against him, and would beate him, as one more mighty then he.

Verrine said vnto him. Her spouse will strengthen and illuminate her, and will also giue assistance vnto those who haue charge ouer her, to confound thy cunning and deceites.

Belzebub replied. They doe me wrong, and are iniurious in this particular vnto mee, because in all right shee is mine, and I will make proofe thereof by many speciall allegations; and if shee be the wife of Christ, where are her vertues.

Verrine said vnto him: She hath made confession of all, and hath kept in nothing; *Belzebub* replied. That is true, but confession without contrition and satisfaction is nothing. Where is her penance? *Verrine* said, Shee shall doe it. *Belzebub* answered, Cursed be that, *She shall doe it*. When sinners offend, they talke presently of that which shall be, and neuer of what is past: this maddeth me. God for one pranke of pride could punish vs. Cursed, [i] cursed, cursed may hee be for the same. After this Dialogue, the Dominican father holding

[i] This is the Diuels language in hell. *Non mortui laudabunt te Domine, &c.*

ing ſtill the ſaid Hoſt in his hands, ſaid to him. *Adora Deum. Belzebub* anſwered him: Should I worſhip him. No, no; I will not.

Then replied *Verrine*. Ha miſerable wretch, I doe perceiue thou art ouercome, and haſt no more force to yeeld reſiſtance. Theſe are onely thy brauadoes and ſhewes to gaine time.

[k] The adoration of the bleſſed Eucharist.

The Dominican father hauing againe commanded him to worſhip God in the bleſſed Hoſt, vpon the ſuddaine [k] he proſtrated himſelfe flat on the ground, and all the aſſembly troad on him, as one that was conquered and put to the worſt, and were required by the father Exorciſt ſo to doe; there being alſo fiue or ſixe Prieſts preſent at that time.

As ſoone as *Louyſe* and *Magdalene* had receiued the Sacrament, *Verrine* began to cry, Harken and conſider me well. God conſtraineth me, (it is a truth) and enforceth me to ſpeake.

[l] Exclamation vpon the wickedneſſe of the world.

The [l] day of iudgement is not farre off, the world was neuer ſo repleate with all pollutions and wickedneſſes, as now it is. Sermons haue loſt their operation and efficacie: learned Preachers are liſtened vnto meerly for curioſitie, and ignorant Preachers, that men may carpe at them and deride them. There is now no eſteeme made of holy motions; and reading with other ordinarie meanes is held in miſ-priſion. Churches are as Stables, and are now become the places where greateſt villanie is contriued, and where men doe moſt tranſgreſſe. Behold the laſt remedy is, that God would conuert ſoules vnto him by the Diuell. Be yee therefore penitent.

The ſame day towards euening *Louyſe* and *Magdalene* were exorciſed by the Dominican father. At the beginning whereof *Verrine* began to cry out after this manner.

[m] Exclamation vpon the ingratitude of men.

The [m] Chriſtians are curſed and obdurate caytifes, for although God hath done ſo much for them, yet do

they

they not returne vnto him any acknowledgement for the same. The loue which God beareth them, and alwaies hath borne them, euen to desire to die for them, and to put this desire in execution, is slighted and not accounted of. O wretched and vnhappy as you are, your God dyed for you on the Crosse, and hath indured greeuous torments for your sakes, and would you go to heauen in your Litter, or Caroche! no, no no; you get not thither so easily. The gates are there very narrow and low, and you must be humbled before you can enter. I say further, you must trauell thither with an extraordinary lowlinesse, and as it were creeping with the belly on the ground. I ascertaine you this, that the hauty and curious shall neuer touch on Paradise, if they persist in their pride and curiosity: you will tell me, that I speake no new thing vnto you, and that you know this already; that is true and I am contented to deliuer vnto you the truth, as being here by the appointment of God.

Know that the day of doome is at hand, and that it is now high time to repent, as did the people of Niniuie. The *Verrine* addressing his speech to God, said: [n] What, Lord? are there not Preachers enough? There are many learned personages, many Doctours, many wise Philosophers, many good bookes. They haue also the holy Scripture, they haue the liues of all those that haue led vertuous and exemplary liues. [o] No, no, saith the Lord: I regard not that, I will declare that I am the Almightie, and that I can serue my turne by the Diuels themselues when I please, and when it maketh for the execution of my pleasure. What? is *Lucifer* greater then I?

Verrine answered: Many there are that will not beleeue this, but will obiect and say, that wee are the fathers of lies. I tell thee Lord, there are many that for this cause will not beleeue. I am not astonished at it, yet when others shall haue information thereof, because they cannot sound the bottome of this businesse, they will

[n] Exclamation of *Verrine*, that God constrained him.

[o] *Verrine* expresseth the answere of God; or else the good Angell on Gods behalfe, did make an internall impression thereof vnto him. As in *Iob*, 1 chap. where God by a mutuall colloquie spake to Satan. Now *Verrine*, because hee speaketh by coaction, desired that God would exhort sinners by some other instrument.

will conceiue very ſtrange of it. I ſay this is a miracle altogether vnheard of: I further ſay, that when thou thy ſelfe (meaning *Chriſt Ieſus*) didſt preach, wert not thou truth it ſelfe? Vndoubtedly thou waſt. Yet were there ſome found readie to gainſay thee, witneſſe the Phariſie, and thoſe that demanded ſignes and miracles. So that it is not to be admired, if I ſhall not eaſily be beleeued, becauſe theſe things are plenteous in admiration, and hee who knoweth or ſeeth them not, can neuer without much ſcrupulouſnes beleeue and vnderſtand them, as he ought. But I haue ſaid, that to beleeue it, you muſt humble your ſelues, and muſt not in a thing of this nature vſe any curioſitie, but ſay, that God is omnipotent, and can at his pleaſure out of baſeneſſe worke great effects. Then did *Verrine* replie to God. What, Lord? If thou wilt work an vnuſuall wonder, take ſome great Doctor, Philoſopher, or Preacher, and then will men beleeue. To which God after an internal and intellectual manner replied. What? haue I need of the counſell of men, much leſſe the aduice of Diuels? *Verrine* anſwered him: I ſay vnto thee (O great God) that thou art moſt powerful, and yet there will p be found ſome ſo wretched, that will conceit, that all thy power, all thy wiſedome, yea and the whole Trinitie with all perfections thereof, may bee comprehended and ſhut vp in their vnderſtandings, as if they were of an able capacitie to conceiue all this. But in thy behalfe I tell them they cannot, and that they are ſo ſwolne with pride, that except they humble themſelues, they are not worthie to receiue that true illumination, which ſtreameth and proceedeth from faith: for, ſay I, the haughtie and curious perſon is in the end deuoid of faith.

p Exclamation againſt the proud and curious.

Hereupon I affirme, that if they be humble, they will acknowledge that thou art omnipotent, and that being ſo, thou art able to wring truth from the very Diuels, not from their free diſpoſition and will, for we are all of vs accurſed, but compulſorily and as conſtrained thereunto

unto by thy power. We are more loyall vnto God then many Christians, yet for all this we are still Diuels.

And heere ꝗ must they denie the authoritie of the Church. Why is it, that those that are possessed be exorcised, if it bee not auaileable, and if the Diuell cannot speake truth? I say it is all lost labour; you may take your bookes (speaking to the Exorcist) and throw them all into the fire. Then he spake in a great rage to her that was possessed, and said: What thinkest thou *Louyse*? why doest thou suffer thy selfe to be exorcised, if neither by God, nor the tenents of the Church we are able to tell the truth? Ha miserable wretches! how many othes haue been taken in the vertue of the name of God by Exorcismes: all which must proceede from *Louyse*, if they must not be accepted of our part.

ꝗ Reasons why the diuels may speake the truth.

But miserable and abhorred wretches as you are, you deceiue your selues, you are exceedingly replenished and surcharged with vnthankfulnes, and mis-apprehension. You haue so good a God, that if it were needfull that hee should suffer death for you againe, he would willingly vndergoe it; more especially for two soules, which now I cannot name.

Magdalene it is true, that *Louyse* is for thy sake possessed, and will if it be requisite, lay down her bodie for thy soule.

It is true, all sinners are accursed, and obstinate. You will peraduenture say, that God doth loue much. And why Lord? Hast thou neede of Christians? No, no, thou couldest not bee God, and haue neede of the aide of any creature whatsoeuer. I say, the creature hath neede of thee. And it is a fixed truth, that the more miserable the creature shall bee, the more cleerely shall thy bountie shine and appeare in relieuing it. It is not so great a wonder that children should goe to heauen, but this is the miracle, that sinners who haue a long time snored in their obstinacie, should repent and turne to God. I doe assure you who heare this, that if you doe

not treasure vp these things for your profit and health, we will be your accusers at the day of iudgement.

r The fright of *Magdalene.*

We must here note, that some daies past,[r] *Magdalene* told the Dominican father, that vpon the eighth exhortation, which *Verrine* made vnto her, she felt her selfe so affrighted, as if she had alreadie one foote in the pit of hell.

The acts of the 12. of December 1610. which was the third Aduent Sunday.

a The resolution to write that which was spoken by the diuell.

ON[a] this day it was thought behoofull, that the Father of the Doctrine, and the Dominican Father, should so interchangeably aid one another, that whiles the Dominican Father was busied in exorcising one of the possessed, Father *Francis* should supplie the place of a Scribe, to note summarily the sentences that proceeded from the Diuell by the mouth of *Louyse*. On the other side, when the Father of the Doctrine did exorcise, the Dominican Father should transcribe, that so in conclusion all might be subiected to the Censure of the Church, for the further glorie of God.

b God changeth the witchcrafts and charmes of the Magician into good.

c The diuels were not inforced to discouer themselues and to speake, till the possessed were brought to Saint *Baume*, a place sanctified and apt for that purpose through the conuersion of a famous sinner.

The same day in the morning were *Louyse* and *Magdalene* exorcised by the Dominican Father. In the beginning whereof (many persons of the neighbouring Townes and Villages, which were by this time aduertised of this accident that happened at S. *Baume*, being assembled thither in great troupes) *Verrine* began thus to speake.

Cursed be this[b] witchcraft, for from hence will God worke out a thousand benefits, and a thousand acts of his mercie. It was not our intendment, nor the purpose of the Magician that such accidents should happen. Our proiect was to get her consent, that so wee might haue carried her to hell.

Cursed, cursed, cursed be S[c] *Baume*, a thousand, thousand, thousand times accursed. It is a wonderfull thing that

that the ſlaues of hell ſhould be the inſtruments to conuert the children of light. Do but obſerue what I ſhall ſay vnto you. Some hunt after riches, and all their affection is enuaſſailed and taken vp therewith, who by giuing a little almes imagine to goe to heauen in a featherbed, without any more adoe, or obſeruation of the law and Commandements of God. Some others are poore, and haue a conceit, that for their pouertie they ſhall enter into glorie. Indeede happie are the poore, but they muſt be poore in ſpirit.

You that [d] are poore, endure your pouertie with patience, and you ſhall merit much. Haue you in your cogitations the God of glorie; how he was borne in pouertie for your ſakes, and laid in the manger of a ſtable. God from all eternitie foreſaw this day, and that in S. *Baume* the Diuels ſhould diſcouer themſelues, to the conuerſion of ſoules. Do not repine at your comming hither, you (I ſay) who oftentimes haue proſtituted your ſelues to the hazard of loſing your goods, bodies and ſoules, to offend and treſpaſſe againſt him. What a ſhame will it be, that any ſhould not be conuerted, whē the Diuell himſelfe exhorteth them thereunto? God is moſt powerfull, and is able to beſtow rewards and riches vpon you: but he is not able to doe two things, he is not [e] able to ſinne, and hee cannot faile of his promiſe.

[d] On that day the whole aſſemblie conſiſted of the poore of the adioyning villages.

Shake off your ſins you who haue mortally ſinned, and depart not from hence vntill you be confeſſed; To my extreame griefe and vexation doe I ſpeake this. Forſake your couetous deſire of worldly goods, which doth ſo much poſſeſſe you.

[e] *Deus mentiri non poteſt, ſeipſum negare non poteſt.* But this diſabilitie (as we terme it) is a ſupreme power: as it is a great excellence in Spirits and ſoules, that they haue no power to dye.

You poore people, reioyce in your pouertie. This day am I compelled by *Mary* and *Magdalene* to tell it vnto you: by *Mary* from her ſonne, by *Magdalene* from her Maſter.

Humble your ſelues after the example of him who became poore for your ſakes. He died for you, and not

for

for vs. *Mary* knoweth well, that he died on a Crosse, being naked, and not able to get a glasse of water. The same knoweth *Magdalene*, and *Iohn* the Euangelist, and that for you he suffered death on the Crosse.

It is strange, that hell should exhort you to goe to Paradise. And speaking to *Louyse*, he said: Cursed bee thy desires, thou hast longed aboue a thousand times to suffer euen the paines of hell for thy neighbour. Humble thy selfe *Louyse* and that speedily, [f] otherwise beleeue it, thou art the most vnhappy, the most abhorred, the most detestable, and accursed of all creatures. *Louyse* beleeue me. Enter into the abisme of thy lesse then nothing. God would haue thee humbled. Desist from beleeuing all that men will thrust vpon thee.

[f] *Louyse* at some intermissions did contemne & detest *Magdalene*, as hauing beene by her charmes possessed, as she conceiued.

The sinnes from which God hath preserued thee, are as great benefits, as those for which he hath pardoned thee. Thou hadst beene in hell if God had not preserued thee: thou hadst [g] remained a Huguenot, and shouldest not haue had the vnderstanding, to begge for that, which was conuenient for thee.

[g] *Louyse* was baptized by a Minister, and for a time remained a Huguenot.

Preachers doe trauell themselues much to thinke vpon what they haue to say, wee also thinke vpon many things, but it is for wicked purposes.

Be yee deuout and obseruant vnto *Mary*, and vnto *Magdalene*, vnto *Dominicke*, and vnto all the Saints in Paradise, and the Diuell shall haue no power to hurt you.

The word of the Diuell is in this respect as good, as the word of a great Philosopher, Doctor, or Preacher.

The Diuell is alwaies in extreames, be it in despaire, or be it in presumption, but here I am forced to keepe the middle, when God commandeth me.

It is a [h] great matter, that the Masse of a wicked Priest should bee as auaileable, as the Masse of a holy man.

[h] Hauing respect to the consecration, not to him that consecrates.

If you should see a malefactor punished, and yet his Iudge to yeeld obedience vnto him, you would bee much

much abashed at it, for it were a strange case. [i] Thus doth God obey a wicked Priest, in descending on the Altar at his command: the Creatour obeyeth the creature, the Father his childe, the Redeemer his slaue, and the Iudge his malefactour.

Hereupon the Priest held forth the blessed Host, that *Louyse* and *Magdalene* might communicate; and said, *Ecce Agnus Dei.* Which *Verrine* straight takes hold of, and saith. True, he is a Lambe for you, but a Lion for vs: it is the innocent Lambe, the true God and your father, but our Iudge; a Lambe sacrificed for you, and not for vs.

Then the Priest presented the blessed Host vnto *Magdalene*, and said: Receiue thy spouse *Magdalene*, the sonne of thy good mother. Vpon which *Belzebub* began to torture [k] and tosse all her body, making her to knocke her head against the ground, yet without wounding her, and made her to wreath and bend her body in diuers manners; sometimes backward, and sometimes with her head doubled downe to the earth; Saying to those that were present, Thus doe we practise in hell, learne how we torment soules. If we now torment them thus, when the edge of our power is blunted and abated, thinke how we plague them in hell, when we are enabled to imploy all our fury thereunto.

Aye me! God doth enforce me to torment her thus, to present vnto your view the punishments of hell.

Then the Priest said vnto him; *Belzebub*, worship thou God with thy face on the earth. At this *Belzebub* began to yell and cry as if hee were enraged, and said: Ha miserable and accursed [l] caitife (speaking to *Magdalene*) I am enforced to worship Christ, for the contempt which at midnight I receiued from thee.

In the meane space *Verrine* spake to these that were present, saying: Beleeue that your Redeemer is heere with his flesh and bones, and with all his diuine essence,

[i] It may be spoken well, if it be vnderstood in a good sense, by way of exaggeration. As in the tenth chapter of *Josuah* it is written. *Obediente Deo voci hominis.* God obeying the voice of man. And to speake properly, God doth no more herein, then hee hath ordained and promised, the Priest doing his office.

[k] *Magdalene* cruelly handled by *Belzebub*.

[l] *Magdalene* had manfully resisted the *Incubi*, which ordinarily *Belzebub* sent vnto her.

really and truly. Wee [m] worship him although hee be our Iudge, you worship him as your Sauiour and Redeemer; and yet doe you serue him but badly. We put his commandements in execution by compulsion, and you haue no respect vnto them at all. Preachers make Sermons either for loue or for reward, and God will plenteously reward them, but we preach by force. It is no wonder that a man preacheth vnto another man, that so they may attaine vnto a place, whither all men desire to come. But the wonder is, that Diuels should preach to men, that they may haue accesse vnto that place, where they themselues haue no meanes to be.

It is no small matter, that the Diuels should occasion the Angels to reioyce, who in times past were their brethren, but are [n] now their mortall enemies.

Then speaking to *Magdalene* he said: Cursed be thy desire, which wrought in thee a liking to enter into the Order of S. *Vrsula*.

Vrsula, Vrsula: thou hast cost mee deare. But no man is exalted, vnlesse he be first humbled. We were [o] all set loose, to ruine this company, we haue tempted them all to goe into Monasteries, would God they had all gone thither, then should we not haue beene put to this paine.

O you of that company! you haue beene mis-prised, and set at naught, yet were you abashed at nothing. Therefore shal you hereafter be exalted, and that by the meanes of Diuels, to our infinite sorrow and confusion.

Lucifer thou hast no power left thee, nor thou *Belzebub*. O great confusion! that Diuels to our exceeding griefe should preach against Diuels.

Then said *Belzebub* to *Magdalene*: God confound thee, and all hell swallow thee. For thou art the occasion of my downe-fall. At which words *Belzebub* and *Verrine* began to cry, as though they were outragiously mad, *Confundetur infernus, Confundetur*, by our selues. *Louyse* cursed be thy force, and him that gaue it

vnto

[m] The Diuels worship him by constraint, as they also beleeue by force and trembling. Marc. 5. *Videns Iesum a longè cucurrit & adorauit eum, clamans voce magna: Quid mihi & tibi Iesu fili Dei altissimi, &c.*

[n] When God permitteth them, they are vnloosed, and doe all they can against men.

[o] They intended to haue hindered this new erection of religion, which was to profit ye church of God; who made profession to teach girles their Catechisme, deuotion, and good manners. Thus would the Diuels haue hindered the first Monks of the deserts.

vnto thee. And *Verrine* speaking to God, said: Thou couldest not be God if thou wert not stronger then vs and all hell besides. *Lucifer* it must bee so, thou art to be obedient.

p Then the Priest commanded *Verrine*, that in testimonie of the truth of that which he had said, he should suffer *Louyse* to communicate: to which *Verrine* answered, In confirmation of all which I haue said, I obey the blessed Host, let her communicate. Then q did *Belzebub* and *Verrine* agree both together to take an oath. And *Belzebub* beginning said to the Priest: I sweare vnto thee, my Soueraigne maketh me to sweare, that I doe shew you the truth how wee cruciate and torment soules from time to time without any intermission.

After *Belzebub*, *Verrine* spake. I sweare, that God hath enforced mee to say all these things in the vsuall tongue and language of *Prouince*, for the instruction of the ignorant: in which the full bounty of your God towards his creatures, doth make cleare manifestation of it selfe.

The same day towards euening *Louyse* and *Magdalene* were exorcised by father *Francis Billet*, and presently *Verrine* began to make relation of the eternall glory of the Angels, and discoursed of many other matters in this sort. Cursed, cursed, cursed be the Charme and he that gaue it. But should it not haue beene giuen to her, it had beene giuen to some body else. Wee are bound vp from doing mischiefe, but let loose to doe good. We desired to be r loosed to tell you your sinnes in another fashion, but we cannot resist the Almighty.

Lucifer and all hell are but flies, hand-wormes, Pismires, Gnats; and wee haue no more power then what God pleaseth to giue vs; he bestoweth vpon vs so much as will try who are his that are to be placed in Paradise. Witnesse *Iob* who is the Patrone of patience, as is *Magdalene* of repentance, and *Francis* of humility. You are s all vnthankfull to your good Angels, whom your

p Both the Diuels did much resist, that the two women should receiue the blessed Sacrament. And it was needfull to be very patient, for by that meanes at length they were ouercome. They would say. It is too hot for vs, we will taste none; and this happened euery day, which we tried often from the moneth of Nouember, till the moneth of May.

q The oth of *Belzebub* and *Verrine*.

r They were bound there to discouer the Prince and Princesse of Magicians, and to exhort others. And beyond this bound they could not passe.

s Ingratitude of men to their good Angels.

Redeemer hath giuen vnto you; they attend alwaies vpon you, they doe euer preserue you from a thousand dangers, from fire, from water, and other like perils, and without them you would many times bee choaked in your sleepe.

t This is a new torment vnto them, when they thinke thereupon: because they doe enuie and malice the elect of God, who are inuested with their places in heauen.

Speaking this, t he added withall in a great fury, and said, It is to our exceeding griefe, and to our confusion and deepe damnation, that I say this.

Great goodnesse of God! Hee giues vnto you creatures of that transcendencie in perfection, to waite vpon you; and those who are his Pages of honour, and part of his Court, are seruants vnto you. Yet are there many that make more reckoning of their Gromes and Lackies, then you doe of your good Angels, who alwaies behold their God and their King in the face, and by onely looking vpon him, doe know the will of their Maister, and doe euermore render their obedience vnto him. They are so wonderous faire, that if you should but see one of them, you would worship him, and think that you beheld a Deitie. If the seruant bee so louely, how amiable ought the Maister then to be. You haue the witnesse of *Iohn* the Euangelist heereunto, who would haue worshipped an Angell which hee saw, but he raised him vp, and would not permit that hee should worship him. An Angell is more powerfull then all hell; and one of them is sufficient vtterly to ruine and ouerthrow it.

u The humilitie of the Mother of God.

Mary the mother of God is the most pure of all creatures, & most louely in her u humility. Cursed be those words when *Mary* said, that she was the hand-maide of her God; and that she held her selfe vnworthy to be the hand-maide of those that are hand-maides vnto him, for by this meanes she deserued to be the mother of God.

x S. *Magdalene* the chiefest amongst sinners.

x *Magdalene* because shee loued so much, is there where she now remaineth, and is the chiefest (amongst those that haue sinned) that are about the sonne of God; because

because shee and *Iohn* the Euangelist loued him more then others.

y *Dominicke*, *Iohn* the Euangelist, and *Iohn Baptist*, be all our enemies, yet must we sound forth their praises. All those that are in heauen, haue such a longing that the day of iudgement should come, as cannot bee expressed: to the end that you may haue the fruition of what they enioy, and that you may taste of those delicacies, wherewithall they are plenteously fed.

y *Dominicke* is the Saint that is aduersarie vnto *Verrine*; whom therefore he ranketh first as if he were superiour to his two cōpanions. He doth then first place his Saint that is aduersarie vnto him.

They haue a good Maister, that z prepareth their viandes for them, and the holy Ghost is the Maister of the banquet of soules. They that are in Paradise would willingly transport you vnto that mountaine of blisse, and they doe so burne with the feruencie of this desire, that they would bee more pregnant and ready to descend and accompany you thither, then we that are Diuels can be to carrie you to hell.

z The charity of the Saints is greater then the diuels malice towards men.

Paradise is so exceedingly faire, that if you could but behold one of the soules there (I speake not now of Angels) you would worship the same, and thinke it to be a Deity, so louely is it, being cloathed and couered with the cleere brightnesse of God.

The soules of *Iohn* the Euangelist, of *Iohn Baptist*, of *Peter*, of *Paul*, of *Stephen* (our greatest enemie) haue had some participation of this glory before they died, but nothing comparable to that, wherewith they are now adorned.

It is a great wonder, that so grieuous sinners as they haue beene in the world, should haue their soules so beautified in heauen. This is it that plungeth vs into despaire, and maketh vs runne outrageously madde. For let them commit ten thousand millions of sinnes, yea let them leaue no transgression vnpractised, yet shall they finde mercie, and out of the euill which they doe, there shall be drawne much goodnesse. Witnesse *Paul*, when hee heard the voyce, *Saul*, *Saul*, why persecutest thou mee? he heard a voyce, he felt no

ſtroke. Your God loueth you ſo much, that be it good, or be it hurt which is done to one of his, hee will take it as done to himſelfe.

[a] The beautie of Paradiſe.

[a] Paradiſe is ſo beautifull, that the walles thereof are framed of precious ſtones; as Carbuncles, Emraudes, Diamonds, Saphyrs, Iacinths, which do all ſignifie ſome manner of vertue. He that will come thither, muſt build him a Tabernacle here, and that by good works. There is a manſion prepared for you in Paradiſe, but you muſt bring with you the ſtones that betoken vertues; and before your iourney thither, it is needful that you ioyne and ſet theſe ſtones together.

Euery bodie ſhall haue there a countrey more ſpatious then the whole earth: and notwithſtanding all this beautie and riches of your God, how few are there that doe loue and ſerue him?

[b] The deformitie of the diuels and ſoules of the damned.

Contrariwiſe, [b] we are ſo deformed, ſo horridly foule, that if you ſhould ſee one of vs, you wil be ſtruckẽ dead with feare vpon the place. And if a ſoule of the damned ſhould but preſent it ſelfe vnto your view, you could not endure to behold ſo gaſtly a ſpectacle, but would fall downe dead preſently. Yea ſo horrible is their ſemblance, that hell it ſelfe could not ſuffer them, but that it is the place deſtinated by God for their puniſhments. The good *Ieſus* hath many friends at his table, but very few on Mont Caluary.

[c] We muſt ſay with *Dauid*: *Et obſeruabo me ab iniquitate mea.*

Many loſe their part in Paradiſe for their delights, others for gluttonie, and ſome for their curioſitie: wee alwaies aſſault them where they are weakeſt and moſt [c] ouvert vnto danger, and on that ſide, which we know moſt inclinable to vices.

We ſhall neuer ſee God but in iudgement, when he ſhall rouſe himſelfe vp as a roaring lion againſt vs, and when flames of fire ſhall flaſh from his eyes, which wee ſhall neuer endure to behold.

After this diſcourſe, whileſt the aſſemblie ſaid their *Credo*, at the Article, *Sedet ad dexteram Patris*, *Verrine*

ſpake

ſpake of *Ieſus*, and ſaid:

Before he ſate at the right hand of his Father, he did endure ſo much, and did ſuffer ſuch an ignominious death, as no Martyr did euer vndergoe the like. I ſay further, that not only no one Martyr, but all of them together, did neuer endure ſo much as hee, although all glorie were alreadie his owne.

There is no ranſome bee it of King or of Emperour, that can equall the price wherewithall God hath redeemed you to be heires of Paradiſe: yet doe you reckon no more of it, then if it had coſt him nothing. I ſpeake generally as well for thoſe that are heere, as for thoſe that are abſent. You regard it no more then if it had ſtood him but two Liards, or a Sous. No, no, it is not ſo cheape, he hath bought it with the price of his blood.

And when they came to *Sanctam Eccleſiam, &c.* *Verrine* ſaid: Euery one beleeues not this Church, witneſſe the Caluiniſts: and many ſtray from her, and ſo depart from the light to be ſhadowed with darkneſſe. I am forced to ſpeake this with more compulſion, then any Gally-ſlaue, or one that is a captiue amongſt the Turkes.

[d] There were then fiue Princes of the Diuels in the bodie of *Magdalene*, to wit, *Belzebub*, *Leuiathan*, *Baalberith*, *Aſmodee*, and *Aſtaroth*, with many others of inferiour ranke and condition. Yet did *Verrine* braue them all, and *Lucifer* himſelfe alſo, ſaying, that God commanded it, and that they al in regard and compariſon of him were but flies; and were to yeeld their ſeruice and obedience vnto him, when hee ſhould command it, as ſeruants doe vnto their Prince.

[d] There were ſeuen there in ordinarie as they declared afterwards, but many times they went forth and returned very ſenſibly, neighing as it were, and ſaying to *Belzebub*: See I am here. *Belzebub* poſſeſſed her fore-part, *Leuiathan* the middle of her head, and *Aſtaroth* the hinder part. The part of the head where they were did beate and moue perpetually contrarie to nature: but when they departed forth, that part ſtirred not. And when at any time wee commanded *Belzebub* to leaue her for the ſpace of a *Miſerere*, hee went out of her very ſenſibly, and made a noyſe in the mouth of her that was poſſeſſed. And the prefixed time being paſt, he preſently returned that it might be well perceiued as we haue ſaid. And being departed, the Phyſitians and others that felt her head, found it immoueable: but vpon his returne, they felt and ſaw the motions. And this was alſo proued by *Leuiathan*, and *Aſtaroth*. This hath been tried at *S. Baume* and at *Aix* many weekes together, to the great aſtoniſhment of the beholders, eſpecially of thoſe who would not beleeue it.

That ſame day did *Magdalene* reade the letter which ſhe had before addreſſed to bleſſed *Magdalene*, and the aſſemblie there heard it, without any hindrance or contradiction from *Verrine*.

Afterward ſhe read the letter, which ſhe had formerly, the day before her conuerſion, directed to the bleſſed Mother of God by the order and aduice of the Father *Romillon*; in reading of which, *Verrine* rebuked her and taxed her of pride, ſaying, that *Pelagia* being conuerted by a ſermon, [e] *Nonnus* refuſed to baptize her; but ſhe threw her ſelfe downe at his feete, and ſaid, that ſhe would demaund ſatisfaction of him at the day of iudgement, whereupon he did baptize her.

[e] This *Nonnus* was Biſhop of *Edeſſa*: of whom mention is made in the Romane Martyrologe, the 2. of December.

Then hee ſaid: Take courage *Magdalene*, for God will giue aſſiſtance vnto thee; but beware thou neglectest not the fiue counſels and inſtructions, which were giuen to *Louyſe* this morning; to wit, a good intention, puritie of affection, puritie of conſcience, faith, and humilitie. *Francis* for his ſimplicitie and humbleneſſe is in Paradiſe; hee ſuffered himſelfe to bee accounted a foole, yet was hee garniſhed with all ſorts of excellent vertues, for God giueth grace to the humble, and reſiſteth the proud. He was alſo indowed with the gift of obedience, for without obedience there is no going to Paradiſe; yea the Sonne of God himſelfe ſaid to his Father in the garden of Oliuet: *Fiat voluntas tua*; and finally, reſignation is to be made of all worldly deſires.

After this, hee cauſed the tenour of the letter to bee changed, ſaying, that it ſented of nothing but of pride and niceneſſe; and he made it to be mended in manner as followeth:

* *Magdalenes* firſt letter corrected. See the anſwere to the doubts, the 8. obiection, after the Epiſtle to the Reader.

*My moſt deare, glorious, worthie and vnſpotted Mother of God, and the moſt louely Mother of my Spouſe, I ſalute you in the heartieſt manner, and preſent my ſelfe before you, as a wretched malefactor before his Iudge, to the end that you would be pleaſed to intercede for me to your beſt beloued Sonne, and to offer

vnto

vnto him your holy and chaſt wombe that bare him, and your bleſſed breaſts that gaue him ſucke; As alſo to pray your deareſt Sonne to preſent his fiue wounds vnto his Father, that ſo I may haue remiſſion of all the ſinnes, which I haue committed in my fiue ſenſes. I am a poore miſerable creature, vnworthie to lift vp mine eyes to heauen, or once to name the name of my Creator. But I will ſay like another *Thais*, he who hath created me and framed me of nothing, take pitie vpon me, who am not worthie to tread on the earth, or to lift vp my ſpirit and voyce to pray, no not to S. *Magdalene*, S. *Dominicke*, my good Angel, and all the Saints of heauen, or other reaſonable creatures, as well abſent as preſent. I *Magdalene* of *Demandouls*, haue written this letter to the moſt ſacred and worthie Mother of God, who doe not merit as much as to name her, deliuered by a Diuell called *Verrine*, that ſpake by the mouth of *Louyſe*, becauſe I haue not made thoſe inſtructions vſefull vnto mee, which by ſo many learned perſonages (whom I little eſteemed of) were recommended to my practiſe. I haue rather hearkened vnto *Lucifer* then to them, and doe now make my proteſtation before God, that I ſhall neuer hereafter giue eare to *Belzebub* nor to his adherents, by the aſſiſtance of his grace, and through the prayers of the Virgin *Mary* the ſinners Aduocate, and ſpecially of S. *Mary Magdalene*, of all Angels, and of all Saints. Proteſting in deſpite of *Belzebub*, the chiefe of the Diuels, which are in my bodie, and of al hell, I will heedfully obſerue thoſe fiue points, which were recommended vnto me: to wit, a good intention, a pure affection, puritie of conſcience, ſimplicitie, humilitie, as alſo obedience, and reſignation of the world. All this I doe here promiſe by the aide and grace of my God. The ſubſcriptiō of the ſaid letter was dated in manner as followeth, *Verrine* ſaying, that the ſubſcription of letters that were to be ſent to great perſonages, ought to be no leſſe polite and elegant, then the bodie

bodie of the letters themselues. Your most humble, and prostrate hand-maid, replenished with all presumption, in that she hath been so hardie as to write vnto so great a Queene, although my great and compelling necessities haue pressed me vnto it; and I saw that you were the Sanctuarie and refuge of those that were forlorne; as also I was transported thereunto, by reason of the great and violent assaults of temptations, which *Belzebub* and all his complices did force vpon me. And hauing vnderstood such wonders spoken of your greatnesse, I was emboldned to take you for my Mother and Aduocate; and will remaine all my life long, vntill the last houre of my death by the helpe of my God, your most forlorne, and worthlesse slaue *Magdalene* of *Demandouls*.

The superscription was thus: To the most sacred, worthie, pretious, and glorious Mother of my God, and Aduocate for sinners.

The acts of the 13. of December 1610. being the feast of S. Luke.

THat day in the morning, the Dominican Father came to conferre of the discourse of the day past, that he might orderly couch and set downe in writing, what he had obserued. And seeing that hee could not conceiue where to begin, hee remained a little sad, that it should bee thus in hazard to bee forgotten. At the length he was resolued, to take the Stole, and to adiure the Diuell *Verrine*, that if it were the good pleasure of God, that this should bee written to the end that the Church might take knowledge of the same, it was then his part and dutie to repeate and dictate what hee had spoken, to the confusion of the Diuell and to the glorie of God. Presently did the Diuell begin to dictate in the presence of the fathers of the congregation, as is aforesaid. The Diuell protesting that he was now inforced to

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the repetition thereof, but would hereafter dictate all vnto the Church so leasureably, that a man might haue the opportunity to write after him.

The same day in the morning, *Louyse* and *Magdalene* were exorcised by the Dominican father, and at the beginning of the exorcismes *Verrine* began to dictate that which here followeth, in the hearing of many; taking the subiect of his discourse from the Gospell *In principio*, which the Priest read after Masse. Hee cried out: Cursed be *In principio*, If I were able to smother it, how willingly would I doe it? These last words plunge vs into despaire, *Verbum caro factum est, & habitauit.* The beginning speaketh of your redemption, the conclusion of your glorie, there is no *habitauit* for vs; it is for others. And this *habitauit* is it, that maddeth vs. The miracle doth not consist in this, that *Iohn* the Euangelist wrote it, but [f] the wonder is, that a Diuell doth auow it, and is constrained to his infinite sorrow, to annunciate this truth vnto you. The Diuels are compelled to speake the truth, when God almighty doth expresse and wring it from them, and are as Gally-slaues forced vnto it. This is that God whom the Christians worship.

[f] The wonderous miracle of the compulsion of Diuels to speake the truth.

After Masse was finished, hee began to speake after this sort, touching the great Counsell of the most sacred Trinitie, about the reparation of mankinde.

When *Adam* had transgressed, God was highly displeased against him, yet would he not by and by inflict his vengeance and indignation vpon the soule, which was so goodly a creature, although it had receiued a taint and blemish by the pollution of sinne, and was growne refractarie and mutinous against him, who had showred downe so many blessings vpon the same; that had shaped and created the whole world for man, and did assubiect all creatures vnto him, to vse them as he thought good, euen downe to the very beasts. This would man haue excused, when he said, *Eue* did cause me

me to doe this; but in this he did bewray the impotencie of his iudgement, that would so facilely beleeue the counsell of a woman. Yet if hee had humbled himselfe without excusing his [g] faults, he should not haue felt so much displeasure, as he did.

God loueth not, that men should endeuour to euade by excuses. If that *Adam* had craued pardon, God would presently haue forgiuen him: yea the very Angels that fell, if they had humbled themselues, should haue tasted of his mercy. Now the blessed Trinity held [h] their counsell vpon this point concerning man. The eternall Father according to true iustice would haue him punished; but presently did the diuine word giue himselfe vp to be your pledge, saying that hee would be incarnated, and take your flesh vpon him, and would be euer readie to endure whatsoeuer the father would thinke fit to be inflicted. Then presented themselues the two daughters of the eternall Father, to wit, *Iustice* and *Mercie*, and made them readie for the encounter.

[i] *Iustice* as the younger daughter said, that they were to be punished for their disobedience, and that they did very well deserue it. *Mercie* as the elder said. My Father, I am thy eldest daughter, and my sister here is much younger then my selfe, it therefore standeth with reason that I be beleeued, and that for many causes. As first, to what end haue you created a creature thus beautifull? to cast him headlong into hell? There is a remedie to saue him. For there will come a woman called *Mary*, that will be more humble, then *Eue* hath beene proud after her transgression; and will bee more reple-

[g] He had not beene subiect to so much miserie as he was: for the excuse did aggrauate the fault.

[h] The counsell of God is eternall, but the Scripture stileth the execution of his eternall counsell, after this manner. It is also a phrase of Scripture to say, that God holdeth his Counsel, when he would execute his will. As in the 1. of Genesis in the creatiō of man The metaphore is borrowed frō the custome of mē, when they would execute any thing.

[i] Mercy and Iustice are equally twinnes with God, as all other perfections are. Yet in the putting of them in execution, one sometimes gaineth vpon another, according to the good sentence and pleasure of God. And vpon this is the metaphore drawne from two Aduocates, each pleading their right one against another. Now although the determination and sentence abideth in the Iudge yet doth not this hinder, but that either the one or the other might alledge iust and ponderous reasons in diuers sorts. Diuines maintaine the Idea of things in God.

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nished with simplicity, then euer *Eue* was with curiositie. *Mary* will be more obedient then euer *Eue* was rebellious; and more prompt to say, *I am the handmaid of the Lord*, then euer *Eue* was to take and taste the apple. From thence shall proceede that great paymaister of debts, that shall giue satisfaction more then a hundreth fold.

On the contrary part, Iustice pleaded that they did well deserue sharpest castigation, who doe yet stand vpon their iustification, although they are guilty of the highest treason, in rebelling against their Prince, yea such a Prince as their God is. That they knew the Edict of their King, yet would not obserue the same, and sinned not through ignorance, but through their too much knowledge, that brought them to their destruction. To this the [a] diuine Word made replication. Father, Father, you are to pardon them, you are to pardon them, repeating the same often (not in words but by the power of vnderstanding) and euer saying, that hee would take vpon him your flesh for your sakes. The eternall Father, according to the rigour of Iustice, and as being iustly prouoked against them would not haue it so: but alwaies the diuine Word did oppose himselfe vnto it, and said, Father I will endure for their sakes a more ignominious death, then euer any creature shall be able to suffer. The eternall Father hauing regard vnto the person which was to suffer, and giue plenarie satisfaction, and that by no other meanes then this could a thing of that nature be accomplished, as also knowing how much hee was to suffer (for in God all things are present, and there is nothing past or to come) did yeeld vnto this ouerture: yet what Father would haue consented to giue vp his Sonne as he did. For he fore-saw the ingratitude and disesteeme which you would beare vnto him, yet was he contented to agree vnto this, because his sonne alwaies said Father, some or other will be conuerted.

[a] The mercie of Christ Iesus.

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These are the attributes of the diuine persons.

The Holy Ghost gaue assistance vnto the Word, for he is the God of loue; the Father is the God of power and of vengeance; the Sonne, the God of wisedome, and the Holy Ghost the God of bountie. But the Diuels themselues doe confesse that there is but one God in three persons, and haue made confession of the same at *Baume*, the place of S. *Magdalens* penitence, in the presence of the whole assemblie. Then spake *Mercie* and said, Father, it is expedient that the voyd seates of the cursed Angels that fell should be filled vp, and why was this goodly fabricke and frame of the world created, and the heauen so varied with diuersities of beauties? Was it for your selfe alone? let them liue, let them liue, they will be repentant, and haue vertuous children, and iust *Abel* will proceed from them. Hereunto [c] *Iustice* replied, that there should be a *Cain* as wicked as the other was iust. But *Mercie* did alwaies ingeminate, that many of them would proue good, as *Mary*, who should make reparation of the fault committed by *Eue*. And in truth, *Mary* hath been more vertuous, then euer *Eue* was wicked, and gaue more reputation vnto good, then euer *Eue* gaue aduantage vnto sinne. The Serpent held diuers discourses with *Eue* to cause her to fall, but *Gabriel* spake but a few words and *Mary* presently obeyed, saying, *Ecce ancilla*.

[c] The knowledge of God foreseeth all things.

Then the Word said to his Father, that as the person offended was diuine, so a diuine person should giue satisfaction, since no other could make reparation of the same; the person offended being infinite, might iustly expect satisfaction from a person infinite. That there was no creature, neither men nor Angels, that could make vp this offence, which was committed by a man that at the time of his tentation was altogether innocent. And as this sinne was committed in a garden, so reparation thereof should be made in a garden, at what time he should say *fiat voluntas tua*, and this should be the act of his giuing himselfe vp vnto death. To conclude,

clude, this transgression came by eating of an apple, and should be remitted by the fruite of life issuing from the garden of *Mary*. Vpon this mention of the Virgin, *Verrine* tooke occasion to say: This was a [d] garden hedged in, where that goodly fruite of her puritie remained, excellently qualified with beautie, sent, and taste: which make representation of the properties of the blessed Trinitie. In this garden there were all sorts of goodly trees, whose roots were humilitie, whose leaues were vertuous desires, and whose fruites were good workes, that might deseruedly bee placed vpon the table of the King of glorie. And vpon this table are euer strowed all kinds of flowers, which signifie her vertues, and these she hath kept fresh by her humilitie, acknowledging that all the good which euer she had receiued did streame from her sonne, and proceeded not from her selfe. By these meanes of humbling her selfe she conserued them, and lent also of her store vnto others. The Word was content to repaire the fault of *Adam*, and in regard thereof to subiect himselfe to all the torments which *Adam* had deserued, and said, that by his obedience there would redound more benefit vnto mankind, then euer did preiudice by *Adams* transgression: and by how much the greater the offence was, so much the greater would his mercie appeare: that his bountie would then shine cleerest, when these his creatures appeared most miserable, as hath been verified in *Peter*, *Paul*, *Dauid*, the *Publican*, *Matthæus*, and *Iames* the Hermite: as also in *Magdalene*, *Pelagia*, *Mary of Ægypt*, *Thais*, and the woman of Samaria. That his bountie would dart forth the raies thereof so effectually vpon his creatures, that many soules by their examples should be conuerted. Besides, the Sonne made offer vnto his Father to endure all the torments that should bee put vpon him, and that he would debase himselfe euen to the cratch to giue satisfaction for the pride of *Adam*: that he would be obedient, for his rebellion, euen

[d] The Virgin *Mary* likened vnto a beautifull garden.

to

to the death of the Crosse: that for the wantonnesse of *Adam*, hee would vndergoe all vexations, and would fast for his gluttonie: that the offence was committed by a tree, and should bee remitted by the tree of the Crosse: and that at the same houre or instant that the first man offended, the breach in mankinde should bee built vp in the second.

Doe but consider, that at that time when in his humanitie he suffered, the loue which he did beare to you, did cause him to crie out that hee was thirstie, that is to say, after the saluation of your soules. This is euident by the theefe, who speaking vnto him but these words, *Memento mei*, was by him refreshed, as also was *Longinus*, and all those which at that time were conuerted. Obserue further, that hee died with a great longing to haue his very tormentors to be conuerted; and his sorrow, to leaue his enemies plunged in their obstinacie, (as *Pilate*, *Caiphas*, *Annas*, and *Herod*) was more apparent and sensible, then to leaue his Mother whom he so much loued, *Magdalene*, *Iohn* the Euangelist, or *Martha*. Witnesse those words which he spake, *Pater ignosce illis*, Father pardon them, for they know not what they doe. His second griefe was to leaue his children the Iewes, hardned in their wickednesse, sorrowing that they would make such bad compensation vnto him for all his benefits. For neuer was there naturall father that hath powred downe so many blessings vpon his children, as your God hath done vpon the people of the Iewes. It was no nouell thing with them to disobey his commandements, and mutinie against him. They made a Calfe of golde and worshipped him, and without sense or consideration of his manifold blessings they did long for the garlike, onyons, and leekes of Ægypt: so gluttonous and rauenous were they. Notwithstanding all this, he cried vpon the Crosse, *Pater ignosce illis*.

Then did *Verrine* cause this which ensueth to be adioyned

ioyned vnto that letter that the day before hee did dictate vnto the blessed Virgin: I protest by the assistance of God to obserue the good instructions which were giuen vnto me vpon the Vigile of S. *Luke*, and wil reade them fiue times a day. Obserue heere, that *Verrine* said that they would proue fiue exorcismes more terrible vnto *Belzebub*, then all those that were comprehended in bookes: and added, Cursed be your exorcismes.

After this, he said that *Magdalene* was to say at least an hundred times a day, if she could, *He who hath created and fashioned me, haue mercie vpon me:* as one that well knew how vnworthie she was to name the name of God, and to suffer for his loue; or that *Belzebub* himselfe should remaine in her bodie, since that her God did patiently beare the appellations of foole, drunkard, and possessed by *Belzebub*, and that hee wrought wonders in the name of *Belzebub*. But the good woman in the Gospel confessed that all which they obiected were lies, and that hee wrought those wonders by a peculiar puissance of his own, without borrowing the assistance of any creatures.

Afterward as they should haue communicated, *Magdalene* was vpon the sudden strangely tempted by *Belzebub*. But *Verrine* taking vpon him as her counsellor and admonisher, did lay before her the imbecilitie of the Diuell, and dismasked all his slights and subtilties. And it happened, that after *Magdalene* had receiued the holy Host in her mouth, *Belzebub* made shew, as if he would force her to spit it out vpō the earth. In which fact, hee discouered that there was some [a] enormous sin in *Magdalene*, which was familiar only vnto those that knew the inward guilt of her conscience.

The same day in the euening *Louyse* and *Magdalene* were exorcised by Father *Francis Billet*: and *Verrine* began to speake in this manner: It is requisite first to passe the Altar of thornes and kniues, before you come to the Altar of Crownes. I tell you that [b] *Lucia* was a

[a] She had not confessed this sinne either frō obliuion or out of shame.

[b] The martyrdome of S. *Lucia* and the Virgins.

poore woman, and of such base condition, to outward semblance, that a man would not haue bestowed a farthing vpon her: yet being betrothed, she abandoned all for the loue of him who had redeemed her, and in regard of him vnderualued all worldly things whatsoeuer. So must all they whom he takes to wife, they must forsake father, mother, brothers and all, and onely set their affection on him who doth so wholly deserue it. Hee will place them there where no person is able to sing the hymnes which they shall sing, and they shall follow the Lambe wheresoeuer hee goeth, to the great vexation of the Diuell and of all hell. *Magdalene* doth not sing at all, yet is she next vnto *Mary*: for in loue she doth surmount *Martha*. *Martha* is the next that singeth after the Mother of God: she was hostes vnto him, and lodged him in her house, and next vnto the Mother of God was the principall Virgin. *Catherine* of *Sienna* thou bearest a part in that song, and thou *Barbara*, and thou *Lucia*, and thou *Clara*. *Vrsula* is a Queene, and *Catherine* is another, and thou [c] *Victoria* hast also thy share in that melodie.

[c] That *Victoria* is registred in the Romane Martyrologe 27. December, who was put to death because she would not take *Eugenius* the Paynim for her husband.

It is true, I rage against those that liue chastly in their Monasteries, but the Companie of * *Vrsula* makes mee starke mad, both by their Christian doctrine, and by their holesome instructions: and the exceeding great labour which they take for the good of their neighbours, maketh hell it selfe to bee swallowed vp in despaire. I doe not speake this to puffe them vp, let them be as humble as they will: but the truth is, that all the diuels doe straine their vttermost subtilties to worke their finall extermination. God is desirous to haue them proued, cursed be my words, they will cost me ful deare. *Mary*, why shouldest thou so affectionatly loue them? wherein haue they been seruiceable vnto thee? Wee haue sifted them all by temptation, to breede in them a longing to leaue their vocation. Wee suggested that their order of Religion was meere brocage, and their

* The praises of the Companie of S. *Vrsula*.

vocation

vocation vnapproueable. This wee said to discourage them from that course, and distilled diuers other temptations into them against their Superiour, but principally against *Cassandra* their Superiour at *Aix*. Wee haue filled them with grudging and murmuring against their Superiours, perswading them not to obey or beleeue them, and haue baited both men and women with our temptations: the men gaue best heede vnto vs as those that were the prouder. We also hatched a conspiracie against *Romillon*, and the Order of the Doctrine, that they might be forsaken of euery one.

Whilest the Diuell was thus discoursing, there came to S. *Baume* Sister *Catherine of Isle*, with another of the same Companie. Whereupon [d] one that was present said vnto the Dominican Father, whether hee thought the Diuell could presage of their arriuall: who being asked thereof, without seeing or hearing of her, answered it was she. Then being demanded, whether there came but one or no, he answered, there is none but *Catherine of France*: which was not true: and when one of the Assemblie did reproach his ignorance, *Verrine* said, Doe you wonder at that, this is not the first lie that I haue told.

Then the Dominican Father softly rounded Father *Romillon* in the eare, and said, It is no wonder though he intermingle something of his owne, when men out of meere curiositie doe aske him questions. Scarce had the Father finished these words when [e] *Verrine* said, It is true, I am not bound in that case to speake the truth, for I neuer doe it but by constraint, or for some sinister and malicious purpose.

About the same time, the Diuell *Verrine* was obserued against his customarie manner to be very still and silent, and being demanded why he thus held his peace, he answered, Because some think that the things which I doe vtter are not worthie to be written. And indeede some were of opinion, that they ought not to giue heed

[d] Experience doth teach that in matters of curiositie they doe laugh and make a iest of men.

[e] We haue often made triall, that when *Verrine* spake according to his commission that tended to the conuersion of the two Witches, he alwaies told the troth and neuer failed: but being put from that he declared himselfe to be a true Diuell, oftentimes interrupting Confession, and a long space endeuouring to hinder the receiuing of the Communion. The reason whereof is set downe in the acts of the 15. of Ian. in the margēt.

to these discourses, but onely to the deliuerance of these poore creatures: at the least, that it was not necessarie to booke downe what he spake. Yea, some conceiued that it was no Diuell that spake in *Louyse*, but as soone as they reuoked that their opinion, *Verrine* then began to discourse as he was accustomed.

The acts of the 14. day of December.

VPon that day Father *Francis Billet* Priest of the Christian Doctrine saying Masse, at the eleuation of the blessed Sacrament, *Verrine* began hideously to yell, as if hee had been mad and desperate, saying, that he adored the God of the Christians, and confessed him to be his Creator and Iudge. Hee further said, that hee was in the Chalice blood and bones, clothed with his Humanitie and Diuinitie, as when hee was crucified on the tree of the Crosse: and was there as great and as full of dimensions as when hee was vpon the same tree: yet was his bodie couered vnder a morsell of bread, and his blood vnder a little wine really and substantially. Hee made also repetition of the same at the Masse, which was said by Frier *Francis Domptius* of the reformed Order of S. *Dominicke*. *Verrine* also added, I said in my rage, that thou wert of the reformed Order: Cursed be the inspiration of *Michaelis* who began this Reformation, which will be an occasion to correct the disorders of many Monasteries as well of men as of women. This is it that maketh vs to despaire. I say besides, that some will giue out, that *Romillon* hath taught *Louyse*, &c. All this hee repeated againe at the eleuation of the blessed Sacrament, Father *Iames de Rets* Priest of the Doctrine saying Masse.

The same day in the morning was Sister *Louyse* and Sister *Magdalene* exorcised by the Dominican Father. And there happened a long dispute betweene God of the one part, and the Diuell of the other, whether God

ought

ought to make the Companies of S. *Vrsula* and of the Doctrine, as also the Sister *Louyse* his instruments to put that in execution, which he intended to accomplish. Now because I had no leisure to write it downe, *Verrine* did afterwards will me to write that which then had bin disputed, but first would haue me to command him to doe this by vertue and power of the Exorcismes, as they alwaies vse to doe. As soone as I had commanded him, he began to speake in this manner: I haue spoken formerly (meaning in his discourse the day past) in the honour of *Martha* and of the Angels. This I did vpon good reason, [f] for Virgins are the sisters of Angels, and shall be exalted, because *Mary* would haue it so: yet alwaies without any preiudice to *Magdalene*, for in Paradise there is no ambition.

[f] The prosecution of the praise of Virgins.

I also said, that the Sonne did much esteeme of *Magdalene*, by reason of her affection; and the Mother of God did exceedingly loue *Martha* in that she vowed virginitie (which she did in imitation of the Mother of God) she also loued *Martha*, because she was the Hostesse of her Sonne.

I said, that yesterday I had spoken of *Lucia* and of virginitie, and that Virgins were sisters vnto the Angels, and that they did sing a new hymne, which none could sing but themselues.

I also said, that married women might bee happie enough, and go to heauen, but that Virgins did attaine vnto it with more facilitie then they.

[g] Besides, I entred into disputation with God, saying: Why hast thou instituted the Sacrament of Mariage, if thy intendment were not that all should be married? His replie was, that they who were vnmaried were all espoused vnto him. To which I reioyned, that such Pismires as they, could not deserue so great a King for their husband.

[g] The conference of *Verrine* with God, or with the good Angell sent from God.

God answered me, that they had forsaken all for his loue, and that for a lumpe of earth (thereby meaning

man) they did bequeath and betroth themselues to him. And in liew of those momentarie blessings and riches, which for his sake they had abandoned, he would open vnto them the treasures of Paradise: and for a little pleasure which passeth away as the winde, hee would glut them with the delights of Paradise which endure for euer. Furthermore, I did obiect that hee did prepare Crownes for them as if they were Queenes, and had well deserued it: but, said I, they haue merited nothing. He answered me that they were true Queenes. I replied, that they were Chamber-maides, and that I should not haue wondered at *Vrsula* which was a Queene, at *Margaret* the Queene of Hungary, at *Catherine* of Alexandria, at *Gertrude*, at *Margaret* the Martyr, who haue performed many memorable exploites, for the loue of him and of many others. He answered mee, that his custome was that from basenesse and from things of the meanest condition, hee vsed to worke matters of great moment for his glorie, and for the conuersion of soules. To this I replied, that I should not haue wondred if in a matter of this nature hee had made election of some great Philosopher or Doctor, or of some great Queene, or of some magnificent Empresse and Princesse: but I was confounded with wonder when I perceiued he would make choice of personages of so high a qualitie, from such Pismires as was *Louyse*. He answered me, that he did not this for her, as if she had deserued it, but had done it for his glorie, and for the conuersion of soules.

h The desire of *Louyse* to suffer patiently.

[h] Then (said I) cursed be that desire which swaied in her (speaking of *Louyse*) and made her readie to endure hell it selfe (if it had been expedient) for the glorie of God and saluation of soules. And heere I began to howle as one surcharged with despaire and madnesse, and more fearefully indeede then I can expresse it, saying, that she was a Huguenot, and that her father and mother died Huguenots, and that she was baptized in the

the[i] kitchen of *Monsieur de Mailhians* at S.*Rhemy*, and that *Ioseph Dessade* of *Beaucamp*, brother of *Michael Dessade* of *Lagoy* was godfather to *Louyse*, and *Louyse* of *Pourcelet* daughter of *Monsieur de Mailhians* was her godmother, in whose house she was baptized by a Minister. Then God told me that many soules had been conuerted to him by *Catherine* of *Sienna*, & that humiliation is to goe before, that exaltation may follow after: and that the calling of this wretch (meaning her that had the diuels in her bodie, to wit, *Louyse de Cappeau*) had been debased and exposed to derision, as also dishonoured and disrespected by the diuels, who would haue waded further into these aduantages, if they might be suffered. Many incongruities are committed in the iudgements, which men and women make vpon the euent of things; but this calling should by the same meanes purchase much glorie and reputation, through which formerly it was depressed: and that God should bee magnified euen by those who did offend herein, when they should once comprehend all the circumstances of this businesse. And this is it wherewithall the Diuels are so enraged. Then cried *Lucifer*, Come and helpe vs, *Belzebub*, *Leuiathan*, *Balberith*, *Asmodeus*, *Astaroth*, *Carreau*, and let all Hell come, for we are at our wits ends, and can make no longer resistance. I also added, that we were now all desperate, that Hell it selfe had entertained a dreadfull combination and conspiracie, and that wee were all vnloosed to ruine and fling headlong into perdition the whole Order of the Doctrine, and the whole[k] Companie of *Vrsula*: and that we had inuironed them with all sorts of temptations as well men as women of both Companies, from the least and youngest vnto the greatest of them: and that wee had giuen impeachment vnto others to be of that Companie, and suggested vnto them, that they might doe well to encloyster themselues in Monasteries, where they might abide in the house of God their Father, and

[i] *Louyse* baptized in a kitchē by a Minister.

[k] Touching the Companie of S.*Vrsula*.

might doe much good, as frequenting Hospitals and Churches.

Moreouer, that by bringing of the companie of the doctrine vnto ruine, we should easilie roote out the other companie, to wit of S. *Vrsula*, because these are guided by them. For the Priests of the doctrine are founded and established expressely to guide and gouerne them, and were particularly reformed for that purpose. As also because the two companies had a reference the one to the other, and were to be fellow labourers for Gods glory, and the saluation of their neighbours, and were to march hand in hand, that is, where there was a house appointed for the sisters, there was also to be a house for these Fathers. Then *Verrin* began to crie as if he had been mad, that there [l] were sixe sisters of S. *Vrsula* bewitched or possessed, to wit, *Magdalen*, *Catherine* of *Isle*, *Margaret Burles*, *Martha* of *Gazier*, and that vnhappie *Louyse*: for *Anne* of *Bonieux* said, he is full of sorrow. The Diuell (said he) is not in the bodie when he will, but when it conduceth with the glorie of God. There be that demand the same with much instance and sollicitation, but that which others doe so vrgently demaund, and for the most part are denied, hath been graunted vnto this vnluckie woman.

[l] God permitted this for his glorie, and the exaltation of that company.

I further say, that I would rather chuse to be in the bodie of a dogge or of a hogge, then to be where I am, and I haue petitioned *Lucifer*, that he would take me off from this bodie, because there is nothing here to be gotten; and I cursed *Belzebub* that he would not come and take me from hence, and that I would rather fall vpon a supper in Hell, then tast that dinner which I had at S. *Baume*. He further said that a certaine disputation betwixt God and him was acted in S. *Baume* at the feete of S. *Magdalen* as here ensueth.

I said to God he might doe well to discouer by vision to this vnhappie woman what he intended, he answered me that visions were too dangerous, and that he would

cause

cause her to vnderstand his pleasure when and how he pleased, and that shee should doe well to humble her selfe. I said vnto him that it was the diuell that made her speake, but God replied vpon mee that it was not true, and that all came from him, and to vnderstand this (said he) there needs no [m] other argument thē this, that her soule is in repose, and that she is full of gladnes, and the diuell doth not possesse those soules that are peaceable and chieresfull. Also God the more to trie her, told her that shee was to humble her selfe euen to the profoundest gulfe hell, and that she should recken of her selfe no more, then if she were a handfull of dust, or of durt, or as the leafe of a tree that falleth to the ground: and further that she should conceiue her selfe to be vnworthie to tread on the face of the earth. Then said the Diuell, this will swell her with pride; but God made answere, that his grace should suffice to preserue her vntainted by vaine-glorie, and that she should make recognition that all was deriued from him; and that of her selfe shee was nothing, but was confident that hee would giue her his grace, to acknowledge this nothing. Then I added, that the date of miracles was now expired. And his reply was; that hee was still the same God, who wrought them in times past, and that hee was both as powerfull and willing, as hee was in those daies.

[m] In confession and out of cōfession she still said, that she regarded not to be possessed, since it was Gods pleasure for the manifestation of his glory.

The Diuell answered, that she was not indowed with those vertues, as were those in whose time such miracles were done. What? shee is no Saint, shee is a Pismire. Then God commanded me to be gone, and holde my peace, and so I was inforced to withdraw my selfe, and to suffer *Louyse* to finish her deuotions. All this was done in the presence of her Creator, and of the blessed Sacrament, that was there, and of her superior, *Iohn Baptista Romillon*, and of *Catherine* of *Isle*. To conclude, the Diuell was so impatient of this discourse, that hee began to roare, as vnable to indure such talke any longer:

ger: and cried thrice, that hee had lost all hope both of God, and that vnhappie woman.

This dispute internally and externally indured little lesse then an howre and a quarter, in Saint *Baume:* and much of this disputation was repeated at the time of Masse the same day in the mornings discourse.

Then was *Louyse* commanded to tell her Superiour, and all those that had charge of her soule, as also to him that did exorcise her, and to all those to whose benefit it might any way appertaine, all her temptations and internall conferences, for feare least she should be deceiued by the Diuell. In conclusion, they recalled to her remembrance those fiue points which that last Sonday they recommended vnto her: to wit, a good intention, a pure affection, puritie of conscience (which is one of those points) humilitie which is another, obedience, and resignation of the world which is another. This done, *Verrine* spake and said, I haue formerly said, that some Priests goe to the Church as if they were to goe to a stable without any preparation, or premeditation of that which they haue to doe. I haue also said, that the Sonne of God did yeeld more [n] obedience to you then you to God, and that as soone as a Priest doth speake, God presently descendeth vpon the Altar. I haue also said, that the Priest was equall in honour vnto the Mother of God, yet did not his mother dare to touch him but with feare and reuerence, no not shee which had carried him in her wombe nine moneths.

[n] In the Scripture phrase as we haue formerly cited out of the booke of *Iosua* the 10 chapter.

I said, that if they were to behold him they would drawe backe and be dazeled with his exceeding brightnes, or at least would prepare themselues better then they doe. Then *Louyse* said, that it was reuealed to sister *Louyse* in Saint *Baume* in that disputation, how the Magician should bee conuerted by the prayers of our Lady, if hee hardened not himselfe against them, and how God had inwardly commanded sister *Louyse* to pray for him.

After

After this, there was a letter directed to bee ſent to the Siſters that were the Co-adiutors in the houſe of S. *Vrſula* at *Aix* as here enſueth. Moſt deere, beſt beloued and euer honoured Siſters, I vnworthie to call you my Siſters doe beſeech you to pray vnto your Redeemer to take mercie vpon me deſolate and diſtreſſed wretch, vnworthie to call vpon the name of God. I doe craue pardon of you as oft as I haue grieued, prouoked, and debaſed you, and that many times vpon no ground.

Your moſt humble obedient and indeede vnworthy to name you, the ſeruant and ſlaue of *Catherine*, *Eſpirite*, *Magdalene Honorate*, and of all thoſe whom God hath created and formed (God be mercifull vnto them all) *Louyſe Cappeau*. While the ſaid letter was dictated, the Diuell began to ſay, Ha God, thou goeſt about to humble one, and I will cauſe foure other to fall by infuſing into them vaine glorie. Then he ſaid, God anſwereth me that he would humble them by thoſe fiue points aboue mentioned to *Louyſe*, which ſhee ſhould make familiar vnto them, and ſhould not faile to performe it.

The ſame day in the euening the two that were poſſeſſed were exorciſed by Father *Francis Billet*: when *Verrine* began to ſpeake of Hell and of ſundry other ſubiects ſaying, *Catherine* humble thy ſelfe, and remember what I ſaid vnto thee in the morning, that the ſeruants of God were to humble themſelues and to endure patiently, to be ſcorned and troden vnder foote. Men are ſo vngratefull, that they ſerue God with leſſe reſpect and veneration then they beare vnto their grooms or lackies. Alſo, men doe ſo little regard his commandements as if a groome had made them: yet notwithſtanding he who gaue them vnto *Moſes* hath recommended them vnto you.

There be ten Commandements, and yet they are but two.

When men preach vnto men of Hell and Paradiſe, there

° Whē it pleaseth God all things accomplish his will. He commanded the Rauen of *Helias*, and the Worme that withered *Ionas* his gourd

p Discourse of Hell.

there is no more heede giuen vnto it, then if they preached of some rocke of stone. S. *Francis* ° preached to stones, and *Anthony* of *Padua* to fishes. It is strange, the very beasts did bow downe their heads, thereby making recognition after their manner of the benefits they had receiued, and therefore shall rise vp against men at the day of Iudgement.

In Hell we make wondrous much of men in requitall of their obedience which they carried towards vs. We say vnto them, p Damned and ingratefull as you are, you would not serue and acknowledge your God, and then we lay on loade as it were with barres of iron, and doe intollerably torment them.

There are no gates for men to get out of Hell, but the gates to enter in are very large and spacious.

The repast and fare which they haue in Hell are Serpents, Toads, Scorpions, and whatsoeuer else is filthie and abhorred : the drinke is brimstone, wormewood, rhew, and all bitter and distastfull liquours. Wee put them in a seate of flames and fire which doth grieuously scorch them, and doe oft remember them of Paradise, thereby to augment their torments. Vpon the earth they eate white bread, but here they must gnaw vpon crusts, and that without their teeth.

In stead of perfumes wee stuffe their nostrels with stinkes and loathsome sauours, and in stead of delightsome songs wee fill their eares with derisions, blasphemies, and cursings, saying, Cursed be the God that hath created thee, cursed be the father and mother that haue begotten thee, cursed bee the ayre that thou diddest breathe, cursed bee the foure elements, cursed bee the creatures that haue any way obeyed thee.

And to adde vnto their torments, we set before them Heauen, together with the glorie and those pleasures which they haue lost, because they haue transgressed through malice, not through ignorance, and remained obstinate in the same.

He that would dine at ease in this world must sup in Hell.

We also prouide milke for them, in comparison of which the haile of Laurent is a heape of roses. All miserie is contained in Hell, as in Paradise all happinesse doth abound.

The damned soules are more horredly deformed then the Diuels themselues, and eternally, eternally, eternally, eternally, eternally shall they blaspheme the name of God. And wee haue permission to inflict vpon them most sharpe and exquisite torments, for their vncleane and bestiall speeches.

And as the hangman doth his office when hee tortureth a malefactor that is condemned by the Iudge, so the Diuels are not nice to performe their charge they haue to torment soules.

The torments of Hell are torments indeed, and the greatest tortures of the world which are inflicted vpon malefactors, compared with these, are but as flowers and roses.

They shall bee damned euerlastingly, euerlastingly, euerlastingly, without hope of intermission or end, euerlastingly, euerlastingly.

The Diuels shall binde you hand and foote, and, being thus manicled, they shall throw you into a boyling chauldron: and after you haue been burned in these flames, you shall be engulfed in a sea of ice. None can resist the Almightie when hee hath a purpose to doe a thing. God hath giuen you a soule, and appoynted her to be the Mistresse: it standeth with good reason that the Mistrisse should beare sway, and not the chambermaide.

God hath giuen you three faculties or powers: giue him the keyes thereof, and suffer him to haue the gouernment of them.

Locke fast your gate, that is to say, your will, against all manner of vice: shut vp your windowes, to wit, the fiue

fiue externall senses, that theeues steale not in and make a cheate vpon your soules. Then *Verrine* said, I had rather an hundred thousand times sup in Hell, then haue giuen you such a supper, as by this discourse I haue done, and withall swore, that hee had vttered all, which is aboue mentioned, for the glorie of God, that all proceeded from God, and that the Diuel was forced thereunto as a slaue or a captiue in the galleys.

Then he said to those that were there present: This *Baume*, this Rocke, these leaues will rise vp against you at the day of Iudgement, if you make not your aduantage of these things. Your God loueth you so well, that if it were behoofull for you, hee would at this very instant returne to Mount Caluary.

The same day, this dialogue chanced to be betweene *Verrine* and *Belzebub*. *Verrine* said, You that heare Masse doe say, I beleeue that my God is there in blood and bones, and that in the Chalice, both his flesh and bones, his Humanitie and Diuinitie are present. But you must conceiue, that you are there as poore malefactors before your Iudge: pray therefore vnto your Iudge and he will heare you, for hee giueth grace vnto the humble, and casteth downe the proud of heart. Oh how narrow is the gate of Paradise, and how low you are to stoope to enter into it.

q The discourse of *Belzebub* cōplaining to God of his ouer great mercie to sinners, euen to the Magician himselfe, in whose custodie remained the scheduls of *Magdalene*.

Then q *Belzebub* said: Ha God, thou art too plenteous in thy pitie to sinners: the Diuell is enforced to acknowledge it. I am not at this time possessed with the scheduls, *Lewis* hath them in his custodie: to the confusion of Diuels is this great mercie shewed towards sinners.

Christ Iesus is euer shewing his wounds to his Father hee doth alwaies renue and make them fresh, and doth still represent them vnto him. All Hell is confounded: *Misericordia Dei plena est terra*. O Mercie, thou art too too exceedingly great! You haue no more to doe but only to crie *peccaui*, and presently all is pardoned:

ned: a mercy indeede too spatious. Let a man renounce God, his Passion, and all the merites of the same, and let him onely say *Miserere mei,* and presently all is pardoned: confusion vnto vs, *Confundatur superbia Diabolorum.* Lord, thou diddest cast forth the Angels which would haue bandied themselues against thee, and diddest crush in pieces all their forces: yet let a sinner cast himselfe headlong into Hell, and renounce thy precious blood and wounds, yet wilt thou euer mediate for them to thy Father, and wilt receiue them into grace if they bring with them a pure desire to returne backe to God for thy sake: a mercy too large for sinners, and damnation too great for the Diuell.

Cursed be the wound that cost me so deere, because in it all sinnes are swallowed vp: Cursed be *Longinus* that made that wound. O God most bountifull vnto sinners: O vertuous and most mercifull *Mary.* The Diuell is their God, and yet O *Mary* thou art alwaies falling at the feete of thy sonne; thou art euer interceding for them: thou art alwaies saying, To day and to morrow, and doest euer prolong and driue things off. In saying this hee desired against his ordinary manner to haue an oath ministred vnto him: and for further confirmation of the truth, he said that one of *Magdalens* [r] Gloues should fall to the ground, and that hee would stretch himselfe flat vpon the earth. Then said *Verrine* to him, humble thy selfe *Belzebub.* What is now become of thy strength? *Belzebub* said, *Confundatur superbia Diaboli:* I am now constrained to humble my selfe. Then *Verrine* said: All you that are here, come and tread vpon him, speaking this to the Assembly.

[r] The Gloue of the Gule was too little for her, and could not be pulled on but by violence.

Then *Belzebub* began to cry: what, vnder the feete of men? Doe men resist God, and am not I able to doe the same? *Verrine* said, God is so mercifull, that he will fill vp the empty seates in heauen, and will pardon men their offences. Then did *Belzebub* inferre, O what a iudgement is heere against those which will not turne

and

and be conuerted. Next after *Lucifer*, I am the proudest, yet learne from hence to humble your selues. For one offence am I damned for euer, for euer, for euer.

And that iustly said *Verrine*; we are damned because wee had more illumination then was giuen vnto men. O, O, O, Mercy (said *Belzebub*) how great art thou for the sinner, O Iustice, how seuere art thou against vs? Occasions of doing good are neuer wanting vnto the sinner: he hath the benefit of Preachers, of Confessours, and of Miracles, & yet remaineth obstinate in his sinne, and still God is so fauourable in his behalfe, that he will at the last cast make vse of Diuels for his conuersion. *Verrine* replied, *superbos humiliat*, he is more powerfull to attract sinners vnto goodnesse, then are the Diuels in their malice to allure them vnto ill.

Further hee said, I feare not *Belzebub*, nor *Lucifer*, nor all Hell besides. I am not to bee punished for this. God hath commanded me, and yet there be some found that will not beleeue this. Neuer busie your selues further about repentance, for the day of [s] iudgement doth approach, and the very stones shall rise vp, and the leaues shall bandy themselues against those that shall dwell still in their obstinacie: I warne you all of this both young and olde, for Death is a thiefe that spareth none, but sweepeth all away rich and poore, great and small: and as the hooke moweth downe the hay, so Death with his sithe cutteth downe all.

[s] Exclamation against sinners.

[t] Then said *Belzebub*, it is no longing of ours to deliuer the truth. Whereupon *Verrine* tooke occasion to say; *Magdalene*, this he vttereth in confirmation of the letter directed to the blessed Mother of God, and pronounced by *Verrine* in the mouth of *Louyse*; reade it often, and keepe it as thou wouldest doe relickes. Then said *Belzebub*: I sweare that I haue reasoned of the mercy of God, to confound all Diuels, Magicians, and Witches, that are in the world, and all them that doe practise or trade with Magicke. At this *Verrine* said

[t] *Belzebub* constrained to sweare and to tell the truth.

Through

Through maine compulsion art thou drawne to sweare, and although thou bee my Prince, yet at this present thou art but as a Fly. Where are thy braues and forces now? thou that but a while since diddest out-face heauen and earth, doest now humble thy selfe vnder the feete of *Frauncis*.

Then *Verrine* setting his foote vpon *Belzebub*, said, I am thy vassall. Thou wouldest haue pluckt God from his Throne. Consider you that are here, whither *Monsieur de Guyse* your Gouernour would euer haue endured, that a Lackey should braue him thus, as I doe now my Prince. And turning to *Magdalene* he said: Endure patiently *Magdalene*, for the remission of thy sinnes, and thinke thy selfe euen vnworthie to humble thy selfe; Resist thou *Belzebub*, for thou seest how I braue him, and yet there are heere fiue Princes in this body.

The Diuels would haue laid diuers foule aspersions and disgraces vpon the Companies of the Doctrine and of Saint *Ursula*, but God is pleased to exalt them as it were by Pismires and leaues of trees. Labour therefore for the glory of God.

Then hee swore that whatsoeuer had beene by him deliuered, of hell, and of the mercie of God, and of those that were obstinate, was all true: by the obstinate, he tacitly meant those that were negligent in their deuotions to Saint [u] *Martha*, and *Lazarus*.

[u] These are the Patrones of the Country of Prouince together with Saint *Magdalene*, where their bodies lie interred.

Afterwards the Priest saying *Fecit potentiam*, *Verrine* thus discoursed. All things are the workes of the hands of the Almighty. It is strange, that they say euerie where, there is nothing that withstandeth God or the Church. I say that many Christians are Gods friends at his Table, but fewe followed him to Mount Caluary; your Redeemer was forced to bee there almost alone. Some will be contented to be present at a Masse, and then desire that within halfe a quarter of an houre it should all be ended. Try your selues, and bee

regardfull of your ſoules, for you haue but one, and let that be ſurrendred vp to him that gaue it.

Wee could be contented, that there were none but rockes and trees to heare vs. This is it that puſheth vs on to deſpaire, that neuer any Preacher did deliuer ſo much, and that this fact of ours will bee diuulged all abroad.

Then he ſpake to the ſiſter *Catherine*, and ſaid: *Catherine* thou art entangled with many encumbrances, thou muſt ſuffer thy ſelfe to be inſtructed, and to ſay, Gods will be done. Curſed be that word that hath coſt me ſo deere, whereby the Diuell doth leſſon others againſt the Diuell. *Ca herine* ſuffer it to bee done, for thou art yet vnexperienced. Then *Verrine* ſpake to the Diuels that were in the body of ſiſter *Catherine*, ſaying, Speake accurſed Spirits, come into the field.

Belzebub alſo ſaid: There is no meanes to hide thy ſelfe, thy Prince is humbled, therefore take not thou in ſcorne to humble thy ſelfe. Let vs goe and diſcloſe our ſelues. *Obedi Deo, & Mariæ Virgini, Mariæ Magdalenæ: Obedi maledicte, maledictio Dei omnipotentis ſit ſuper te ſuperbe. Obedi Deo, confundatur ſuperbia.* I command thee by almighty God, tell mee thy name, ˣ I command thee by the Virgine *Mary*, by Saint *Vrſula cum ſocijs, confundatur ſuperbia.* Wilt thou yet make head againſt thy Captaine? I wil make thee ſpeak, and fall vnder my feete, for ſince that I haue humbled my ſelfe, I will haue thee humbled alſo. *Surge, augeo tibi pœnas*, thou art but a proud Spirit. I regard not whither thou ſpeakeſt or no, for I will tell, that thou art a Spirit called *Sabathon*.

ˣ The Diuels are euer very daintie and ſqueamiſh to diſcouer them ſelues, or to tell their names for feare of being exorciſed, commanded, and by puniſhments impoſed on them, tormented.

And ſpeaking to the Exorciſt, he ſaid, Encreaſe his paines, ſeeing he will not tell his name. *Verrine* ſaid, We are of the ranke of Thrones, and doe yet yeeld our obedience, but here the men would be better then their Maſters. That time is not yet come.

Phyſitians are contented to giue Phyſicke, and wee muſt

must giue both Physicke and restoratiues.

You that are heere present will testifie and say, that you haue seene three women possessed for the glory of God, and for the estimation of the two Companies of Saint *Vrsula* and of the Doctrine, and that the Diuell neuer met with such an affront and encounter: for all hell is amazed at it.

Cursed be the Charme, cursed be hee that aduised to giue it. O what a great reparation will this make in the breach that was caused by sinne.

Louyse, thou art but a poore wench and of base condition: yet could we wish thou hadst been a Queene, a Saint, or skilled in Philosophie. Thou doest but lend thy tongue in the vtterance of these things, and hast now deliuered twelue seuerall discourses, by the which thou art much confirmed; Be content with this: You haue seene the beginning, the progresse and issue of this matter. y O *Michaelis*, thou art now preaching, and hast said many things and that truly, but hast gained verie little by the same. *Louyse* neuer studied, and yet hath in a summarie comprehended all manner of perfection.

y This was in that houre wherein the Sermon of the Aduent was ended at Aix, where he preached about eleuen a clock in the forenoone.

Then he said, that vpon a Tuesday was the birth-day of *Louyse* being the feast of *Anthony* of Padua, and vpon that day he entred into the Order of Saint *Vrsula*: vpon a Tuesday was the day of Saint *Maximin*, where we were discouered; and vpon that day wee departed from Aix to come hither. Vpon a Tuesday *Louyse* made her generall confession, and was borne about midnight on a Tuesday, the same houre that your Lord was born, being the thirteene of Iune; and it is about thirtie yeeres agoe since she was borne.

The same day *Belzebub* and *Verrine* began to curse in the chamber where they were saying, Cursed be him who first began to write these euents: Cursed bee the Printer that shall put them foorth: Cursed be the Doctors that shall examine them: and cursed be those that

ſhall compile the contents hereof in a volume: Curſe d be the Pope that ſhall giue his approbation thereunto: Curſed be the Cardinals Arch-biſhops and Biſhops that ſhall giue any paſſage or aſſiſtance vnto the ſame. For ſince the beginning of the world vntil the day of iudgement there neuer hapned, nor euer ſhall happen an accident of a ſemblable nature.

The Acts of the 15. *of December.*

VPon which day in the morning *Louyſe* and *Magdalene* were exorciſed by the Dominican Father. And at the beginning of the Exorciſmes *Verrine* tooke occaſion to ſpeake of Saints in this manner.

Gods pleaſure is that I ſpeake of the Saints which are in Paradiſe, my mortall enemies. I would haue here reſiſted God and the bleſſed Trinitie, but they doe conſtraine me to ſpeake. *Belzebub*, thou art but as a Piſmire in compariſon of God. How ſtrange a thing it is that deuils muſt bee faine to diſcourſe of the glory of Saints whoſe mortall enemies they are, and would, if it lay in their power, pluck them from thence, and carry them headlong to hell.

*Fraunc*is is in heauen: and *Lucifer* loſt his ſplendor by his exceſſiue pride, to the attainement of which *Fraunc*is hath aſpired by his humilitie.

If a [z] *Michaelis*, a father *Lawrence*, or ſome great learned perſonage ſhould preach this, I would not be abaſhed at it, but that a deuill ſhould ſpeake it by the mouth of a Piſmire, there lyeth the wonder. But the God of the Chriſtians wil haue it ſo, and he which lyeth in the bleſſed Sacrament at S. *Baume* commandeth it.

[z] He ſpeaketh according to the capacitie of the ſimple people that were there preſent, becauſe theſe two did vſe to preach in the Townes of Prouince.

Mortifications are by them that are vnacquainted with their vertues accounted yrkſome. *Iohn Baptiſt* with all his repentance was contemned, but is now high in glory in Paradiſe, he is ſanctified, and is one of the great familiars and friends of God: who to ſhew to

ſinners

finners the way vnto repentance, tooke vpon him repentance when he had not finned. [a] Wee are therefore to passe through mortification if we would attaine vnto the place of blisse and glory. Is it not strange that the deuils should teach men mortification and aduise them thereunto? *Ioannes Euangelista* was the great friend of God, and *Maryes* gardian for her chastitie. *Stephanus*, cursed may'st thou be, I must trumpet foorth thy charity in praying for those that stoned thee. O *Bernardus*, thou art *Maries* darling, and thou *Dominicke*, & thou *Stanislaus* also, though few take notice of thee. *Paulus*, thou wert a sinner and persecutor of the Christians, but afterwards diddest become a great Preacher of vertues. *Anthonius* of Padua, through thy humilitie, and for thy other vertues thou art now in Paradise.

[a] That mortifications are requisite toward the attainement of Paradise.

By thy obedience, O *Abraham*, thou art the Father of beleeuers: *Dauid* is the glasse of repentance wherein sinners may behold themselues, and how they are to returne vnto their God. *Tu Petrus*, thou hast denied thy Maister. Accursed *Peter*, thou hast cost me deere: O *Peter*, by thy example those that haue denied God will learne to be conuerted. *William* the Hermite was a great sinner, yet by his repentance he found mercie. Some go to heauen through repentance, others through innocence. *Mary* is in Paradise for her innocence, *Magdalene* for her repentance. *Lewes* King of Fraunce is the Patron of Kings. It is the good pleasure of God, that men of all conditions should be saued. Hee hath made election of Emperours, and also of the basest sort of people, of Shooe-makers, and of Husband-men. *Crispinian* was a Cobler: *Athanasius* a Labouring-man, yet was hee at length chosen to be a Bishop. There are of all sorts in Heauen (to our confusion be it spoken) to the end that none might haue any pretension for excuse. God placeth those in Paradise which loue his Commandements and keepe them, and doe not quench in themselues his good inspirations. Hee sets them at his

table: He causeth them to eate of his bread, and drinke of his wine: He doth not as the men of this world doe, vse their seruants as if they were slaues; Nay, there bee diuers that doe a great deale worse, who cherish and make much of their dogges, but doe euill entreate their seruants. Then he said that hee should not be abashed if God would elect Princes and not men of base condition: yea, we could be contented to haue patience that he should chuse men; but that women should bee gadding to Paradise, that is it that maddeth vs. [b] *Cunigonda* was an Empresse, and is in Paradise, so is *Catherine* of Alexandria, and eleuen thousand Virgines went in one day to Paradise, besides men which are not numbred. [c] *Margaret* of Hungary was a Queene, shee entred into a Monastery, and became so humble that shee would not be called the daughter of a King but of a Citizen. Cursed be her humility for which we haue payd so deere. To this *Belzebub* replied, Amen. Then *Verrine* continuing on his discourse, said: *Barbara* was beheaded by her owne Father, and presently the Diuell slew him vpon the place. The earth and Paradise are two Countries very distinct and different, heere those that are most rich goe formost, in Paradise those that are most good, most humble, and most obedient. [d] *Marie* was a poore Chamber-maid, and the Chamber-maid of a Paynim, yet is shee now espoused vnto the King of glory, and as great as *Cunigunda*. *Margaret* of Scotland was a married woman, and yet shee went to Heauen.

[b] In the Martyrologe the third of March.

[c] In Ribadineira 25. Ianuar.

[d] In the Martyrologe 1. Nouemb.

Codelana also was a married woman, whose husband strangled her, and afterwards caused her to be throwne into a pit.

Elizabeth was the Queene Dowager of Hungary, and in her great humility betooke her selfe to be the Mistresse of an Hospitall.

Notwithstanding we could let passe all this with patience, but wee cannot chuse but bee enraged at those

that

that haue committed folly and were great sinners, as were *Pelagia*, *Thais*, and *Magdalene*: which we speake without any preiudice to them or their glorie, it doth rather conduce with the glorie of God and his bounteousnesse, that he would vouchsafe to take them into blisse, who did a thousand times deserue Hell.

They that will not beleeue what is here spoken, will say that these two here be women, and haue had their lesson giuen vnto them: by which meanes these discourses will not proue vse-full vnto them, which doth put vs in great comfort. A Preacher is often wearied in preaching of one Sermon, and I haue already made fifteene discourses by the mouth of this woman here (meaning *Louyse*) and haue sometimes made two or three in a day of greater extent and length, then Preachers in their Aduents. Cursed be thy force, and cursed be him that hath bestowed it vpon thee. *Belzebub* at this discourse cried out. O power! Then *Verrine* said, it is the force which God giueth her. How strange is it that Diuels should preach the Commandements of God and his Counsels, and should teach the religious, Clergie men, Priests, and Seculars, and all sorts of people? I tell you, here are viands for all people to eate; Eate he that will. There are not a few of vs who are not well pleased with the sauce, but would rather chuse the sauce of Hell. You shall finde Notaries that for a matter of fiue sous will Register the Acts false, and breake their oathes. The Diuels are more faithfull vnto their Maister then you men are.

When the Diuels haue once sworne according to the purpose of God and his Church, being thus adiured vnto the truth they want ability to lye. Men haue their free-will, if they doe ill, they doe goe forth-with to hell; if good, they are straight admitted into heauen. But the Diuell is meerely constrained to speake the truth when God would haue it so: they haue no free-will to doe that which is good, but are enforced, accur-

sed Fiends as they are, to deliuer a truth. Otherwise to what purpose serueth the authority of the Church, if oathes haue no tye or power? or to what end are these bookes of Exorcismes published? For they that denie this, must denie the authoritie of the Church, and those that haue composed and allowed the said bookes. They must further say, that there was neuer any dispossessed after the taking of an oath. But they plunge into a gulfe, from whence they can neuer issue out, and either they must make search and inquisition, after the curious persons that are in hell, to make explanation of their curiosities, or after the Saints in heauen, to cause them to say, that all their writings are nothing worth: And so by a consequence they wil come to deny the Church, and so stand defiled with the infectious opinions of the Caluinists.

How wonderfull is this? that Diuels should preach of good intention, pure affection, puritie of conscience, simplicitie, humilitie, and resignation of the world, and teach men not to reserue the least loue of themselues: as also to shew the meanes toward the attainment of Paradise, and to discourse of chastitie and pouertie? The Diuels will be a meanes of the reformation of many Monasteries, the Diuels will yeeld more furtherance hereunto, then their Bishops, Abbots, or Prelates are able; to their great griefe doe they reueale it: This must be the meanes of that reformation. Then he tooke an oth after this forme: I doe here sweare by that God, whom you worship, and who is your Creator and Redeemer, that whatsoeuer I haue here spoken is true, and that all is done for his glorie, the saluation of soules, and instruction of the Clergie, and Laytie, and all sorts of people; for the good and the bad, and for the reformation of many Monasteries as well of men as of women; All which is most true. I sweare this according to the intention of God and his Church, which I neuer did before, and this oth I haue taken vpon the blessed Sacrament,

crament, and without being ſpoken vnto by you; and haue ſworne this with all the ſolemnities that are required to a true oth, according to the intention of God and his Spouſe the Church, that whatſoeuer I haue deliuered was for his glorie, as alſo for the conuerſion of ſoules, and the extirpation of Hereſies, and Magicke: All which is true, and nothing is heere vttered againſt the glorie of God, or againſt his Church; And I haue ſaid, that it ſhall haue approbation from the Church, and that I neuer tooke ſuch a kind of oth before. And when I was to take this oth, I ſaid, I doe ſweare by the liuing God, which is the greateſt oth that may be taken.

After this he ſaid: Thoſe that are ſo preiudicate as to ſay, theſe things are falſe and very vnſutable to truth, ſhall doe a wrong to God. They affirme that God is omnipotent, and yet in effect denie his omnipotencie; and perhaps conceit that God is leſſe [a] puiſſant then the Diuell. And in regard theſe euents runne in a courſe beyond ordinarie, there are many that will rather denie Gods power, then confeſſe that this is true. The Diuell by the firſt article of their Creed, *Credo Patrem omnipotentem*, doth proue, that they are to beleeue that God is omnipotent: And if it be ſo, he might then haue done all this by a Piſmire, yea and greater things then theſe; for hee can (if the concurrence of his will and power ſhould reſolue thereon) create a hundred thouſand worlds out of nothing.

[a] If God were not powerfull to compell the Diuels, it muſt be ſo.

After this, *Louyſe* retired her ſelfe into her chamber, as being all in a ſweate, through her exceeding toyle and the vehement action of the Diuell. Preſently did *Belzebub* prince of the Diuels in the bodie of *Magdalene*, begin to conteſt againſt the mercie of God, in manner as followeth.

[b] O mercie too great! O God, canſt thou not be contented to take from vs ſinners, but muſt thy mercie alſo extend to thoſe, who haue giuen and made ouer vnto vs bodie and ſoule, and whatſoeuer elſe they did or could

[b] An admirable inuectiue and complaint of *Belzebub* to God, where he ſetteth downe a Briefe of the curſed abiurations and execrations made by the Magicians when they receiued the marke of the Diuell, and abominably gaue thẽſelues vnto him.

could poſſeſſe? And this they gaue vs in writing, and in ſchedules ſigned with their blood, yet for all this doeſt thou take them from vs?

c A diſcouerie worthie of admiration, and of feare.

It is [c] ſtrange, that thou takeſt them from vs in ſuch a manner, when they haue made renunciation of thee, thy Father, and the holy Ghoſt, together with all his goodneſſe, loue, and mercie, that they might bee made vncapable of the ſame, and bee damned for euermore. They haue renounced thy Mother, and all her prayers that ſhe might make for them, with her wombe and breaſts, that they might neuer proue compaſſionate in their behalfe; her remembrance that ſhe might neuer be mindfull of them; her will, that ſhe might neuer pray vnto her Sonne for their conuerſion; her vnderſtanding, that ſhe might neuer think vpon them, but might abandon and giue them vp into the hands of the Diuels: all Angels, and all Saints, and all the benefits which God had euer beſtowed vpon them, or was to beſtow vpon them hereafter: all inſpirations that might be infuſed into them to draw them vnto him. They haue curſed all that euer God created for the good of man: all the prayers that Angels, Saints, and men might make in their behalfe, to the end they might be without all poſſibilitie of returning to God, ſaying, they had nought to doe with him, his bleſſings, fauours or Paradiſe. They haue renounced his paſſion and blood, with all the merits thereof, that they might haue no power or efficacie vpon their ſoules, but might lay a preſſure vpon them of greater obſtinacie. They haue inuocated vpon themſelues the wrath of Almightie God, of his all-knowing Sonne, of the euer-bounteous holy Spirit, as alſo the indignation of the Mother of God, of all Angels, and of all Saints: ſaying, the blood of the Sonne of God fall vpon vs bodie and ſoule eternally. Yet for all this doeſt thou take them from vs. And notwithſtanding that in deſpite of thee, and all that thou haſt done for them, they are deſirous to be ours, yet doeſt thou take them frō vs.

They

They haue taken the Diuell and the Magician for their God, Creator, and Redeemer, Sauiour, and sanctifier, and will not haue any reference or dependance vpon God, but from the Diuell and from the Magician, and doe worship, magnifie, and praise as well the Diuell as the Magician, as if they were Gods.

They haue renounced God who hath created all: they haue blasphemed him, making retractation of all the good that euer they did for Gods sake, and attribute all their subsequent actions to the Diuell and the Magician: yet for all this art thou so good that thou wouldest bereaue vs of them, and hast thy armes alwaies open to receiue them. They were bequeathed and consecrated to thee, and notwithstanding this, they haue by a sure earnest contracted mariage with the Diuel and the Magician: for greater confirmation whereof, they did not sticke to signe it with their owne blood: witnessing, that they had now nothing to doe with God, but were affianced wholly vnto the Diuell. This mariage was authentically solemnized in the presence of the blessed Sacrament, and written by the Priest that was the Magician: yet for all this, thou art still so good that thou wouldest bereaue vs of them.

I said to *Mary*, what hast thou to doe with them to present them to thy Sonne, for they haue prostituted themselues to all kinde of voluptuousnesse, as well of men as of diuels and beasts. What hast thou then to do to present such to thy Sonne, who is puritie it selfe?

They renounce their good Angels, lest they might infuse some inspiration into them to returne vnto thee. And in counterchange they take the Diuell for their gard-Angell to direct them in whatsoeuer they doe: yet art thou so good and so mercifull, that thou giuest them in exchange their vsuall Angell, and wilt doe the same twentie, thirtie, fourtie times, and in the end wilt cause all the Angels to to bee assistant to plucke them from betwixt our hands.

They

They make protestation that they haue conceiued such great anger, rage, disdaine and indignation against God, that they would willingly become Diuels, that they might the better hinder others from the fruition of the glorie of God, by those temptations which they would lay close vnto them: [d] cursing God that hee had made them men, and not Diuels: inuocating and heartely praying vnto *Lucifer*, that hee would change his state and condition with them, and that by exchange he would seate himselfe in their place, and they in his: protesting, that they would vndergoe all the torments, paines, and punishments of all the Diuels, and of all damned soules, which are and might be so, if they might be able totally to bandie themselues against God, and to ouerthrow his intentions: in respect whereof, they would no more care for all these torments, then they would for a flye. They cause the pictures of their bodies to bee drawne, to the end to giue them to Diuels and Magicians, that they might make vse of them to offend God. In despight of thee, O God, the Diuels, the sea and the earth doe conspire together to swallow them vp, at what time thou wouldest conuert them.

[d] O blindnes, more great thē that of Infidels, or of the Diuels thēselues. The cursed and miserable rage of Magicians doth resemble mad dogs, or rather the Diuell himselfe, being partakers of his obstinacie, as doe also the good communicate of the vertues of Iesus Christ.

They renounce thy passion, and the blessed Sacrament of Confession, and doe pray, that when the Priest should giue absolution vnto them, that then the wrath and indignation of God might fall vpon them and their blood, for their finall condemnation.

They protest before your Sauiour, that their desire is that when they shall truly and really receiue the blessed Sacrament, that then the ayre may bee thronged with multitudes of Diuels to take possession of their soules and bodies, and of whatsoeuer else is in them.

They protest, that they haue no part or portion in God, but would bee possessed by all the Diuels, imagining this to bee the greatest good fortune that euer could happen vnto them, to haue the Diuels as guests within them. Yea they haue still such a spleene and

edisdaine against thee, that by their will there should be nothing in their bodie, that should not some way or other make a shift to offend God: giuing all the parts of their bodie, as their blood, their marrow, their bones, their humours, the haire of their browes, and all to the Diuell and to the Magician to make charmes of the same, or whatsoeuer else may displease God, his Mother, all Angels, and all Saints.

O mercie of too large extention for sinners! Thou makest shew as if thou diddest not see nor vnderstand of al these their villanies and abominations, but art euer readie to present thy wounds vnto thy Father, that hee might not vnbend and let flie his indignation vpon them: saying alwaies vnto thy Father: Father, consider here what I haue endured for sinners, I pray you haue regard vnto my death, and to the loue you beare towards mee, and giue these vnto mee. I will send vnto them so many Angels, so many Preachers, and sanctified inspirations, that in conclusion they shall be enforced to cast themselues into my armes, as did the poore prodigall childe. Let not my blood be shed for them in vaine. *Belzebub* continued on, and said, O, ô, ô, the bountie and mercie of God, of too large an extent for sinners, O iustice, too cruell for Hell. And said, He doth vs wrong to take frõ vs those who by so many meanes haue been knit and fastned vnto vs, and to the Art of Magicke. His bountie vnto them is so great, that, to the end they may be conuerted, he doth trauell them with great sicknesses, and by strange and violent temptations: yet for all this they would not be conuerted. He doth permit (to the vtter confusion of Diuels) that they should be possessed for their more easie conuersion: he causeth the Diuell to shew them the iudgements of God, the greatnes of their sinnes, and the paines belonging vnto them, for their more easie conuersion: yet for all this do they remaine for the most part obstinate, saying, that all these things are trifles, and that they are not

[e] The Diuels did say that they had in horror those cursed inuentions of *Lewis* the Magician, which he did daily contriue to prouoke God and Iesus Christ with fresh iniuries.

not the first that haue offended God, but that there are many others as well as they: yet for all this God is so gracious that he euer knocks at the doore of their hart, that so at last he may win them home vnto him. [f] *Mary* doth euer present her wombe, and her breasts vnto her Sonne in their behalfe, yet haue they many times despised and renounced them. She prayeth her Sonne that for her sake he would compassion their wretched estate, and inspire some or other to pray for their conuersion: that being thus beset and besieged on euery side, they may no longer resist God, but may runne and shelter themselues vnder the wings of his goodnesse and mercie, as a chicken runneth vnder the wings of the henne that nourisheth it. O, ô, ô, confusion of the Diuell, of all Hell, and of all the Sabbaths and assemblies of Witches. If the [g] sinner did but know the bountie and mercy of God, he would be ready to creep & trale his belly vpon the earth, and to pray vnto stones, thornes, trees, flowers, fruites, the sea, the earth, and in briefe all things that euer were created, to conspire and bandie against him for the sinnes and offences which he hath committed against his God. He would desire to be forsaken of all Gods creatures, because he hath so grieuously transgressed: he would thinke himselfe vnworthie to tread on the earth, yea vnworthie of eternall damnation, conceiuing and assuredly beleeuing, that the greatest grace that God can bestow vpon him, is to stirre vp all the Diuels in Hell to punish, torture and giue castigation vnto his villanies, thinking that all this was nothing in comparison of his transgressions. Furthermore, sinners would pray all that euer was created to aske mercie of God for them. But, Lord, sinners are so stuffed with pride and presumption, that they thinke much, when they haue transgressed, to reueale their sinnes to a Confessor: but say, what will hee doe for vs, if wee should confesse our grieuous sinnes vnto him? And because (Lord) they are so loaden with pride and obstinacie, giue,

[f] The compassion and mercy of our Lady.

[g] An exclamation against sinners.

giue, giue, giue them to vs; otherwise you doe offer vs exceeding iniurie. Thus being readie to retire and hide my selfe, I cried with a loud voyce in a great rage, for I was driuen into desperation, and deliuered this whole discourse with great furie, and was indeede besides my selfe. Finally, turning towards sinners, I said thus vnto them: Ha! sinners; thinke, thinke, thinke vpon the goodnesse of your God; saying vnto them againe, Ha, ha, ha! thinke vpon his goodnesse, and haue in your remembrance the mercie of your Redeemer, Creator, and Sanctifier. Goe your waies, and assure your selues, that if you make not your vse hereof, the wrath and indignation of God will fall vpon you, and all hell will rise vp in iudgement against you.

The same day in the euening were *Louyse* and *Magdalene* exorcised by Father *Francis Billet*; and in the beginning of the Exorcismes, *Belzebub* did fearefully shake the body of *Magdalene*, and said: O mercie of God, thou art too spatiously great! Doest thou alwaies (Lord) present thy wounds vnto thy Father in the behalfe of sinners? is this a bagge that neuer shutteth? Then he said, We that are Diuels doe thus torment the soules in Hell in the middest of the flames, sometimes wee tosse them of one side, and sometimes of another, and snatch them from the fire to throw them on ice. What say ye? will you goe into this countrey?

And speaking vnto *Magdalene*, hee said, Cursed be the houre wherein thou wert first possessed, which will cost me so deare that I shall haue cause to remember it for euer. O wisedome of God, too great! O infinite, incomprehensible, admirable wisedome! O what space and distance haue the iudgements of God, and the iudgements of men! O wonder, O iudgemẽt of God! whom God is disposed to saue, nothing can doe him annoyance, & whom God will retaine, Hell cannot take from him. Then *Belzebub* spake to the Diuels which were in the bodie of *Catherine* of *Isle*, who began a little to grumble

grumble and to make a noyse : come,come,let vs march into the field, we must awake and rouse vp our people. Then said *Verrine*, *Responde maledicte*, [h] *obedi Ecclesiæ*, Doest thou hope to bee greater then thy Maister. To which *Belzebub* replied : It is not the manner of seruants to speake before their Maister. *Verrine* said, yet doe I speake before thee, although I am of lesse authoritie then thou. *Belzebub* answered, but it is full sore against thy will. *Verrine* saide, that is true, for I am constrained vnto it. Is it fit that Diuels should fall out with Diuels? and turning to sister *Catherine*, hee said, they will not suffer thee to eate or sleepe, yet doest thou beleeue that all this proceedeth from naturall causes. Is it not so *Catherine*? *Catherine*, doe not thou hinder or giue a checke hereunto,[i] beleeue thou art possessed.

And speaking to the Priest,he said:Come your waies, adiure him in the name of *Iohn*, *Peter*, and *Bernard*: what? must[k] the Diuels acquaint you with the verie meanes? And speaking to *Sabbathon*, whose name *Belzebub* had formerly discouered, he said : *Lucifer* could not resist, and doest thou that art but as a petty Cooke in Hell, make shew of an abilitie of resistance? *Obedi maledicte*. But thou shewest, that a Pesant is more fierce and rugged in his disposition, then a Gentleman.

Whilst the Priest was Exorcising and saying these words,*Sacro-sancti baptismatis vnda regeneratus*; there are many (said *Verrine*) that are baptised, but few that are saued : there are those that would goe to Heauen in a feather-bed,but shall be censured with the iudgement of fire. Then he began to cry,that he was to speake(but it was vpon compulsion) of the [l] workes of mercie. Virginitie is not sufficient of it selfe to leade vs to Heauen, as the foolish virgins conceited : other things are also requisite,such as are the workes of mercie. For God hath said that he will not take an account whether men haue read much or said ouer their Beads often, but they must

[h] There is an order among Diuels.

[i] Very shame did force from her,teares,after the discouerie being a Gentlewoman of quality, and of her selfe very harmelesse.

[k] He was very cholericke, because the Exorcist was not very expert to constraine the Diuels,& was grieued that hee should be made the instrument hereof.

[l] Concerning workes of mercie.

muſt do good works,becauſe whē the day of Iudgemēt ſhall come, God will not reckon with our ſoules what knowledge they haue, but what works they haue done. For he will ſay(ſpeaking vnto the reprobate)whē I was an hungry,you gaue me not to eate;when I was thirſtie, you gaue me not to drink : when I was ſicke, you viſited me not, when I was in priſon, you redeemed mee not: when I was naked, you clothed me not: when I was a ſtranger,you receiued me not: when I died,you buried me not. By the like reaſon will he alſo ſay, when I wandred & went aſtray,you reprehended me not for my ſin: when in my members I liued ignorantly,you taught me not: when I was in doubt & miſaduiſed,you counſelled me not: when I was in affliction, you comforted mee not: when I would ſuffer in you, you haue not borne patiently the iniuries that were offered vnto you: when any one offended mee in you, you haue not pardoned theſe offences: when I was perſecuted in you, either in the paines of Purgatory, or in this world, you tooke no pitie vpon thoſe that perſecuted me,either for the good of your neighbours, or for the good of thoſe that were dead. Hereupon it is that God ſaith, Whatſoeuer you ſhall doe vnto the leaſt of mine (ſpeaking of the poore) I ſhall take it as done vnto my ſelfe. And alleaging that place of the Goſpel when your Lord reproueth *Iudas* of his auarice in blaming of *Magdalene*,he ſaid,The poore you haue alwayes with you, but mee you ſhall not haue alwayes.And he bare record that *Magdalen* had done a good worke,ſaying vnto her, that ſhe ſhould be had in memory throughout the world, whereſoeuer this Goſpel ſhold be preached.I further ſay, that he ſhal ſet apart thoſe that are damned,& ſhal ſay vnto thē,*Ite maledicti in ignē æternū*,which is prepared for you and for the deuils. Then ſhal he turne to the right ſide & ſhal ſay vnto the good,Come ye bleſſed: when I was hungry,&c, I ſay the fooliſh Virgins repoſed too much confidence in themſelues, imagining as many doe in theſe dayes,

that Baptisme, Faith and Virginitie were sufficientlie powerfull to bring them to heauen. No, it not so: for your Lord did obiect, that they had no oyle in their lampes; vnderstanding thereby good works. And when they came to be admitted vnto the Supper (whereby is signified the day of Iudgment) and to be presented before their spouse, he said vnto them, *Nescio vos.* I am a bed, you cannot come in. That is to say, obstinate sinners you come too late, you will repent you of your lazinesse. Then shall he turne to the elect, and say, Come ye blessed of God my Father, possesse the kingdome of heauen which is prouided for you and my Angels. It is meete that the emptie seats of the euill Angels should be filled vp with men: who though they are nothing but lumpes of clay, yet shall they be installed into their places.

Then I said, that the Angels were very beautifull, and demãded the reason why such goodly creatures should for one sinne be throwne downe from heauen. It was answered mee, because they had more knowledge then men to vnderstand what was good, and auoyde what was euill: but ignorant and fraile sinners, although they commit thousands of offences, shal yet be receiued into mercy whensoeuer they will returne.

Then hee began to cry againe as loud as hee could, saying, I know not what to doe: I am constrained to tell thee *Magdalene*, that thou art a Witch. It is true *Magdalene*, thou hast beene deceiued: God will that I reueale it. It is true *Magdalene*, thou wast deceiued by a Priest who was thy Confessor. It is not to be wondred if there be a lost sheepe when the sheepeheard is starke naught. This is true *Magdalene*, hee is of *Marseille*, and is called [m] *Lewis*: he is of the Church of *Acoules*; *Francis* knoweth him, but *Louyse* that heere speaketh neuer saw him.

True it is *Magdalene*, that [n] *Louyse* would haue resisted this, and was not willing at the beginnig that this should

[m] The first discouery of the Magician.

[n] *Louyse* held her tung when *Verrine* would haue opened and named the Magician.

ſhould be publiſhed. Thou haſt giuen and bequeathed thy ſelfe vnto the Diuell o *Magdalene*, and haſt renounced thy God and his Mother: thy baptiſme, and all heauen: thou haſt giuen a ſchedull to the Diuel *Magdalene*, which *Louyſe* neuer ſaw. It is a truth *Magdalene*, that when thou wert firſt ſeduced, thou wert in thy Fathers houſe: and as true is it, that thou haſt giuen leaue and licence vnto the Diuell to enter into thy body. Take heede p *Magdalene*, take heede, take heede, leaſt thou incurre ſome dreadfull iudgement, thou being now confeſſed as thou art: if it were not ſo, I had no reaſon to ſpeake it. Thy Confeſſours are wiſe, and haue not reuealed thy ſinnes vnto me. This is moſt true *Magdalene*: *Louyſe* knoweth nothing of it: beware therefore, beware, beware, how thou doeſt coniecture that this ſhould come either from thy Confeſſours, or from *Louyſe*.

o This was done after the manner of all other Magicians, but God diſpoſed it by his ſpeciall grace for her ſaluation.

p *Magdalen* was much vexed at this diſcouery, fore-ſeeing that ſhe ſhould alſo bee publiquely detected.

This is true *Magdalene*, this is true, neuer ſtriue and ſtruggle for the matter: it is for the glory of God, and thou ſhalt receiue benefit by it.

It is true *Magdalene* that hee ſtands not in neede of thee, for he ſhould not be God if he had neede of thee, or of any other creature. All ſhall redound vnto thy profit; doe not vexe at it. God is ſo gracious that his end is not to publiſh any mens diſgrace to the world, but to conuert them. Then hee ſaid to thoſe that were preſent; if you doe not make inquirie after him, you ſhall all ſtand charged with him (thereby meaning *Lewis*.) He further ſaid with a high voice: you Prieſts, be not you troubled at any thing: euill Prieſts cannot preiudice thoſe that are good, neither are the good to be deſpiſed or diſeſteemed becauſe there are ſome that are euill. If *Lewis* will not be conuerted, hee well deſerueth to be burned aliue.

It is true *Magdalene*, hee firſt ſeduced thee to renounce thy God, thy Baptiſme, and thy part in Paradiſe. Thou haſt choſen Hell for thy Manſion place,

yet shalt thou not goe thither, because God will assist thee.

It is true *Magdalene*, the Magician hath those schedules: trouble not thy selfe, he shall be forced to restore them.

It is true *Magdalene*, the [r] Priests haue watched with thee, and happie was it for thee that they did so: if they had not, the Diuels would haue carried thee away.

[r] All night long two Priests of the Doctrine, and two Matrons did watch with *Magdalene*, and found that for the greater part of the night she could not stirre nor cry: the diuels holding her bound in all her body the better to tempt her, or cause her to despaire, if by relapse she did not fall backe vnto them.

It is true *Magdalene*, thou art a Witch, and hast performed whatsoeuer belongeth thereunto in great solemnitie: Thou hast renounced God at three seuerall Masses, one at mid-night, another at the dawning of the day, and the third was at high Masse.

It is true *Magdalene*, God hath pardoned thee: resist cursed *Belzebub*: the Diuels haue no more force then is allotted vnto them.

It is true *Magdalene*, thou hast alwaies withstoode thy God, his inspirations, and all other admonitions as well of the Angels of heauen, as of the men of this world, so that they could preuaile nothing in thy behalfe: yet is thy God so gracious *Magdalene*, that hee hath harkened vnto many soules that haue beene acceptable vnto him, when they made intercession for thee.

It is true *Magdalene*, many haue said Masses: many haue done pennance, and giuen almes: many haue wrought good workes for thy sake, and all this hath beene done by thy Fathers and Mothers as well corporall as spirituall.

[s] *Magdalene*, if the Starres of heauen were capable to thanke God for thee, or the leaues of trees, or the very stones of this *Baume*, they would willingly do it: for thy sinnes in number doe surmount the sand of the Sea.

[s] The goodnes of God towards *Magdalene*.

O *Magdalene*, the goodnesse of God doth not shine so bright in *Peter*, *Paul*, *Dauid*, *William* the hermite,

mite, in *Theophilus*, or in *Cyprianus* as it ſhineth in thee. It appeareth not ſo bright in *Magdalene* the ſiſter of *Martha*, nor in *Pelagia*, nor in *Thais*, nor in *Marie* of Ægypt, nor in the woman of Samaria as it ſhineth in thee. Yet *Magdalene* art thou a greater ſinner then they, Then *Verrine* cried to all the Aſſembly, that they ſhould haue compaſſion of her ſoule, and that if God did not protect them with his grace, they would bee farre worſe then ſhe.

Then he ſaid, humble thy ſelfe *Magdalene*, and acknowledge that thou art leſſe then nothing. It were no wonder to ſee a little Innocent goe to heauen, but (O great wonder) to ſee a ſoule that hath renounced her Maker, Baptiſme, and Heauen, to returne to God, Hell it ſelfe is confounded thereat. *Lucifer*, now doe all thou canſt, call together all the Princes which are in the body of *Magdalene*: for this is done againſt thee. Then he began to talke in this manner. What [t] a wonder would it be to ſee a King take a Piſmire, and exalt it vnto honour. Men would be amazed to ſee him thus honour a Piſmire; and this amazement would be encreaſed if he ſhould take it, and ſet it in his Chamber to honour it the more. His Princes would mocke at him, and ſay, there were Ladies enough for him to honour without exalting a Piſmire: or if hee ſhould take a Country wench to wiſe, they will ſay that Kings ought to wed with equals, and thoſe of their owne ranke.

Yet for all this the Piſmire ſhould not haue eares to vnderſtand when it was honoured, nor words to vaunt and boaſt it ſelfe, nor a proud body to ſwell at it: and continuing ſtill a Piſmire, it would neuer come to be a Lyon, a Leopard, or an Horſe, but would alwaies remaine a Piſmire. So *Louyſe* becauſe thou art a Piſmire, thou ſhouldeſt the more admire the puiſſance, wiſedome, bounty, and humilitie of thy King that hath made election of thee; and would haue thee to be prouident as is the Piſmire, fore-caſting in the Summer

[t] An exclamation of *Verrine* againſt the honour that God gaue to *Louyſe*.

[u] The diuell is proud, and is vexed, that God ſhould cull forth a ſimple woman to bee the inſtrument of ſuch an important action; & diſdaining her, was deſirous it might haue bin ſome Queene or Princeſſe, by which more admiration & honour might be gotten.

how to liue in Winter. So must thou (Pismire) doe; thou must amasse and treasure vp much good workes in the Summer of this world against the Winter, which is the houre of thy death.

From this Pismire will God glorifie himselfe, and make vse of her, although she be but a Pismire; for hee is able to make a Pismire speake, if he please. This will he doe, to gaine soules vnto himselfe; and she shall doe well to conceiue that all proceedeth from God, and that she her selfe is but as a leafe of a tree, nay lesse, nay that she is nothing thereby, to declare that all this commeth from God.

Then turning againe to *Magdalene*, he said: *Magdalene* thy soule is like a common-wealth; thou must put to death the ˣ Princes that are within, that a peace may bee there established. It is true *Magdalene*, disarme them all, their weapons are thy consents; cut off their heads, and thy common-wealth will be free from danger. Doest thou not know, that God doth alwaies worke order out of disorder?

ˣ The Princes, that is to say, the vices and sinnes that doe raigne & beare sway: according to that of Saint *Paul*. Let not sin raigne in you. *Rom.6.*

Courage *Magdalene*, humble thy selfe, and subiect thy selfe vnder the feete of euery one.

Then speaking to *Belzebub*, *Verrine* said, humble thy selfe cursed *Belzebub*; and *Verrine* was the first that made him to humble himselfe; who setting his foot vpon his head, said, Accursed, miserable, and proud Spirit, Thou wouldest on Sunday last haue plucked God from his Throne if thou haddest been able, and wouldest not worship him, yet now thou art debased vnder my feete. Then he cried to the Assembly, Come heere, and helpe to humble this cursed *Belzebub*; let euery one of you set his foote on his head, and in contempt of him say three times, *Ite maledicti in ignem æternum.* Then he commanded on Gods behalfe, that euery one should deiect *Magdalene*, and humble her, by putting their feete on her head: and said, Take courage vnto thee *Magdalene*, this is behoofefull for thee, for the remission

mission of thy sins, and the confusion of *Lucifer*, *Belzebub*, and all hell. O great confusion! that the Diuels should be at ods, and combat against diuels, and take part with God; it was neuer before heard of. Hold thy selfe *Magdalene* to bee the most vile and detested creature that is vpon the earth, and thou shalt proue another *Magdalene*, and shalt die a penitent. O *Magdalene*, thou shalt be a [y] helper vnto S. *Vrsula*, and shalt be much honoured. A great sinner shall find great mercy, witnesse the Prophet *Dauid*, and a lesse sinner lesse mercy. O great, great, great mercy! let euery one pray for it.

y A Helper, that is, an assistant and seruant to the religious women of S. *Vrsula*.

Then the Priest tooke the blessed Sacrament at *Verrines* owne instance, to make him sweare, who said, *Magdalene*, I say this in thy behalfe, *Adoramus te Christum, & miserere ei, miserere ei.* And as those that were there presẽt were saying *miserere mei Deus*, vpõ a suddẽ he began to howle and cry like a galli-slaue, and as if he were framed out of rage and despaire, saying, *Miserere tui*, [z] *miserere tui, miserere tui, Magdalene*; to shew how God doth reioyce at the conuersion of this soule. O *Magdalene*, the Angels of heauen would triumph at it, and *Lucifer* with the whole kingdome of hell would grow sad and dumpish vpon the same. It is true *Magdalene*, thou art in a desert very happie for thee. Cursed be S. *Baume*, O how fortunate is it vnto thee, O how disasterous vnto hell. This is the sheepe, which the Prophet saw deuoured by the wolfe, whereof nothing but the peeces of the eares was remnant; which signifieth the soule of an obstinate sinner; for men in an agonie lose their hearing last. That you may therefore be conuerted, you must haue the eares of your hearts open, thereby to receiue in the inspirations of God.

z It is not to be forgotten that when men did attend and watch, to see whether these words *Miserere mei* would scape at any time from any, yet they neuer did.

O *Magdalene*! worship the right hand of thy God, worship also his left hand; worship his side *Magdalen*, where all thy sins lie buried; worship his head that was couered with thornes for thy sake, *Magdalene*; and

beg from him one thorne of true compunction. It is true *Magdalene*, thou hast offended him in thy fiue senses, and *Magdalene*, his fiue wounds haue made reparation of the same. A braue miracle *Magdalene*, that the diuels should say, *Miserere tui*, and should beg mercy for thee.

[a] *Verrine* his oth.

[a] And then *Verrine* sware, according to the meaning of God and his Church, vpon the blessed sacrament (confessing in the said sacrament the reall presence with his humanitie, diuinity and all his glory) that *Louyse* knew nothing of this, neither vnderstood shee that *Magdalene* was a witch, or of the schedule: All which (said he) is true, and hee that would denie this, must denie the power of God, the authoritie of his Church, and the vertue and efficacy of Exorcismes: God hauing told *Peter*, that the gates of hell should not preuaile against his Church. *Tu es Petrus & super hanc Petram.* They should further denie all bookes of Exorcismes, if they denie that the diuell cannot speake truth, when God forceth him thereunto.

[b] *Magdalene* had said that her father gaue her vnto the Diuell, and that in the power therof she was possessed, but being conuerted, she declared that *Belzebub* did cause her to equiuocate meaning within her selfe her spirituall father. Which declaration did much comfort her father, who was very sory if it should so fall out, that through his fault she should be possessed.

And turning againe vnto *Magdalene* hee said vnto her: Thy [b] father gaue thee not vnto the diuell *Magdalene*. It is true *Magdalene*, thou diddest indeed abide in thy fathers house at that time, *Magdalene*, and yet tookest not thy bane with S. *Vrsula*.

It is no wonder that a yong girle should bee led astray as a sheep when her shepheard is the meanes hereof: but this was no shepheard of the Gospell, but of the number of those that fly away when they see the wolfe; nay worse, he is the wolfe himselfe, and hell is well stuffed with such as hee. It is true *Magdalene* thou wert and art possessed, and it was expedient that the Priests should watch with thee; for otherwise the diuels had carried thee away, such power had they ouer thee both here and abroad, and wheresoeuer thou wentest. Then he discoursed of *Lewes*, and said: O [c] *Lewes*, if thou be not conuerted thou shalt bee burned aliue: but if thou bee

be, then shalt thou proue a *Theophilus*, and a *Cyprian*. *Mary* will endeauour to conuert thee; therefore beware *Lewes* how thou resist her. I am the executioner of that high iustice, and am constrained by force vnto obedience. If I were capable of heauen you would peraduenture pray vnto God for me, but your prayers will not be auaileable vnto me; I am debar'd from Paradice, the sentence is gone forth against me. The sentence of the highest is not as an earthly sentēce, obnoxious vnto change, and repealeable for money. *Ite maledicti, venite benedicti*, shall stand for euermore. *Iurauit dominus & non pœnitebit*, he shall neuer repent himselfe thereof. If the Kings of the earth make good the performance of what they haue promised, who are in comparison but as gnats; much more will the King of glory, and God of Israel auow his denuntiations.

[c] An exclamation against *Lewes*, and that he should be burnt.

[d] The assembly was much agrieued that *Verrine* was damned, considering the excellent remonstrances which he made.

Then hee said, O great miracle, full of rarenesse and nouelty destinated to Gods glory, and to the conuersion of sinners; there is nothing in it preiudiciall to God or his Church: it is for the reputation and honour of the fathers of your doctrine, the Diuels hauing conspired to root them and the companie of S. *Vrsula* out of the Church; but it is a greater wonder that a diuell should adore God and should confesse and say vnto the blessed sacrament, behold my God and my Iudge, then if all the Christians in the world should without intermission call vpon all the names of God, and should returne backe to goe them ouer againe till the day of iudgement.

It is no wonder if those doe well that haue a power thereunto, that is, if they doe often call vpon and worship their God: but this is an exceeding great wonder that those [e] who of themselues haue no capacity vnto goodnesse, should yet doe the thing that is good, when it is commanded them from God. This the Diuels doe without any expectance or hope of compensation.

[e] He meaneth this of themselues, hauing reference vnto the constraint whereby God enforceth them to say or doe somthing for the good and saluation of reasonable soules.

And whiles that *Pange lingua* was said, to the honour

nour of the blessed Sacrament, which the Priest held, vpon the rehearsall of this verse, *Sola fides sufficit*, *Verrine* cryed, O this is most true, *sola fides sufficit*, faith alone is sufficient. How can it bee that so [f] great a God should be contained in such a little Host? and he cryed out, saying; yet is it true, hee is present here; worship you him, for hee is here really and truly; cursed bee the curious. Curiositie will let them drop into a pit, from whence they shall not bee able to issue forth at their pleasure. We our selues are constrained to worship him and to beleeue his presence there: we suggest many forgeries and falshoods vnto the curious, so that they are more pregnant to beleeue vs, then to listen vnto God.

[f] Damnable curiosity touching the blessed Sacrament.

[g] After all this he said, that the Diuels were theeues; and added: Wee vse to enter in at the gate that is, the will, but when that gate is shut, we enter in at the windowes, (as we practise in the houses of Magitians and Witches where wee come in at the windowes, that is, the fiue senses. For our manner is to make our approches and assaults on that side, where we finde them most vnable for resistance. This might suffice to conuert many soules, yea euen the Diuels themselues if they had a possibility to be conuerted. S. *Iohn* saith, *Possumus bibere*, we cannot say this, we cannot be reclaimed: For, *In inferno nulla est redemptio*.

[g] Diuels are theeues.

The Acts of the 16. *of December.* 1610.

ON this day in the morning, there chanced to arriue thither a religious person of the order of S. *Francis de Paul*, a *minime* Fryer; who kneeling on his knees neere the steps, by which you goe to the holy *Penitence*, there befell this dispute that followeth. When *Belzebub* began to cruciate and shake the bodie of *Magdalene*, *Verrine*, one of the Diuels that was in the body of *Lonyse de Capeau*, began to say: Feare not *Magdalene*, thou art very happy to be thus tortured in this

this world, for they ſhall not haue power vpon thee in the world to come: So it is *Magdalene*, that God deſireth to make triall in this world of thoſe whom he loueth. Beleeue *Magdalene*, this is a certaine truth, and I am conſtrained to vtter the ſame, although my deſire was to palliate and keepe it cloſe. I know not what to doe, I am not able to withſtand it. Then [h] the ſaid religious perſon ſaid vnto *Verrine*: Peace thou accurſed ſpirit, thou art the father of lies and falſhood. To which *Verrine* replyed: It is true, I am the father of lies, but being compelled therunto by the vnreſiſtable working of the Almighty, I muſt of neceſſity deliuer the truth. The Frier anſwered: Peaſe thou damned ſpirit, thou canſt not ſpeake a truth, thou art the father of lies, and therefore art not capable to ſpeake any thing truely. S. *Thomas* ſaith, that truth is no vertue in him that onely ſpeaketh it, but when the perſon that vttereth the ſame, is thereby made vpright and ſincere, then, and not before it is a vertue. 2ª. 2. qª. 109. art. 1. He further ſaith, that [i] this vertue is no theologicall or intellectuall vertue, but a morall; and therefore may be pronounced either by one that ſpeaketh truth, or by a lyar. Doctor *Maldonat* vpon the [k] 8. Chapter of S. *Iohn* doth with great ſubtility obſerue, that the diuell may ſpeake a truth, For he ſpake the truth in confeſſing Chriſt Ieſus to be the Sonne of God: and albeit it may be obiected that he doth this to an euill purpoſe, yet was it not ſo in this particular: for although it is to be coniectured that he ſpake by conſtranit, yet doth not this hinder but that he might ſpeake the truth. Hee ſpake the truth in the third of *Kings*, 22. Chapter, when he ſaid that hee would be a lying Spirit: as alſo when he alleaged Scripture to Ieſus in the deſert, although it was leuelled to a wicked purpoſe. Notwithſtanding wee ought to beware how we beleeue what hee ſaith, if it be not cleere, that it is by coaction and in the vertue of the name of God by Exorciſmes, and that he ſpeaketh conformable

vnto

[h] The diſputation betweene *Verrine* and a Frier.

[i] This is an annotation found there in the margent.

[k] That the Diuell may ſpeake truth.

vnto the Scriptures and the doctrine of the Church;and in this case wee are not to beleeue him, but the Scripture. Then said *Verrine*, I will proue vnto thee that what I haue spoken is true,& that the Diuell is able to speake truth. He replyed thou canst not, for thou hast no ability to doe good, thou art an accursed and wicked Spirit. *Verrine* answered : It is true, I am an accursed, wicked, and damned spirit, and am not able of my selfe to speake any thing but falshood, and to act nothing but mischiefe. It is true, that of mine owne free will I cannot doe the thing that is good, but when I am constrained by Almighty God,there is a necessity laid vpon me to deliuer the truth. Then the Frier hearing that Masse was begun, held his peace. And *Verrine* said, I will take Gods part, and since I am forced vnto obedience, I will serue him with more obedience then you. Then he cried out as loud as he could : who dares deny that Diuels may speake truth ? I say they may as wel denie that God is omnipotent, and that there is no authority in the Church, and that all the bookes of Exorcismes are idle and of none effect. They must also denie and disapproue of all the oathes which Exorcists doe cause the Diuels to take : for why do they demand it of them, and make them sweare to deliuer the truth, if they are disabled to speak the truth ? Or why do they lose so much time which they employ about those ỹ are possessed, if they can draw nothing but falshood from them.

[b] It is to be vnderstood, if God were not able to constraine and put his curbs vpon Diuels. See the aduertisement to the Reader, in the last leafe.

True it is (said *Verrine*) when the Exorcists are not circumspect and well aduised, it is likely the Diuels make their aduantages thereof,and so somtimes sweare falsly against God and his Church: but this is no fault of ours, it is the Exorcists fault, because they haue not had that circumspection as to cause them to sweare, as I haue done, according to the intention of God and his Church,and also according to the meaning of the Exorcist : in which case wee cannot lye, but are constrained to speake the truth.

If this were not so, I should then say that the Diuell had more power then God. But it is cleere, the Diuell must acknowledge a subordination vnto God, not out of loue, but by compulsion, by which they are tied vnto obedience.

Then the Frier said vnto the Priests and other religious persons that were there: make this Diuell hold his peace, and himselfe said, peace thou cursed spirit, peace.

But the Diuell euer shewed himselfe more and more couragious to speake on Gods behalfe, and said resolutly, that he would not obey him, for he had a Superior mightier thē he (meaning the Frier) yea more powerfull then the Exorcist that did command him. At this the Frier grew angry and said: peace thou wicked spirit, peace: get thee into Hell thou damned fiend; and spake to the assemblie: My Masters, you should make him hold his peace: this is a cursed spirit, and speakes nothing but lyes, and saith that God is his Redeemer.

To this *Verrine* answered, that hee lyed: for hee had said that God was his Creator and Iudge, but not his Redeemer. To which the Frier answered, that hee vnderstood him so.

Then *Verrine* told him, that hee had no good eares, and vnderstood him amisse. Hereupon the Frier said: I do assure you, you ought to make him hold his peace: & he himselfe began to threaten him saying: peace thou blasphemous beast, peace: cōmest thou here to preach lies? Thou saiest that thou art sent from God to preach the Gospell: wee haue Preachers enow without thee. To this *Verrine* replied, thou lyest, and doest misvnderstand me, I said not so: thou knowest not the bottome of this businesse, and that maketh thee to speake so foolishly as thou doest. It is most true, I neuer so much as said that I was sent from God to preach the Gospell: I should lye to say it. I said that I was here in the bodie of this vnhappie woman, who hath begged from

[1] The Hierarchicall order of the Church doth not appertaine or agree, no not to good Angels.

from God that shee might bee humbled euen to the paines of Hell, for the saluation of her neighbours. I said, that God had permitted me to enter into this body for his glorie, and the conuersion of many soules, and in particular of these two, which thou curious fellow knowest not.

Thou art a proud arrogant fellow, and worse then a Diuell, except thou humble thy selfe, and I will proue it vnto thee that thou beleeuest not thy God to be omnipotent. Thou art worse then an Hereticke, except thou repent and beleeue what I haue spoken.

Get thee gon, get thee gon accursed spirit (said the Frier) I will not beleeue the Diuell. Then said *Verrine*, I doe adiure thee by the liuing God to come with me, and sweare that all which I haue said is true. For thou deseruest to bee burnt aliue, if thou doest not beleeue thy God to be omnipotent. Why saiest thou thy *Credo*, if thou beleeuest not what I haue spoken? It is not to bee auoided: thou must either denie the puissance of God, or confesse that this is true. To this the Frier replied, that there was a [m] woman in *Paris* much resembling the condition of this woman, in whom was discouered a great deale of knauerie and iugling, and that she did deceiue much people. *Verrine* told him that it was true: shee did indeede cousen many: but *Louyse* was trulie possessed. Let her life be looked into, and let her be turned ouer to the Examinations of the sharpest vnderstandings. Shee would bee readie euen to suffer Martyrdome to maintaine this auerment, if need did so require, because it would redowne vnto the glorie of her God. Then *Verrine* ingeminated that speech to goe and sweare with him, and that *Louyse* could not communicate till they were both sworne.

[m] There are many women possessed in *Paris*.

The Frier made great resistance hereunto, and would by no meanes obey it, saying, that hee would not bee commanded by a Diuell.

Hereunto *Verrine* answered: it [n] standeth not with reason

[n] We are not to obey Diuels.

reason to obey the Diuell: I command thee not from my selfe, but say vnto thee on Gods behalfe, that thou come along and sweare with mee: it waxeth late, and *Louyse* is to communicate. Then the Frier said vnto the Priest which held the blessed Sacrament: Father, doe you commaund me, for I will not obey the Diuell. Whereupon the Priest commanding him, he came and swore vpon the *Te igitur*, and then vpon the blessed Sacrament. *Verrine* also taking such an oath, the like whereof hee had neuer taken before, said thus: I doe sweare by the liuing God, that whatsoeuer I haue said, I haue been constrained to vtter the same vnto you. It is true, O God, who art here really and truly with thy bodie and blood, with thy diuinitie, power, wisdome, and bountie. The said Frier was present, when hee swore thus, to whom he said: I doe sweare by the God of Israel, and by the God of the Christians, that all which I haue spoken is true. I sweare vnto thee according to the meaning of God and his Church, and according to the Exorcists intention also, that when wee are inforced thereunto by God, we must put his good pleasure in execution, keeping all the solemnities that are requisite in taking a true and perfect oath.

Then the Frier submitted himselfe, and said that hee had spoken nothing against God or his Church, and beleeued that God was Omnipotent, and was able to force the Deuill to deliuer a truth when it pleased him. And so submitting himselfe, he rested satisfied.

The Deuill thereupon told him, Thou art exceeding proud, learne to humble thy selfe, and bee not so ouercurious: for the curious fall into a pit, from whence they cannot free themselues when they will: alleaging *Caluin, Beza, Luther, Iulian* the Apostata, *Simon Magus*; and saying, doe not thou boast thy strength aboue theirs, for there haue been Priests and religious persons that afterwards became heretikes, as *Caluin, Beza, Luther*.

Verrine further said vnto him: And of what religion art thou? Doth thy Order command thee to bee proud? I will proue vnto thee, that thou art arrogant and selfe-opinioned, and wouldest circle in the omnipotencie of God within thy narrow vnderstanding. Humble thy selfe, for it ill beseemeth one of thy coate to bee thus drenched in curiositie. The ° supremest Seraphins doe euery day make new discoueries of great perfections in God, the same doth his Mother, and all the Angels. *Salomon*, when hee dedicated his Temple, said, *Hee that created heauen and earth, whom the heauen of heauens cannot containe:* and wilt not thou that art but a worme which crauleth on the earth, submit thy selfe, but wouldest hoope in the omnipotencie, bountie, and wisedome of thy God within the cancels of thine owne memorie and braine. Vpon this the Frier rested satisfied, and submitted himselfe with many words of humiliation.

° All Angels haue their essentiall beatitude, which neuer augmēteth: yet their accidentall blisse doth somtimes increase; as when God reuealeth somewhat of his blessed pleasures vnto thē: by which they doe in a larger measure know the bountie, sapience, or omnipotencie of God, and doe admire ẏ same, and doe worship him anew, and are desirous to receiue from him fresh reuelations, *Non in verbo*, (as Diuines say) *sed in proprio genere*. And in this sense doth S. *Denis* say, That Angels propose demaunds and questions to Christ Iesus himselfe, *Ipsi Iesu quæstiones faciunt.*

Verrine also discoursed touching the reason of these present writings, in forme of a letter missiue: the tenour whereof here ensueth.

The men of these times are so curious, that God must bee as a Gardener vnto them, (witnesse *Magdalen*, to whom he appeared in the semblance of a Gardener) and fit diuers sorts of sallets vnto their palats, lest they should be disrelished; wherein he resembleth a good father, who doth so affectionately loue his child, that he is euer asking him, What wilt thou eate childe? And if the childe chance to say, I haue no appetite, I see nothing I can eate, the father will cause daintie and exquisite meate to bee set before him, the best that may bee gotten: If then the childe should say; nothing heere pleaseth me; the fault is not in the victuals, but in him that is sicke, and hath his taste ill-affected. What doth the father then? doth he fall a beating of him? doth he threaten and chide him? no; but goeth about and searcheth after other strange victuals, which may chance to please them for their noueltie, as being such which hee

had

had neuer seene, tasted, or heard talke of. Euen so doth your God by you, for he is an hundred times more carefull then all the naturall fathers that are. This father both of your soules and bodies, when he obserueth that the soule hath no appetite vnto such varietie of good meates, which as a father hee hath solicitously prouided; such as is the holy Scripture (it is true, euery one doth not vnderstand this) which is a meat too lushious, too delicious, too precious; and all cannot rellish and like the same, especially women and fooles; it is too hot for them, and there are hundreds that burne their p fingers, for being too nimble and presumptuous, and because they would make their priuate interpretations vpon the same, which they vse to square by their owne iudgements: and further, hee prouideth for them other good wholesome foode, to wit, the liues of Saints, and many miracles; yet for all this they are euer squemish, and cannot downe with these course cates. Where lieth the fault? it is because their palate is by some infirmitie and indisposition disseasoned, for the meate remaineth good, though the taste bee naughtely affected. What doth this father then? he doth loue his children so tenderly, that hee enquireth after fresh and vnaccustomed delicacies by new and vnusuall miracles.

p The Diuell here speaketh after his manner, for when the blessed Sacrament was to be giuen to the two that were possessed, he resisted a long time, saying it was too hot, because the presence of Christ Iesus, and the new grace which they receiued in the vertue of the same, did augment the paine of the wicked spirit, which is by fire. (as S. *Peter* saith) The diuels are chained vp in eternall fire.

Like vnto the Spouse who loueth his wife so dearely, that he is euer presenting her with some new token of his affection.

O Church reioyce now at thy husband; Thou art that chast wife, whom if any will follow, hee must not walke in darknesse, for the holie Ghost doth guide thee by his light and illumination. I am not a whit abashed, that the Caluinists make refusall of thee, for they are exiled from the bosome of the Church, and haue no light to vnderstand the truth: but I wonder most, that the children of this Church doe not make vse of the light of the Gospell. Here now is nothing spoken either against God or his Church.

The ſame day in the euening the ſiſter *Louyſe* and the ſiſter *Magdalene* were exorciſed by Father *Francis Billet*. Then *Verrine* turning himſelfe toward *Magdalene*, ſaid: Beware *Magdalene*, *Belzebub* would caſt thee downe headlong into deſpaire: It is a good ſigne, *Magdalene*. He ſaith that thou ſhalt not be able to reſiſt him; but *Magdalene* hee lieth in ſaying ſo, for thou haſt more brothers in heauen, then thou haſt aduerſaries in hell. Take courage *Magdalene*, one of thy brothers is able to doe more, then all hell ſet together.

And ſpeaking to *Belzebub*, he ſaid: Ha wretched fiend, thou doeſt tempt *Magdalene*, and tell her that ſhe ſhall be damned: I ſay no, *Magdalene*, thou ſhalt be ſaued: and I tell thee againe from the liuing God, *Magdalene* thou ſhalt be ſaued.

He ſaid againe to *Lucifer*; In Hell I acknowledge thee for my ſuperiour, but in this body God hath made me thy Maſter.

It is not to bee wondred at, if many men ſhall with difficultie bee induced to beleeue a matter altogether vnuſuall.

A great ſinner ought to vſe great repentance: thou ſhalt repent *Magdalene*, and God ſhall giue thee life: put thy confidence in him, for he ſhall more helpe thee, then all Hell can hurt thee. God hath promiſed to heare the prayers of the iuſt: a thouſand (*Magdalene*) haue begged for thee mercie and grace, and at the laſt haue found it: for thee *Magdalene* haue they knocked at the doore of mercie, and at length it hath been opened vnto them.

Thy good workes (*Magdalene*) ſhall not be able to ſaue thee, but the blood of thy Redeemer. It will bee q proued that there haue been more then a thouſand Maſſes ſaid for thee; and doeſt thou think that ſo many ſacrifices haue been all barren and vneffectuall? ſhall not the eternall Father haue regard vnto his Son, equall vnto him in power, wiſedome, and bountie? Take a good

q The truth is, that many Prieſts and religious perſons did euery day ſay Maſſe for her conuerſiõ, as the Angels themſelues *in ceſſabili voce proclamant*, and the other ſaints neuer ceaſe, Reuel.4. *Non habent requiem nocte ac die*.

good courage *Magdalene*, I doe assure thee that hee is Omnipotent and euer-bounteous: that he hath pardoned thy offences, and being that all-knowing vnderstanding, he hath taken notice of thy miseries: for in the glasse of his owne essence he seeth all things, and there is a perfect representation in him of all euents whatsoeuer, as if they were now present. It is true, [r] thou blessed Mother of God, thou hast presented thy breasts for her, more then ten thousand times. And thou *Magdalene* hast made tender of thy repentance; and thou *Peter* prince of Apostles, hast shed many teares for the conuersion of this *Magdalene. Ioannes Baptista* hath also interceded for thee, and did present his innocencie in thy behalfe. And thou *Dominicke* hast been very fauourable vnto her: and thou *Bernardus* and *Antonius* haue prayed for her.

[r] The wicked Spirits might haue knowledge hereof by reuelation.

Take a good heart *Magdalene*, keep thy owne *Magdalene*, and thou shalt become another *Magdalene*, or another *Thais*. God is wearied in expectation of thee: giue him to drinke *Magdalene*: but O Lord how canst thou bee thirstie, since thou hast no neede of thy creatures? But as Christ demanded drinke of the Samaritane woman, and then also when hee was nailed to the Crosse: so *Magdalene*, thou shalt doe well to let him drinke of thy teares, and for a little of this liquour hee shall bestow vpon thee the wine of his loue, and shall take from thee all thirstinesse and alteration whatsoeuer. [f] Who will beleeue that the Diuell should thus endeuour to conuert *Magdalene* and the Magician?

[f] Obserue well how God honoureth priesthood in this world, when he vseth such extraordinaries and vnheard of remedies for the conuersion of a Priest that wandred out of his way.

Magdalene, I doe assure thee from God, that he who hath deliuered the children of Israel from the red Sea, will, if thou humble thy selfe, euen to the pit of hell, although thou haddest committed an hundred million of sins more then thou hast done, receiue thee into grace, saying: *In quacunque hora*. For *Magdalene*, hee cannot be lesse then his word. This and many other discourses

 of

of a semblable nature did hee confirme and strengthen with his accustomed oath.

Quod licet dicere, licet scribere: Whatsoeuer is lawfull to be said, is lawfull to be written. But as the wicked Spirits doe not speake vnto men but by the tongues of men, so neither can they write to men, but by the ministerie and seruice of men: God not permitting vnto them a free vse either of the one or the other. Vpon the same day did *Verrine* dictate many letters, saying to Father *Francis Billet*, Write me certaine letters after this tenure, and first of all one to the Priest [t] *Lewis*.

[t] Here he beginneth to perswade and labour particularly the cõuersion of the Magician, hauing called him publikely by his name and sur-name, in a full assemblie of people, after he had already wonne home *Magdalene*.

Lewis, for the saluation of thy soule, for the glorie of God, and edification of thy neighbour, come to S. *Baume*, and obey the Sonne of the Virgin that calleth thee vnto him, or doth otherwise threaten thee, that if thou doe not obey him for loue, thou shalt be enforced thereunto by iustice. Come if thou be wise, come if thou be wise, come if thou be wise, obey, obey, obey for the honour of the blessed Trinitie, come along with those that goe to seeke thee, who will accompanie thee, and will become pledges for thee. If thou be well aduised thou wilt come.

For there is a great processe betwixt the iustice and mercie of God, which are the two daughters of the eternall Father: obey *Mercie* the eldest daughter, for she is euer fauourable vnto sinners: The Virgin *Mary* is thy aduocate, and *Theophilus* prayeth for thee, and is one of thy solicitors: *Cyprian* is another, and was a Magician as thou art: *Dauid* is another: *William* the Hermite doth also pray for thee, and so doth *Matthew* the Publican.

Mary the sister of *Martha* is thy aduocate: *Pelagia* is another: *Mary* of Ægypt is another: *Thais* also is another, and the woman of Samaria is another: who doth inuite thee to come and slake thy thirst with that water which God gaue vnto her when he was so weary, as she also gaue him to drinke when she was conuerted.

Our

Our Lord was so exceedingly thirstie, that being fixed to the tree of the Crosse, he cried, I thirst, that is to say, after the saluation of soules, especially of obstinate soules, such as thine is: and God from all eternitie hath foreseene this miracle.

Be conuerted, be conuerted, be conuerted vnto me, saith Iesus Christ, to all trangressing and sin-burthened soules: for I desire not the death of a sinner, but that he should liue and bee conuerted, that God might take mercie vpon him. Take heede how thou check and giue impeachment to the words contained in this letter, and how thou doest slight and disesteemest the same.

Thinke thy selfe vnworthie, yea most vnworthie of that solicitude and care, which God of his great goodnesse hath of thy soule. Hee hath said it, that hee came not for the iust but for sinners: and by how much the greater their transgressions are, by so much the more will the glory [u] of God bee magnified, and the greater will the compensation bee which they shall receiue at Gods hands, if there doe precede a great contrition that they haue offended him. Beware of the temptations and subtilties of *Lucifer*, *Belzebub*, *Leuiathan*, *Balberith*, *Asmodee*, and *Asteroth*, who doe slily drop their temptations into thee. But as thou diddest not feare to renounce thy God, thy Baptisme, and part in Paradise, so bee not thou affraid seriously to renounce *Lucifer*, and all the aboue named Princes, and that portion which is prepared for thee in the depth of the lowest Hell according to thy demerits. Doe not faile to come hither, for vpon thy comming all Hell will fall into despaire, and the Diuels will be put to their last shifts and subtilties. Behold the seales of those that haue seene this miracle, and haue beene present when *Louyse Capeau* was exorcised, and when one of the Diuels named *Verrine* began to cry as loud as hee could, that hee was constrained from the liuing God to say, that *Lewes Gaufridy* whose aboad is at Accoules neere the Palace, is

[u] The glory & magnificence of the mercy of God hath the greatest luster in sinners, as *Magdalene* and *Paul*, but the glory of his goodnesse shineth more in the innocents as the Angels, the blessed Virgin and Saint *Iohn Baptist*.

is a Magician: and hath said and sworne, that whatsoeuer he hath spoken is true, to the glory of God and saluation of soules. The oath was taken vpon the blessed Sacrament with great solemnitie, according to the meaning of God and his Church, and of the Priest that did exorcise him.

And also the vnder signed witnesses doe promise all in generall, that if the said *Lewes* be conuerted priuatly in S. *Baume*, they will silence his sinnes as if they were his Confessours.

[x] It was signed after this manner. I *Paschalis* vnworthie Priest haue seene and vnderstood the oath that is within written, and am thereof an eye-witnesse. I *Geraud* vnworthy Priest, yea the most vnworthie of all haue seene and vnderstood the oath that is within written, and am thereof an eye-witnesse. I *Peter Michaelis*, vnworthy, haue seene and vnderstood the oath that is within written, and am thereof an eye-witnesse. I *Denis Guillemini* Prior of Romoules, most vnworthie, haue seene and vnderstood the oath that is within written, and am thereof an eye-witnesse. I *Balthazar Charuaz* haue seene and vnderstood the oath that is within written, and am thereof an eye-witnesse. Then did hee dictate the manner, how the said witnesses who did voluntarily tender themselues to carrie the saide letter, were to proceede in the execution of this Information in manner [y] as followeth. To remember that if they came late, they should goe to the [z] Capuchins, and should giue the letter to the Father Gouernour, together with the three that hee would chuse to conferre with *Lewes*: and they all should bee present at the reading of the letter, and should first heare Masse although it were before day, and should receiue the Communion to this purpose: and the [a] Capuchins should make themselues ready to seeke him out as soone as it was day, and should cause a Masse to be said for a soule that had great neede thereof. And if they shall finde him well dispo-

[x] Strangers that besides the Ordinary were witnesses to the discouerie of the Magician.

[y] This processe is very conformable to the Gospell, and altogether opposite to the diuels manner of proceeding.

[z] He was very familiarly acquainted with the Capuchin Fathers, the better to set a glosse and couering vpō his abomination.

[a] The religious of S. *Dominicke* and S. *Francis* haue a priuiledge to say Masse before day, when they shall conceiue it to be a matter expedient.

ſed to renounce Magicians with all due ceremonie and ſolemnitie as the Church hath commanded, and to returne to his God, the Capuchins are then to bring them to their Church, and to examine him, that all may bee by him performed, that is requiſite to draw him from the hands of the Diuell, and to reſeate him in the grace of his God. And in this caſe it ſhall not neede to bring him hither, vnleſſe it be afterwards to giue thankes vnto God, to his and *Mary Magdalenes* glory, and to the further honour and reputation of Saint *Baume*. And if he be conuerted, then thoſe that goe thither are to tarry there two or three dayes if there bee occaſion for the ſame, and ſhall make knowne vnto him many particulars which they haue obſerued from theſe Exorciſmes: and ſhall ſpeake of the ingratitude of obſtinate ſoules vnto God, to their euerlaſting perdition, and to the confuſion of Diuels and all Hell. As alſo, how one of the ſeruants of *Belzebub* was forced to cry out: O the great mercy, O the great mercy, O the great mercy of God! men are vngratefull, and notwithſtanding all their ingratitude and renunciation of God, he doth yet take them into fauour without any exprobration of their faults againſt them. Alſo, how the ſaid ſeruant of *Belzebub* did out-braue *Lucifer*, and adiured *Belzebub*, treading him vnder his feete, and commanding the whole Aſſembly to ſet their feete vpon his head, and how he was contented to aſſubiect himſelfe to whatſoeuer was commanded him by his owne ſlaue (meaning *Verrine*) and how that if *Verrine* had beene capable to be prayed for, they would haue made interceſſions for him: But they being not to doe this for him, becauſe his place was determinatly ſet downe to be in Hell, God commanded him to ſay vnto them, that they ſhould rather haue compaſſion of this ſoule that had a capacitie to bee conuerted, and ſhould pray to God for him. Among other Memorials touching *Lewis* the Prieſt, there was this enſuing aduertiſement ſet downe. That

they should chuse three of the most auncient, learned, and able *Capuchins*, that the Father the Gouernour could make election of, who were to goe to the house of Madame [b] *Blanquart*, and to cause *Lewis* to come along with him: and that those who were to goe to enquire after him, should disclose nothing to Madame *Blanquart*, but should onely say that they were come about an affaire of importance, and that she should rest satisfied with this generality. There were then fiue of them that were to goe from hence, who with the three *Capuchins* should make eight, and *Lewis* himselfe the ninth: and thereupon they should [c] tell him that the nine quires of Angels would reioyce at his conuersion, and that he should turne home if he were wise, being now detected by the prouidence of God.

[b] She is a deuout and vertuous woman.

[c] The better to couer the businesse that was in question.

After this did he dictate another letter to the Superiour of the *Capuchins*, of the Couent at *Marseille* in the name of Father *Francis Billet*: the forme whereof here ensueth. My brothers, I beseech you for the honour of God forth-with to enquire after M. *James* [d] Priest of the Church of Accoules, that you together with him may finde out M. *Lewis*, whom you are not to leaue vntill you haue brought him into the house of Madame *Blanquart*; the Priest that shall be with him will be able to giue assistance vnto you. And if the said *Lewis* shall be any whit bettered by this present letter, the other is to be kept backe, and you are to shroud all these things in secrecie as if you had heard it in confession: thereby to shew, that this proceedeth from God and his Church, [e] who will not haue sinners to bee openly discouered, till they haue beene charitably admonished by their brethren, as Christ saith in his Gospell. And he himselfe saith, that if any one sinneth, admonish him priuatly between you and him. He hath had already one admonition from *Francis Billet*, Priest of the Doctrine, which hee hath vtterly reiected, and made no account thereof, and would not bee brought to confesse the truth.

[d] This was a great friend & familiar of his.

[e] A charitable and Euangelicall manner of proceeding is no way compatible, or agreeable with the Diuell.

truth. He is now vpon the ſecond point, which is, when God commandeth to take men fit and proper to execute a worke of this nature. Wiſh him to beware that he make his vſe of the third point: which is, that except hee be conuerted, God layeth his command vpon his Church, that is bound more then any wife of the world to obey her husband, with extremitie of rigour to puniſh all them that are not obſeruant of his commandements and counſels. The ſuperſcription was. To my deereſt brothers the Reuerend Father the Superiour, and Friars of the Couent of *Marſeille* of the order of the *Capuchins*, at *Marſeille*. Within the ſaide letter there was a ſcrowle containing this that followeth. Take heede of the third: Curſed bee the Prieſt whoſe conuerſation ſuteth not with the wayes of God, and who hath promiſed his Church, when his [f] Orders were giuen vnto him to ſerue, loue, and feare God, reiecting the loue of all creatures for the loue of him. And ſeeing the Diuell is more powerfull ouer the ſoule then God, and ſince thou doeſt acknowledge, obey, and harken more vnto *Lucifer*, *Belzebub*, or whatſoeuer elſe is helliſh, then to thy God, and doeſt entombe the glory of God, the ſaluation of thy ſoule, thy part in Paradiſe, and the edification of thy neighbours in neglect and vtter obliuion: as alſo, becauſe thou giueſt occaſion of ſcandall, if thou bee not wiſe to follow firſt the Counſel of God, and then the aduiſe of thy beſt friends: hence it is that the Diuell doth ſeriouſly imploy himſelfe, and labour the conuerſion of thy ſoule, although he be forced thereunto: all vengeance and malediction light vpon thee. O rare and euer to be admired wonder: God himſelfe who is Almightie, was not able to plucke thee back from thy perdition and ſinfull eſtate, neither could his Mother, nor the Angels, nor Saints, nor any terreſtrial creatures whatſoeuer worke any good vpon thee: yet did hee make reſeruation of the moſt vnmatchable wonder that euer was brought forth to act, that

[f] The puniſhment & tranſgreſſion of the Commandements is generally addreſſed vnto all; but that of Counſels vnto thoſe only that haue made vowes.

that the Diuell called *Verrine* should be the instrument of thy conuersion, not from his proper and franke will, but constrainedly and by enforcement, worse then any gally-slaue or captiue that euer was exposed to command: being terribly threatned thereunto, and hauing a desire to giue stoppage and hindrance to these proceedings, obiecting if a man did well, hee had a ground whereon to frame vnto himselfe some hope of recompence, but that this man was in expectation of nothing but of his eternall damnation: For so will it happen vnto thee if thou resist the Almighty. Make vse therefore of these admonitions, and put in practise the precepts comprised in these letters, for it is impossible for thee to palliate thy faults before God, as *Adam* and the Pharisie thought to doe. The Pharisie boasted of his good workes, and contemned the Publican, saying that he was not as that man, yet was the one of them wicked before men, the other before God: the one confessed that he was not worthy to lift vp his eyes to heauen, and returned to his house iustified: the other was confident of his works, and hypocriticall countenance, and returned home like vnto the (Iewes) full of sinnes: but God wil receiue thee into grace, as he did *Theophilus*, and *Cyprian* who was a Magician as thou art. Hee that is more desirous of your welfare then you your selfe are, sendeth this letter vnto you. Beware that hell open not her iawes to deuour thee, if thou neglect these letters, which are directed vnto thee by the appointment of God, and pronounced by a Diuell named *Verrine*, that now remaineth in the body of *Louyse Capeau*, as thou well knowest; Neither gauest thou him vnto her by thy charmes, with this intendment or purpose to conuert thee, although if thou bee not too wilfull in thy vnbeleefe, it will so fall out vnto thee.

[g] Another maner of proceeding in case he doe not repent vpon the sight of the letter.

Then did she dictate another aduertisement to the Capuchin Fathers, as here [h] ensueth. My [*] dearest fathers, I beseech you for Gods cause to put a deed of charity in execution,

[h] In the name of father *Francis Billet*, as before.

[*] He presupposeth, that those who carried the letter, had made rehearsall of whatsoeuer was passed.

execution, to the glory of his ſacred name, and ſaluation of ſoules. Come along with this Prieſt, and ſuffer him not to ſtep a foot from you, but let your vigilancy haue an eye ouer him, as if he were a malefactor. For hee is in the Diuels clawes, you ſhall do well to binde him with a ſtole vnder the mould of the head, and bring along with you the booke of Exorciſmes, and if you ſhall thinke it neceſſarie, you may doe well to exorciſe him, forbidding *Belzebub* and all hell to hinder it. God grant you his grace to execute his will, and that you giue no ſtoppe vnto the ſame, that the ſaid malefactor may be brought to S. *Baume*, where the miracle ſhall be wrought if he himſelfe be no hinderance thereunto. the 16. of December. 1610.

Then hee dictated a letter for the father *Gardian*, as followeth. I entreat the father *Gardian*, that he would cauſe (if ſo hee pleaſe) three of his Friers, ſuch as hee knoweth beſt able to walke, to goe vnto S. *Baume*, for a buſineſſe purely aiming at the glory of God, and the ſaluation and conuerſion of a ſoule, that is in great diſtreſſe.

After this was finiſhed, he dictated another letter to Madame *Blanguart*, as here enſueth, in the name of father *Romillon*. My daughter, I pray you for the loue of God, to lend a chamber vnto theſe men, who are come to treate of a buſineſſe of great waight and importance; neither is it fit to make you as yet acquainted therewithall, it being forbidden me by one that hath power and authority both ouer you and me. Curioſity is the mother of much miſchiefe, and the daughter of *Lucifer*, where as oppoſite hereunto, humility, ſimplicity, and obedience are the ſiſters of Chriſt Ieſus. In the meane time you may enioy and gather the fruit of this obedience, which will be very aduantageous vnto you. And remember, that when God commanded *Abraham* to ſacrifice his ſonne, he asked not why or how: but humbled himſelfe, and did adhere rather to him that commanded

manded him then to himselfe. So should the true and perfect paragon of obedience demeane himselfe, if hee will do the will of God. I rest your spirituall father *Iohn Baptista Romillon*, superiour of the Christian doctrine in despite of *Lucifer*. From S. *Baume* this 16. of December. 1610. Superscribed, to Madame *Blanquart* at Marseille.

Within the said letter was enclosed an aduertisement to sister *Catherine* of France, as followeth. [h] *Catherine* of France, be you very circumspect how you out of curiosity doe reueale any thing to Madame *Blanquart*, of the Priest you wot of; and withall beware how you tattle of it vnto the sisters, but remit the manage of all this businesse vnto him, who is euer wakefull for his owne glory, and the saluation of those soules, whose ransome he hath paid at a dearer rate, then euer you are able to value. Further, you are to take heed vpon paine of disobedience vnto God himselfe, how you intermingle your opinion and iudgement in things that are impertinent for you to meddle withall. Be satisfied with this, that God is good and so vnsearchably wise, that hee hath no need of your aduice of the same. *Verrine* hath dictated this letter by Gods appointment, and I *Francis Billet* the vnworthie Priest of the Christian doctrine haue written it in the name of father *Romillon*. And at the foot of the letter, there was written: *Louyse de Capelle* humbly recommendeth her selfe to the praiers of *Martha d'Aguisier*, and of *Catherine* of France, and sendeth vnto them, to beseech them, that they would cause all the sisters at *Marseille* to pray for her, for shee standeth in great need of the same; but principally shee desireth the said *Martha* to pray to God for her, that he would enable her to endure whatsoeuer her redeemer shall bee pleased to lay vpon her, and that shee may suffer all things meerely for his sake.

[h] She was the superiour of the sisters of the order of S. *Vrsula* at Marseille, and was at that time vpon speciall occasions at Marseille.

[i] After this did he dictate another letter to the superiour

[i] In the name of *Louyse*.

riour of sister *Louyse* as here ensueth. Shee that is most vnworthie to call you her mother, doth pray you for Gods sake, and entreateth you from your superiour, to obey [k] him in those things which hee shall now impose vpon your performance, without any replication, gain-saying, or contradiction whatsoeuer; and without disputing or saying, How shall wee bee able to vndertake such a businesse? wee could not come if wee were all at home, and how shall we now (when wee are but few) venture vpon that which many would not dare to vndergoe? It is the Diuels craft and wilinesse, euer to cauill and dispute against obedience, yea to cause grudgings and mutinies against superiours and gouernours; obiecting vnto you, that they doe many times impose vpon you such difficult and vneasie commands, that it is almost impossible to effect them. But remember that the most worthy mother of God is the gouernesse of this house; giue therefore the keyes vnto her, for the gouernment appertaineth to her, and she shall be more regardfull and studious of your good then your selues can possibly be; for she is not tied to those hinderances as you are, to your spirituall exercises, to your prayers, and to the holy Communion; neither is she filled with selfe-loue as you are. Vnder a shadow and pretence of good, many times religious persons doe withdraw themselues from the commands of their superiours, and commit many great and grosse incongruities, although not so much out of malice, as for the most part out of ignorance and selfe-loue, which at some times wee are content to acknowledge, but for the most part our depraued nature causeth vs to dissemble it, so that it lyeth hidden in the face of hypocrites. For (say they) how can the desire to receiue the sacrament often, to pray, and performe those exercises that conduce vnto repentance proceed from the Diuell? alleaging that God hath spoken by his Prophet: Repent, for if you doe not repent, you shall die the death: Who dares say that this

[k] These sisters made dainty to send their gouernesse to S. *Baume*, although their superiour had sent for her.

is not true? It is confessed to be a truth, but God looketh further, hee would haue a perfect *Cassandra*, a full humiliation, obedience, simplicity, and resignation of all things. Hee doth therefore let you know, that you are not to neglect the least word of your superiors command, *Louyse* doth therefore pray you to embrace that councell which is very reasonable, and which at the time of her departure from you, you were pleased to lay close vnto her; which is, that she would endeauour to be obedient, and to put her selfe wholly in the hands of God. Which she taking in good worth, doth likewise desire you to share in this aduice, and to enioyne the same vnto your spirituall daughters: exhort *Margaret Burle*, and *Martha d'Aiguisier* to doe the same. It standeth with reason, that when the gouernesse is obedient, none of the rest should behaue themselues with any dislike or contumacie; For rebellion and disobedience is the daughter of *Lucifer*, as humility is the daughter of God, and should therefore be your sister. Come therefore accompanied with her, she is of a noble parentage, but yet doth so bow her selfe to obedience that shee is continually prest and actiue to doe the will of God her father. She will go with you to heauen, and will assist you to climbe that steep & wearisome mountaine: Expect when you are come hither, things so full of strangenesse and admiration, that you would not for all the gold in the world but see, vnderstand, and bee made familiar vnto them. But hee that will haue profit must take paines for the acquisition thereof. *No paine, no gaine.* The subscription was, Your most vnworthy slaue, full of great boldnesse and presumption, sendeth this vnto you; you know my insufficiencie and want of vnderstanding, perfectly well: so that you will apprehend with ease, that shee that sendeth this, had neuer that ability of iudgement to fashion such a letter, nor the boldnesse to speake vnto her gouernesse with so little respect and ceremony. But this proceedeth not from

her selfe, God would haue it done, by a Diuell that did dictate al these sayings. Your slaue *Louyse Capelle*. Keep this letter safe, and bring it back with you, and reade the same aloud before all the sister Nuns and Assistants, except the little Pensioners: also reade it before Mistris de Saint *Iaques*, and pray for *Louyse*, who hath great need thereof.

The superscription was, To sister *Catherine*, gouernesse of the house of S. *Vrsula* at Aix. Then did hee dictate another letter to the fathers *Andrew* and *Matthew Arnoult* Priests of the Christian doctrine in manner as followeth. My dearest brethren, I send vnto you to request your speedy presence heere at S. *Baume*, that you may bee acquainted with some things of that rare and admirable quality, as the like hath not been seene from the beginning of the world.

And in regard that loue is the daughter of God, I am commanded by my [1] superiour and yours, to send you out of my loue this letter, which I could not but performe; for I should haue been shrewdly burthened, if I had neglected the same. It is to tell you, that you forthwith come hither without faile, and not aske wherefore, or how, or wee cannot come, because wee haue a great charge, and are here but few in number, these excuses and tergiuersations doe all flow from the Diuell. Remember that true obedience doth neuer enter into dispute, especially when the good pleasure of God is to bee executed in matters of such importance as these are; humble your selues in imitation of Christ Iesus, and doe not murmur and say, This crosse is heauier then I am able to beare. He would neuer vtter such a thing but like an innocent lambe, and as an oxe vnder the yoke, he suffered himselfe to bee led away, and carried his crosse without disputing or reasoning the matter with the hangman. He said not, this mountaine is so steepe that I cannot climbe vp vnto it, but submitted selfe to the guidance and gouernment of his heauenly father.

[1] The father *Romillon* as her superiour commandeth her.

Father. It standeth with good reason that the seruant should be directed by his maister, since that the maister hath bene content to bee ledde by his slaues and cursed seruants, yea, by hell it selfe. [m] Therefore humble your selues and bee obedient, otherwise you shall incurre Gods heauy displeasure, vnlesse you doe that which I haue aduertised vnto you.

[m] These good Fathers would not heare talke of those things, and did, as it were, blush at thē. They were rather of opinion, that they were meer fancies, & had no communion or agreemēt with Father *Romillon*

I deserue not to bee obeyed at your hands, * but hee who caused this letter to be written, doth wel deserue it from you.

* Hee said hee was commanded & constrained by the appointment of God.

After all this, hee did dictate another letter, which beginneth, *Andrew Chicolle, Louyse* prayeth thee to cal to remembrance the speech which thou diddest vse vnto her in the *Chappell of S. Vrsula* in Confession, when shee said, that shee had prayed vnto God to haue the grace to suffer for his sake.. Then diddest thou say vnto her (obserue well my speech, looke you obserue it well, and call it to minde) *Suffer thy selfe to bee guided and directed:* which aduise shee afterward found to be of speciall vse vnto her, and being now acquainted with the truth thereof, shee is desirous to returne vnto you some fruite of your owne counsell, whereby you did then particularly giue instance, in the obedience which wee did owe vnto our superiour, when hee sendeth for vs. [n] You wel remember the resistance and denyalls which shee at that time made against God and her superiour, notwithstanding your counsel together with the aduise of *Mathew Arnout*, and of *Peter Thion* was treasured vp in her hart, and proued afterward very vsefull vnto her. And God is well pleased that acknowledgment of these thinges bee first made to him, and then vnto his creatures for the loue of him. Shee doth therefore exhort you thereunto, since for her owne part shee hath sped so well in obeying the pleasure of God and of her superiour: which shee hath no reason to conceiue but that you (if you be wise) will also be very ready to performe.

[n] *Louyse* being cōmāded by her Superiour to come from Aix, resisted & made scruple of the same; being tender of her reputation, and fearing the defamation of being possessed by the Deuill.

For

For vnhappy and miserable is that man, who giueth good counsell vnto others, and can practise or follow none himselfe.

Your most humble and vnworthy, the slaue of God, and for his loue the slaue also of his creatures, *Louyse.* Pray vnto God for her, and cause others to doe the like, for shee standeth in great need of the same.

The same day departed the said *Paschalis* Preist, *Geraud* Preist, *Peter Michaelis*, *Denis Guillmini* Priour of *Ramoules*, and *Balthazar Charuas* to goe to *Marseille* with the said letters; who promised to giue a good account of their proceedings.

The Acts of the 17. of December.

THis day, *Verrine* for an infallible marke to discerne whither this spirit came by Gods permission or no, did yeeld very readily his obedience: and in token that he was there on Gods behalfe, hee said hee would suffer *Louyse* to communicate without any resistance whatsoeuer, vpon the commandement of her superiour, father *Romillon*: which before this time hee neuer did; and did dictate very distinctly vnto vs the disputation of the 16. of this present moneth, by the vertue of the like commandement.

Also *Louyse* being twice or thrice as it were rauished in an extasy, shee recouered and came to her selfe, as soone as her superiours command was layd vpon her.

The same day *Magdalen* was shrewdly tempted by the Deuill, and was depressed with a great and extraordinary sadnesse. And whiles Masse was saying, the temptation ended; *Magdalen* performing all acts of humility, and weeping very bitterly in S. *Baume*, when shee called to minde what had happened vnto her. In the morning shee was exrocised by the Dominican father, and *Verrine* began to speake in this manner. Let the Luxurions liue, let those that beare false witnesse

liue, let these and the like liue for hell: but let obedience, simplicity, a good intention, pure affection, vnspotted conscience, humility and resignation of the world liue for the liuing God; as doe all they that are belonging vnto the traine and company of the Lambe: I say, that immaculate Lambe. Hee that will conquer, must suffer. *Petrus* thou hast seene thy maister in the mountaine of glory, and hast indured martyrdome for his sake: and thou *Iames* hast drunke of his cup, which thy mother did so litle esteeme of.

Surrender your selues vp into the hands of God, hee knoweth what is good for you, and shall be a guide vnto you in all your waies.

Ioannes Euangelista thou diddest tell thy maister, *Possumus*; and diddest indeed afterward prooue a Martyr; but it was a martyrdome of passion and greefe, when thou wert with thy maister at the Crosse. He that will goe to heauen must honour God, and loue his neighbour as himselfe: and be ready to depart with his goods for his neighbours body, and with his owne body for his soule: and if any shall remaine obstinate, they shall frye in those vnquenchable flames. It is true, many ° Sacrifices haue beene offered vp vnto God in the behalfe of *Magdalen* and *Lewis* the Priest.

° There were publick sacrifices for all sinners, especially for the most enormous: of which they haue of all other the most need: and this was done for sins past, present and to come.

Thou *Louyse* diddest beg of God to suffer for his sake, and thou shalt suffer, and for the better support of thy patience, God will augment and double thy force vpon thee. And to show that this proceedeth from God he shall make thee obedient. Then *Belzebub* said, that *Magdalen* had giuen vp her keyes vnto him. *Verrine* answered, Thou lyest, God seeth more cleerly then thy selfe, thy aime is to ouerthrow her and make her perish, by impaciency and despaire. No, no, *Belzebub*, this soule belongeth vnto God: But put case she had made a bequeath of her soule vnto thee, I say that God may at any time take her home vnto himselfe; cannot a King enter into his owne Palace at any time that pleaseth him?

him? *Belzebub* anſwered, That is true, but not againſt the will of the creature.

Then ſaid *Verrine* vnto him, Hee will enter either by force or loue, and will haue her to himſelfe, although ſhe had committed all the ſinnes of thoſe that are damned in hell. If *Iudas* had been penitent, if *Cain* had craued pardon, if *Adam* p had not ſtood vpon his iuſtifications and excuſes, God would haue forgiuen them: of ſuch vnſpeakable goodneſſe is the God of the Chriſtians, and ſo wel doth humility pleaſe & accord with him. The God of the *Turks* and the Gods of the Gentiles are all Deuils, there is but one God, one Church, one Baptiſme. The God of the Chriſtians is the true God, the Baptiſme of the Chriſtians is the true Baptiſme the Church of the Chriſtians is the true Church. q The Baptiſme of Turks or Iews is of no auaile for the ſoule; The Chriſtian ſhall ſay, *In te Domine ſperaui*, and ſhall neuer periſh. It is true *Magdalen*, thy life ſhall be written and deſcribed from the firſt three yeeres of thy age; and *Louyſe* ſhal endure much ſorrow, and afterwards dye in paine; but the end crowneth the worke.

p *Adam* afterward did repent. Sap. 6.

q That is to ſay, of their law.

Thinke not *Magdalen* that thy God will come to thee and take thee by the hand: No, no, hee will not deſcend in his humanity for ſuch a purpoſe. Where is thy *Credo, Magdalen?* thou muſt now beleeue *Magdalen*, doſt thou looke for miracles, as many others doe?

To this *Belzebub* ſaid, I haue nothing to doe with that *Credo*. *Verrine* replyed, Ha wicked ſpirit; it was not for thy ſake I ſpake it. *Magdalen* ſhall be conuerted in deſpite of *Lucifer* and of all hell beſides. I am true of my word. *Belzebub* anſwered, No, no, ſhe ſhall be mine, ſhe ſhall be damned, for the gate of mercy is ſhut againſt her.

Then ſaid *Verrine*, It is not ſo, her will to doe wel wil proue acceptable and pleaſing; and thou ſaiſt this (accurſed as thou art) to plunge her into diſpaire. But the Iuſt ſhall ſay, *In te Domine ſperaui*, and ſhall finde the

gates of Paradise opened vnto them: as witnesseth S. [r] *Augustine*.

The Church shal examine this whole tract, wherein is nothing contained either against God or his Church, There shal many be illuminated, & he that shal diue into the botome of the sacke, shall easily approoue the same; the curious and proud shall haue their abode in the pit of hell, and shall not haue the power to beleeue. Then hee said, [s] *Carreau* cannot fill thy hart, *Magdalen*, thy part is set triangle-wise, and the blessed Trinity is to replenish and comfort the same.

The same day *Verrine* told *Magdalen* roundly and rigourously of her faults being in her chamber, and spake vnto her in this sort. *Magdalen*, if thou resolue not vpon thy conuersion between this and Christmas, thou shalt bee euerlastingly damned, and burnt aliue, and shalt not for all this escape our hands: as none haue euer scaped vs these hundreth ninty nine yeeres, because wee made them all to dispaire. This indeed will bee the Magicians confusion, but shall leaue no touch or taint vpon the company of S. *Vrsula*, the company of the Christian Doctrine, or vpon thy father, whom I haue pronounced innocent, though *Belzebub* [t] tooke a false oath against him, saying that thy father had giuen thee vnto him, which was false, for thou of thy owne accord, and from a full and franke will diddest giue thy selfe to *Lucifer*, and to all his adherents, renouncing God, the blessed Trinity and Paradise: renouncing all the merits of the Passion of Christ Iesus; all the prayers of the sacred mother of God, and of all Angels and Saints: taking and chusing hell, accepting the same as thy last and euerlasting habitation: saying, that thou hadst [u] rather liue in this world in all varieties of delights and villanies, then to serue God thy Creator, and thy Redeemer Iesus Christ: promising *Belzebub* to bee obedient vnto all his commands, and that thou diddest giue him with all thy heart, thy body

[r] S. *Augustine* doth prettily discourse vpon the 50. Psal. in ẏ interpretation of these words speaking of the merits which haue not preceded, and the benefites of God which haue preuented the sinner. *Hoc me cruit* (saith he) *quod me iustificat, quod ex impio, pium facit, quod ex iniquo iustũ, quod ex cæco videntẽ, ex cadente surgentem, quod ex flete gaudẽtẽ.*

[s] *Carreau* did tempt her to obstinacy. *Magdalene* was often persecuted and extremly tempted by ẏ deuils, so that shee did sometimes seem to wauer.

[t] *Belzebub* took this false oath, and did afterwards thus excuse and glosse the same, saying hee meant her spiritual father.

[u] The blindnes and desperat madnes of Magicians.

body and ſoule, with the powers thereof, reſeruing nothing to thy ſelfe but hell, which thoſe that are culpable of the like abominations doe deſerue, if they remaine and dye in their ſinnes: making a ſchedule written in thy bloud by thine owne hand, and giuing it to *Belzebub*; which afterwards the Magicians got into their cuſtody.

It is true, ſhe did not enter into theſe infernall courſes her ſelf, but was induced and by allurements drawne vnto it, by the theeues of her ſoule. But *Lodouicus* ſeeing that dreadfull wolfe of hell to approch, left this ſillie ſheepe to be ſeazed by him, yea intiſed her into the clawes of rauenous wolues, which are the Diuels of hell.

Shee was young, which will bee a good plea for her; becauſe God is accuſtomed to compaſſionate youth, witneſſe the prodigall child, who left his fathers houſe, as *Magdalene* hath done, and fed with hogs, as ſhe did.

Yet did he not die in his obſtinacie, but acknowledged his fault, and proſtrated himſelfe at the feete of his father, in great humilitie. So if *Magdalene* ſhall caſt her ſelfe at the feete of the mercie of her God, and ſhall knock at his gate, that father of pitie will commaund her to be let in, and will bid the fat calfe to be killed: he will alſo cauſe new garments to be fetched and caſt vpon her, which ſignifieth a good conſcience and repentance, and will put a ring on her finger, to declare the faith and truſt ſhe ought to giue to the words of her father, and how grateful ſhe ſhould be in her acknowledgements of his benefits: Then is ſhee to to ſay, Father, father, I haue ſinned againſt heauen, and againſt thee, and am no more worthie to be eſteemed thine, intreate me as one of your hirelings, although moſt vnworthie of ſuch a place as that. Thus ſhould *Magdalene* humble her ſelf, and ſhould ſay, approching to the ſeate of his mercie, Father, I haue ſinned againſt heauen and

against thee, against thy blessed Mother, against the whole Court of heauen, and against all thy creatures, I am therefore vnworthie to bee called your daughter, nay your slaue, nay I am not worthie to lift vp mine eyes to heauen; but take mee vnto your mercie, (if it stand with your good pleasure) who am the most wretched and disconsolate creature that liues vnder the heauen, or vpon the earth. Then he added further: *Magdalene* be conuerted, and abandon thy sinnes: thou hast been hitherto gently led on in calmenesse and in softnesse: thou hast been priuilie reproued by secret inspirations, by preaching, by reading of good bookes, by many spirituall instructions which haue from time to time been infused into thee, as well in the house of S. *Vrsula*, as by the fathers the Confessors, and other learned and illuminated personages, who haue giuen them vnto thee both for thy practise, and for a remedie against thy aduersaries. He further said, *Magdalene* being rebelliously bent against her God, and the admonitiōs of his Spouse the Church, and God seeing her perdition so neere, and her selfe so obstinate in her sinnes, and hauing by all the aboue-named remedies profited nothing, hath permitted that an vnworthie, yea thrice-vnworthie sister of the Companie of S. *Vrsula*, *Louyse Capelle*, who of her selfe is lesse powerfull then the leafe of a tree, a stone, or a pismire, yea who conceiueth her selfe to be vnworthie of the title or stile of one of Gods creatures, should pronounce these things by the appointment of God almightie, and a Diuell, named *Verrine*, should by her mouth dictate and deliuer all these writings.

Then hee made this remonstrance vnto *Magdalene*, saying vnto her in a great [a] furie and chase, as if he had been mad, that God was infinitly angrie with her if she were not amended, or did remaine in a determinate kinde of obstinacie. And he for his part did speake with as great assurednesse from God, as euer the Prophet *Ionas* did speake to the people of Niniue, when he said vnto

[a] *Magdalene* suffered her selfe to be gained away at times.

to them, If you repent not, you shall all perish: but they were wise, as *Magdalene* will be, and followed the example of their King, who tooke ashes and cast them vpon his head, to appease and slake the wrath of God against them.

He also said to [b] *Magdalene*, Art not thou an accursed woman, that the Witches Sabbath is kept here? Blushest thou not, that these Sabbaths and abominable conuentions are kept here for thy sake, and that Magicians, Witches, Hags, and Sorcerers doe bewitch all these that are here? Yea, Father [c] *Francis* himselfe hath taken in a charme whilest he was drinking.

Verrine further said vnto sister *Magdalene*: If God were capable of sadnesse, he would bewaile, *Magdalene*, the great vncertaintie and suspense wherein thou keepest him, touching thy conuersion. Then did *Verrine* threaten her with more absolutnes and authoritie, then euer her Superiour did vse towards her, or any creature in the world beside. And good reason hath he for the same, because hee was to execute the will of the Creator, being (as hee himselfe said) as the Kings Sergeant, who speaketh in the Kings name and authoritie, and commandeth, saying, If you doe not put this in execution, and obey the King, you shall be grieuously punished, because hee that withstandeth his King, deserueth the most seuere punishment that can be inflicted. So the sinner that rebelleth, and growes obstinate against his God, not keeping his commandements, nor obseruing his and the Churches Counsels, he deserueth sharpe correction, yea tortures and hell it selfe.

Also he said: O *Magdalene*, conuert thy selfe, God is most gracious, and full of pitie. Thou art vexed *Magdalene*, to contemne and set at naught the delights of this world, and yet regardest not the pleasures of eternitie.

Then he said: [d] Miserable, accursed, and damned as thou art, art thou not truly vnhappie, to beleeue that

[b] He meaneth that *Magdalene* had not as then shewed so great signes of her repētance, as that the Diuels had left all hope to regaine her.

[c] *Francis Billet* felt strange motions within himselfe, but resisted them, and called for the grace of God.

[d] *Magdalene* did at times wauer shrewdly, like to one that begins to be recouered of a grieuous and long sicknesse, and staggers when he offers to goe, and is readie to sinke for weaknesse, but then leaneth & staieth himselfe on his staffe.

which commeth from *Lucifer*, and giueſt no heede vnto me who am here from God? Art thou not vnhappie to beleeue that *Louyſe* is the author and expreſſer of theſe things? O *Magdalene*, thou doeſt beleeue it, and this beleefe is exceedingly preiudiciall vnto thee. It is true *Magdalene*, and I muſt lay it cloſe vnto thee, thou diddeſt double and hadſt a falſe intention before God, and thy opinion was that *Louyſe* ſpake theſe things from her owne head. And this is true, *Magdalene*; as for *Louyſe* ſhe is poſſeſſed, *Catherine* is alſo poſſeſſed, and ſo are the reſt that are bewitched, but they know nothing of what is here deliuered, whereof thou *Magdalen* art the only vnhappy cauſe. It is true *Magdalen*, thou art proud and vngratefull, hauing a heart of ſtone, a heart harder then a Diamond: thou conceiueſt that God is thy debter; O thou proud caitife, how willing wouldeſt thou haue been to plucke him, if thou hadſt been able, from his throne of Maieſtie. But be of good courage *Magdalene*, and humble thy ſelfe, thy God is ſo good, that although thou hadſt runne through all the ſinnes of the world, and of all the damned, thy God can ſhew thee mercie, yea and wil pardon thee thy offences, if thou humble thy ſelfe and be penitent.

The ſame day in the euening *Louyſe* and *Magdalene* were exorciſed by Father *Francis*, and *Verrine* ſpake in this manner: Who hath euer beheld the like, that a Diuill ſhould enter the liſts againſt a Diuell? wee are all damned for euer, and what we do, wee do by conſtraint, for there is no iot of charitie dwelling in vs. I auerre that this woman is poſſeſſed, and hath three Diuels in her bodie, for the particular conuerſion of two principally, and then for the conuerſion of many others. He that will not trauell to Mount Caluarie, ſhall not aſcend Mount Thabor: God did intimate thus much vnto the mother of the children of *Zebedeus*. *Peter* denied his Maſter, but he repented, and wept very bitterly, yea afterwards died for him, & was crucified for his names

ſake. Our Lord had many friends and aſſociats that did beare him company at the Table at Eaſter, Whitſontide and Chriſtmas, but there were few that receiued him worthily, and a ſmal number that preſented themſelues before him with due and ſerious preparation.

I take God to witneſſe, his bleſſed Mother, and all Saints, that I doe now tell you, if you doe not repent, and acknowledge the benefits that God hath ſo plentifully powred vpon you, you are not worthy to be partakers of any Sacrament, nay you deſerue to dye without the comfort of them.

Thoſe that are curious, are liquorous of more knowledge then is expedient for them; which they make inquiſition after in the pit of Hel, as doe the Caluiniſts, and all other Hereticks, who would interprete the paſſages in holy writ, not according to Gods meaning, but interpoſe their owne giddy and priuate fancies, and reiect the meaning and expoſition of the Church. Yong [e] people bee you penitent, you pamper vp your fleſh with ſuch delicacies and niceneſſe, & let in al pleaſures with ſuch a full ſcope vnto you, that you ſtand vnder the arreſt of high treaſon againſt God. Wee tempt youth and make them fall like mellow figges from a tree when they are ſhaken by a ſtrong winde, neither need wee to helpe this winde by our breath. I am as a Sergeant, and execute my commiſſion; I ſay, you may attaine, if you will, vnto heauen: yet are you obſtinate, and thinke that God is endebted vnto you, and that the way to Heauen is eaſy and open.

[e] Againſt youth

No, no, I tell you that God cannot ſinne, nor lye; ponder well vpon this ſo fearfull a ſentence, *Ite maledicti in ignem æternum.* Goe ye curſed into Hell, and liue for euer in all miſery in that other world, together with thoſe whom in this life you haue obeyed and hearkned vnto.

Wee that are Deuils doe dandle and make much of them with a thouſand varieties of torments: we beſtow

ſights and viſions vpon them, but they are the viſions of Deuils, that would at one clap ſtrike all men ſtarke dead, to haue but a ſide long glance of their horrid deformities. They doe alſo ſee the ſoules of the damned, who hauing in their firſt creation beene faſhioned with much bewty, are now as hideous in their ſemblance as are the Deuils themſelues.

You haue indeed the Saints to intercede for you, ſaying, Lord giue them of the water of life; but you are to conceiue your ſelues to bee vnworthie of that life, vnleſſe you humble your ſelues, beleeuing that you are vnworthy of ſuch a place as Hell, nay, if that God ſhall make ten thouſand helles, yet are you to thinke that your deſerts doe ſurmount the torments of them all. If you faſt in this world, you ſhall feaſt in the world to come. The excellency of the choiſe delicacies of the world to come, doth breed a ſacietie and diſguſt of the meats you heere enioy: and whoſoeuer could but get a crumme or the leaſt relliſh in the world of thoſe dainties, they are ſo exquiſitely prepared, that they would cauſe all the viands of this world to bee loathed. Wee may talke of them, but wee ſhall neuer taſte them, it is too late now to repent vs. That horſe is not a horſe of price and value that gallopeth not but when hee is ſpurred; and hee who ſerueth God with an ill will, is of no reckoning. It is many times a greater fault, to omit that thou oughteſt to doe, then to doe that which thou oughteſt to omit. [f] There are three ſorts that ſerue God, the firſt ſerue him as ſlaues, and they are thoſe that are alwaies in Hell: Others ſerue him as Hirelings, and thoſe haue regarde to nothing but to the rewarde of Heauen; and are like thoſe that work and trauel meerely for their profite: and there are thoſe that ſerue him more faithfullie, who ſerue him as children out of meere loue.

[f] Three ſorts of ſeruants of God.

A vertuous childe hath no regard vnto the goods of his Parents, neither doth hee murmure at thoſe blowes

which

which for his reformation they giue vnto him; but is respectiue of his duty, and is seruiceable vnto them meerely out of affection: so doe the children of God, they serue him, not out of expectancie of reward, but from the strength of their loue. A cup of fresh water that is giuen vnto the poore, payeth a whole yeeres ransome in Purgatorie. O great God, it is no wonder, if neither beasts, Barbarians, nor [g] Indians doe know thee: for they either haue no vnderstanding or doe liue in darknesse: but I meruaile at thy children the Christians, that they doe not acknowledge thee, whose name and stampe they carrie. For a Christian hath his appellation from Christ, as the Bride beareth the name of the Bridegroome. In the blessed baptisme, God the Father taketh the soule for his daughter; the sonne taketh it for his sister; the holy Ghost for his Spouse; and all the blessed Trinity for their Temple.

[g] He meaneth the Indians in that state wherein they were before their conuersion, being people remooued farre frō God, as S. *Paul* speaketh of the Gentiles, *Ephes.* 1.

[h] You doe so little reckon of Baptisme, that when you approach to this Sacrament a man would say, that you went to some May-game or dance, for you talke in the Church, and doe nothing but laugh, vsing many other scandalous misdemeanments of this nature, and do indeede any thing, rather then conceiue of this Sacrament with reuerence. S. *Iohn* did not runne into such an error, but when he baptized our Lord, hee baptized him in great feare and deuotion. How great an ouersight is this in you, thus to dis-esteeme the Sacraments that haue their institution from God himselfe, and are the pillars on which this Church doth leane; neither is there any Sacrament that hath not drawne blood from him. Then *Verrine* set his foote vpon *Belzebub*, and said; *Belzebub*, I doe adiure thee by the liuing God, that if thou haue any thing to reply, that what I haue now said is not true, thou giue answere thereunto; speake *Belzebub*, whether that which I haue spoken be true or no. I doe further adiure thee by *Lucifer*, that if thou canst take me tripping, thou doe directly tell mee wherein

[h] Irreuerent behauiour in Baptisme.

wherein I lye. O cursed *Belzebub*, thou canst not reply against me, for I deliuer the truth, and that by the appointment of God. Thou art accursed, and as wretched as my selfe: speake wicked spirit if thou hast any thing to say. Then *Verrine* began to cry. All you [i] here may obserue (speaking to the Assembly that was there present) he is my Prince, but I doe not now acknowledge him to be so. It is true *Belzebub*, thou art my Prince, but I here renounce any superiority which thou pretendest to haue ouer me. I also renounce thee *Lucifer*, and the authority of all the Diuels in Hell, for wee are not powerfull to resist the Almightie. You, who take *Lucifers* part, can reply nothing of any moment or importance, neither haue you more force then a sort of Flies. All this while did *Verrine*, in contempt, tread vpon *Belzebub*, saying: Thou proud Spirit, and full of arrogancie as my selfe, thou swellest & art in the highth of pride. I hope there is no offence done, if that these proud creatures bee deiected and throughly dishartened.

[i] The people of Townes & Villages there adioyning did flocke thither in great troupes.

Then *Verrine* said to *Magdalene*, *Magdalene* the gate of Heauen is opened, so is the gate of Hell, and there men may enter in at full Carroche, yea foure Caroches together may haue easie passage thither, and all foure may enter in a front: but the gate of Paradise is so narrow, that few passe in thereat, and much humiliation is expedient to enter in at the same.

Ouer this gate, *Obedience* is seated, and vnder it is *Humilitie*, on the one side standeth *Charitie*, on the other, *Hope*; and *Perseuerance* is the Porter that letteth in those that come thither. *Humilitie* represents the birth of the Sonne of God; and *Obedience* signifieth that the Sonne of God hath humbled himselfe from his birth, vntill the time of his death.

Sinne is more vgly and deformed then the Diuell. If a man had a conuenient house of his owne, and a reasonable competencie wherewith to liue, and yet without

cause should giue and cast himselfe into the hands of Turkes, and should from them receiue hard vsage and entertainement: if such a one should plaine himselfe, men would say vnto him; Friend, you were not well aduised: you liued well in your owne house, and who is cause of this calamitie but your selfe? I say there is no man that would compassionate such a fellow: Euen so, euery man hath somewhat whereby hee is enabled to make opposition against the world, prouided that hee haue the grace of God: but if he will sinne and inuassall himselfe to the Diuell, who will pitty his case? He is disabled in his braine, that enioyeth libertie, and doth voluntarily render himselfe vp to slauerie. Then hee confirmed this speech with a solemne oath, and after said, to what vse and purpose are wholesome waters if there be none to drinke of them? you must frequent the Sacraments, that you may make your profit and aduantage of them. *Magdalene*, the iudgements of God are not to bee squared by the iudgements of men: you are to stoope and abase your selues in this world, if you will ascend to that which is to come. This which I haue spoken (*Magdalene*) was neuer hammered in the shop of Hell.

The Diuels haue at sundry times preached, and broached diuers curiosities to the preiudice and perdition of those that entertained the same, but the things which I deliuer, conduce to the amendment of mens liues and conuersations.

The soules of men fall as thick into Hell, as the Corne doth from the Mill. Men goe to Hell by thousands, but they enter one by one into Heauen: though it bee not alwaies so. At times, there haue gone to Heauen 10000. Martyrs in one day, and 11000. Virgins in another day, and many other arriue there after sundry manners, according to the good pleasure of God.

The same day *Verrine* was asked, why *Magdalene* was not yet endowed with vpright intention, since she followed

followed his instructions, and the day before the conception had hartely renounced Satan. To this hee answered, that he is perfectly possessed with vpright intention, that casteth no lustfull winke or glance of the eye on any creature; yet a man might haue an honest heart, although his intention doe fleete and wauer, and might be as it were placed in the middle, seazed vpon by neither party. Then he said, that he was not able to speake one word before another, but as he receiued them from aboue, so he spake them.

The Acts of the 18. *of December.*

THe same day, as Father *Francis* one of the Order of S. *Dominick* did say Masse, at the eleuation of the Chalice, *Verrine* began to cry, saying: It is a truth, that the body and blood, and the whole humanitie and Diuinitie of our Lord, all, all is here present. God is at this time contented to obey him that sayeth Masse. This God who is so [k] powerfull, doth subiect himselfe to obedience: yet you that are but lumpes of clay, are so refractarie and rebellious, that you labour to withdraw your obedience from so good a God: obey him, obey him.

After this, when some would haue *Louyse* to communicate, hee spake aloud, and said: goe, and call mee hither *Romillon*; this is to teach you obedience. O [l] *Romillon*, thou must command me in the power of that blessed obedience, and by the same power thou must command her to communicate. Then he said, communicate all you first; *Louyse* shall be the last. And before she did communicate, *Verrine* began to say, be well aduised how you goe to [m] Confession: there be many that goe to Confession, and enquire after a Priest, and desire the Priest to make their Confession for them, saying: Father, tell me a little my sinnes, for I haue forgot them. What fooles are these, doe they thinke that Priests are Gods

[k] See the Page 18.

[l] He desireth to be commanded. See the Answere to the fifth doubt after the Epistle to the Reader.

[m] Of those that goe to Confession without due preparation.

Gods and Prophets, or that they know those sinnes which they haue neither seene nor committed. I am verily of opinion, that such as they should giue absolution vnto the Priest, because it accordeth with reason, that he that confesseth should receiue absolution. There are others, that will not sticke to commit many sinnes, and when they come to Confession, they say, why should I confesse my sinnes to a Priest? I thinke it very vnfit to reueale all vnto such as they: they are men and sinners as we are. But I would know of them why such kinde of men should goe to Confession at all, if they doe not subiect themselues vnto the authoritie of the Church? The Church doth positiuely command and say, Thou art to confesse all thy sinnes at the least once a yeere. Then hee said: Take good heede to your Confession: it is a businesse of no small importance: this I affirme to my owne confusion and damnation, but God Almightie doth force me thereunto. Then hee swore that this was true, and that in confirmation thereof, *Louyse* should [n] communicate without any contradiction or repugnancie: an accident that neuer happened since shee came thither, but onely once, to strengthen and confirme the disputation which hee had with the Minime Friar.

[n] See the 19. page.

When *Magdalene* was about to reade the aboue mentioned letter, directed to the blessed Mother of God, *Belzebub* began to resist, and hinder the same: whereupon *Verrine* stood vp and said: take courage *Magdalene*, perseuere, and hold firme for God: *Magdalene* beleeue mee, *Belzebub* is almost disweaponed: Take courage *Magdalene* and perseuere; thou hast begun well I assure thee *Magdalene*, and will sweare it vnto thee.

It is true, I am the [o] Sergeant sent by commission from my King to execute that designe which he hath recommended vnto my charge much against my will: but like a Gally-slaue I am forced to obey him, and am come with

[o] *Verrine* stileth himselfe Gods Sergeant.

p A profitable and vse-full discourse vnto *Magdalene.*

with a rod, and knocke at the doore p of *Magdalenes* heart: but I found it shut, and all the windowes closed vp, so that I knew not where to enter, but was vpon the point of returning backe. But God commanded mee, that I should knock at the gate in good earnest, and should get it opened. I performed his pleasure, and haue not varied from it a iot. Yesterday I knocked, and to day it was opened, and then the stone which kept the doore fast, was taken away. It standeth with reason, that hee who proueth rebellious, should haue the most greeuous punishments inflicted vpon him.

This is true *Magdalene*, perseuere, perseuere *Magdalene*, for thy God is come to dwell with thee. God herein resembleth a King, who sendeth his Sergeant at Armes to see his Commission executed. When the Sergeant comes, he saith: Open doore, for I come from the King: then are they constrained to open vnto him, and he casteth his staffe into the house, and returneth to the King saying, his Commission is executed. The King maketh vse of a paltry Sergeant that is not worth a farthing for the performance of his seruices, as if he were a man of value and estimation, for the Kings authoritie hath no reference or dependencie vpon the Sergeant: so doth God make vse of me (who am of no reckoning) to be the instrument of things that are good and commendable. Take courage *Magdalene.* Thou hast indeede a great Inditement, but take comfort *Magdalene*, for *Mary* is thy Aduocate, thy President, Commissary, and Solicitor, euen as *Monsieur du Vair* being the first President, is also the most sufficient Solicitor that is in the Parliament of Aix: Cheere vp thy selfe *Magdalene:* all are thy aduocates on high in the Parliament of Paradise.

It is true *Magdalene*, thou hast but begun to day seriously and in good earnest to be conuerted: at all other times thou wert newtrall and betwixt two, neither a-

gainst God, nor for the Diuell: but now thou dost resolutely take armes against *Belzebub*. This is true *Magdalene*, this is true. Then *Belzebub* began to bustle vp himselfe and said, there is yet a time wherein shee may be had: whereupon *Verrine* rose vp and tooke *Belzebub* rudely by the hand, saying: Thou lyest *Belzebub*, thou hast no part or portion in *Magdalene*. Beleeue it *Magdalene* thy sinnes are forgiuen thee: it is most true, and I will take my oath of it. Then he sware vpon the Gospell, that all which hee had deliuered was true, saying: I sweare by the liuing God, by the power of the Father, by the wisedome of the Sonne, by the goodnesse of the holy Ghost for confirmation (*Magdalene*) of all the words which I haue spoken. But doe not you thinke that I will leaue *Magdalene* thus: there is no reason that shee should goe to Paradise without humbling her selfe vnder the burthen of repentance. I tell thee *Magdalene*, thou must bee repentant, and must with all lowlinesse and debasement of thy selfe make resignation of whatsoeuer appertaineth vnto thee into the hands of thy God; thou art to suffer him to do with thee whatsoeuer shall seeme good vnto him; thou art to obey thy superiour as if he were a God on earth: for it is said: honour the Priests because of their dignity and calling: which in regard the Angels themselues cannot paragon or equall, it standeth with reason that you should haue them in good esteeme and veneration. O *Magdalene*, these are thy Gods on earth: honour them, and doe all that which they shall command thee, agreeable to God, his Church, and their authority: obey, *Magdalene*, and humble thy selfe, craue pardon of all, and beseech euery one to say a [q] *Miserere* for thee; fall downe groueling vpon the ground, and bid all come and put their feet vpon thee, to the vtter confusion of *Belzebub*, *Lucifer*, and of all hell, yea of [r] *Verrine* himselfe that doth command it. After this he began to say, take all this as spoken to thy shame, and thou shalt

[q] This was the fashion of publike pennance.

[r] *Verrine* craueth his owne confusion.

reape profit by it; it will minister vnto thee occasion of contrition, and of satisfaction; it will asswage and lessen the paines which thy sinnes haue deserued. Then he cried aloud as one beside himselfe, It is true *Magdalen*, thou hast been buffitted, thou hast been spit vpon, and hast borne a thousand disgraces and disparagements, but bee of good cheere *Magdalene*, all shall turne to thy aduantage. Hee further made great exclamation, saying, O great goodnesse of your God! how wretched shall you be if you doe not serue him with all fidelity? for a little affliction which you endure in this world, you shall bee clothed with robes of honour in Paradise. Your God is so gracious, that for a little paine which a man here endureth for his sake, yea for a glasse of water giuen for his loue, or for a little mortification in this world, hee will esteeme more of these, then of a long and languishing durance of the flames in Purgatorie: and turning againe to *Magdalene* hee said, Bee of good cheere *Magdalene* and be glad, and take into thy possession and vse those two wings, wherby mens soules doe soare vp to heauen, that is, loue and feare: the one toucheth the earth, the other climbeth heauen. The two wings that carried *Magdalene* to S. *Pilon*, were the loue which shee did beare towards her God, and that filiall feare which kept her back from offending against him.

r It is a Chapel, where behinde a certaine pillar there is a peece of the mountaine, whereunto the Angels carried S. *Magdalene* with great singing and melody, much reioycing at her repentance which she there performed for the space of 30. yeeres, as she told an honest religious person, that presently died after she had reuealed this vnto him, as was foretold him, in token of the truth thereof. *Syluest. Prieras* hath wrote the history of her fol. 5. post. Pasch.

The same day did those that were sent to *Marseille* with a purpose to giue the letter vnto *Lewes*, returne from thence, hauing effected nothing in the businesse; For it seemed strange vnto the Capuchin fathers, that they should be actors in reclaiming of him, and would by no meanes proceed in the same, till they had taken aduice and direction from father *Michaelis*, vnto whom they sent certaine fragments of this their brotherly resolution, and one of their reasons against this was, because at that very time there was in the City of Aix one possessed in the couent of the Capuchins; where

where the Diuell swore crosse and opposite to that, vpon which the correction and pretended reformation of *Lewes* was founded, saying, that *Lewes* the Priest was no Magician, neither was *Magdalene* bewitched. This being thus related in the presence of *Verrine* and *Belzebub*, *Verrine* said that this Diuell was sent from *Lucifer* to stagger and make doubtfull the truth of these things, and that he had taken a false oath; for the Exorcist did not deale with that circumspection as hee should, in exacting this oath with those solemnities that are requisite vnto the same: that is to say, hee was not made to sweare according to the meaning of God, of his Church, &c. Yea *Belzebub* himselfe contrary to his wont and custome (for hee did alwaies stand in opposition against *Verrine*) said in great choller and fury: yes, that which *Verrine* tels you is most true: for that Diuell was expresly sent from hell, to say that *Lewes* was no Magician, and that *Magdalene* was not bewitched: but hee spake not truth in saying so, neither did he sweare according to the meaning of God and of his Church, and that hee was now grieuously punished for the same. All which hee confirmed with a solemne oath, vnto the which hee was enforced, as *Magdalene* did afterwards testifie to haue inwardly felt in her selfe.

The [t] same day I receiued a letter from father *Michaelis*, dated the 16. of December. 1610. in this tenour.

[t] Father *Michaelis* at that time preached the Aduent at Aix.

Reuerend father, *Pax Christi vobiscum*. I was well pleased to heare such good newes from you, and to vnderstand that your labour towards those poore soules was not idle and without fruit: of the which I doe so well approue, that I delegate ouer vnto you all my authority as well of Inquisitour and Priour as of Vicar generall. Cudgell these Diuels lustily, who are Gods and our sworne enemies. The manage of these affaires I wholly leaue vnto your selfe, as being well practised

and dextrous in things of this kind, and by Gods assistance hope to see you after Christmas. So recommending me vnto the praiers of your reuerend selfe, of the father *Vicar*, and of father *Gadrij*, saluting you, and desiring you to tell Frier *Simon* from me, that hee bestirre himselfe lustely herein, I rest, Yours most affectionate in the Lord, *Fr. Sebastianus Michaelis, Vicarius generalis, Prior, & Inquisitor fidei*. From Aix, the 16. of December. 1610.

The same day after dinner *Magdalene* seemed to be much changed, being full of spirituall ioy, and ready to doe and leaue all for the loue of God. She said, that the day before shee had receiued many blowes, and much disgrace without any feare or trembling in her heart, although *Lucifer* endeauoured at the same time to make it appeare otherwise in outward shew; and that she had receiued and taken in good part those instructions and discourses which in S. *Baume* were proposed vnto her. She said that in the said place shee did for the space of 3. or 4. howres sensibly feele a kind of gentle sweetnesse, softly distilling and dropping vpon her heart, with a quiet internall silence so admirablie pleasing, that in all her life she had not knowne, nor seene, nor heard the like.

She was also that day shut vp within S. *Baume*, and confessed, that the [u] Sabbath and assembly of Witches was kept in S. *Baume*. In the euening they were Exorcised by father *Francis*, and *Verrine* after his accustomed manner began to say, They that make difficulty to beleeue that the Diuell constrained by Exorcismes may auow and sweare a truth, are worse then Hereticks, because they must deny the vertue of Exorcismes, the authority of the Church, and the Omnipotency of God. I could tell you all the villanies and sins you haue committed, but I am tyed vp from doing mischiefe. Wee that are Diuels can doe nothing but that which is euill, and Angels can doe nothing but that which is good: but

[u] They oftentimes assẽbled in a place that is vnder the Church, and ioyning vnto the chamber where *Magdalene* lay.

but men are able to doe either good or euill, as being endowed with a free will, and yet, O God, there are of these creatures that doe rebelliously demeane themselues against thee, and are indeed worse then Diuels. The paines that men suffer in this world are as flowers and Roses in comparison of the paines of Hell, which are true torments indeed: I tell you the fiers of this world are imaginarie and painted in respect of the fiers there, and all furnaces are as nothing if they be compared but to a sparke in Hell: Diuels are as wild and rauenous beasts: they bite in their embracements. Wee promise much and performe nothing, because where nothing is nothing can bee expected. You that are × Priests bee circumspect and aduised in your calling, because it is no offence if a man neglect and turne from an Angell of heauen, to doe honour and reuerence vnto you. The Angels indeed doe incessantly behold the face of their God, but you with foure words doe make him descend vpon the Altar, and since herein the King obeyeth his vassall; how wretched must that Priest bee that doth rebell and mutter against his superiour: you lumps of clay, it will not go well with you, vnlesse you humble your selues and bee repentant. Disobedience was it that turned *Adam* out of Paradise, and the same disobedience cast *Lucifer* headlong out of Heauen; If God were capable of sadnesse, hee would weepe when he seeth a rebellious and disobedient man, so highly doth that sinne displease him. Euery one ought to liue contentedly in his vocation. You that are Priests and religious persons ought to studie, preach, and search out the truth, for you are sequestred from this world to be seruants vnto the light. Many seeke truth and cannot find it, because they search after it with a dim and obscure lanthorne: other search it with a greater and fuller light, and they finde it. Faith is this light, and humility the doore that openeth vnto truth. The curious walke vpon the brinke of Hell, and thinking alwaies

× Vnto Priests and religious persons.

that they shall finde out what they make inquisition after, they doe at last stumble and fall downe, the head first, and the rest of the body after: witnesse the *Caluinists, Caluin, Beza, Luther,* these were the heads of our new Hereticks, and all the body, to wit, those, that follow and adhere to their opinions doe fall into this gulfe, if they die obstinately in their fancies: this is it they must looke for vnlesse they be conuerted.

You that are in religious Orders attend seriously vnto your vocation, and obserue the commandements and counsels of God, and know that your life is a light vnto worldlings, and a patterne & copie of their liues and conuersations: you must studie a new booke, a booke that hath but two leaues; the first leafe containeth the manner of attaining vnto perfect humility in the birth of the Son of God; the other leafe containes the obedience which till his death hee euer practised. I tell you, that those who shall reade this booke aduisedly and as they ought, I dare bee bold to promise them on Gods behalfe life eternall, because in this booke is comprehended the beginning and end of perfection. He that is humble is neither curious nor rebellious, but is apt for commands and full of obedience; and the obedient cannot die but liue eternally: by obedience I vnderstand such a kind of subiection that shall no way be disagreeable vnto God or his Church, or the saluation of soules; for if I should say otherwise I should lie. And I say (turning himselfe to the Assembly) speaking vnto you in generall, not in particular, that our Lord had twelue Disciples, of whom one was starke naught: The Iewes were formerly the true children of God, but now they are a reprobate Nation: so I say, if you see a wicked priest, you are not presently to ground from hence that all the rest are like vnto him: if you see a wicked Frier or religious person, you are not by and by to coniecture that their religion is naught: But here is the great misery of worldly men, who when they

see

ſee a wicked Prieſt, are preſently ready to ſay, this is the conuerſation of them all: I ſay vnto them that herein they doe bely them, and they are not to ſpeake after this manner; for the wicked cannot preiudice or diſparage the good, and thoſe that thus deſpiſe Prieſts doe it to this end that they may haue freer ſcope to liue in liberty and licentiouſneſſe. The booke of humility is hard to be vnderſtood by a man that is not very intelligent, but when hee once ſhall know the interpretation of the ſame, hee will find all manner of vertues contained therein: for ſhe is a Queene that bringeth with her many Princeſſes and Ladies in her traine: and as in a chaine one ring followeth and dependeth vpon another; ſo doth humility vpon obedience: the groundworke of true perfection is humility, and the end is obedience. Great God for this cauſe waſt thou borne, for this cauſe didſt thou die; thou wert borne in a manger, and died'ſt naked vpon the Croſſe, and haſt endured death it ſelfe, yea a moſt cruell and ignominious death.

y Curſed be thoſe that ſhall fight in ſingle cumbate, for hereby they tranſgreſſe the Commandement of God, and of their King, and doe contemne the Excommunication of the Church. Many children are ſo illaduiſed, that they beleeue neither father nor mother, and doe well deſerue the miſeries which doe afterward ouertake them; *Abſolon* may be a true witnes of the ſame.

y Againſt ſingle cumbates.

In the world all things goe by friendſhip and partiality, but it is not ſo with God; the Monarch and the begger; the faire and the foule; the lame and the perfect are all alike, if they be in grace alike. You of the laity keepe the Commandements of God and his Church, and you ſhall be ſaued: Heauen was not made meerely and ſolely for religious perſons: bee you onely carefull to loue God, and to ſerue and obey him. Such and ſo admirall is the power of God, that he ſtinteth not himſelfe

to the praises of Angels or of his creatures, but goeth further, and commandeth the Deuill himselfe, (by compulsion and not out of loue) to glorifie him and to put his good pleasure in execution. Though all Angels, all men, and all Hell should incessantly enlarge and extend their speaches to relate at full the glory and perfections of God, yet could they neuer attaine vnto the same; it is an abisme whose bottome is inscrutable, and cannot be diued into by the greatest Seraphins, or the Mother of God her selfe, God is onely he who can comprehend it. Many curious persons conceiue their iudgments so able that they can comprise within the same all Gods power, all his sapience and goodnesse, and all his other perfections. Ha! how short commeth their vnderstanding of these mysteries; they must humble themselues if they will goe to Paradise, you cannot goe any other way; beleeue mee, this is the path that leadeth to Heauen. [z] The same day *Verrine* bid Father *Francis Billet* to take the Stole, and the booke of Exorcismes, and willed him from God, & in the vertue of thē to command him to dictate this ensuing letter directed vnto a Preist of the Christian doctrine that was tempted to doubt of his vocation: the Exorcismes being performed accordingly, he began to dictate in forme as followeth.

[z] See the Answere vnto the fifth Obiection to the doubts after the Epist. to the Reader

Dearest and welbeloued brother, I heere aduertise you that we assuredly know for a truth, that whatsoeuer your Reuerence hath conceiued against your vocation is nothing else but a meere suggestion of the Deuil, who is an vtter enemie to God and all obedience. He endeuoureth to infuse into you rebellion against God and your Superiour, and would haue you to beleeue that your iudgment is able to comprehend all the secrets of God. But I assure you it would require and take vp all our time if we should endeauour to learne and enquire into the secrets of God. For his secrets and iudgments are so abstruse that none of themselues can bee certaine of the manner of them. Many there are that haue a con-

ceite they know the will of God, and that their vnderstanding is very perfitely illuminated: but for the most part they are beguiled. For wee see by daily experience, that they may be deceaued, and no question are deceaued, since euery day there are new wonders full of rare and admirable strangenes, discouered in this our God. And perceauing a burthen and pressure vpon my soule, if I should bee wanting vnto you in this office, I haue sent this letter vnto you to wishe you instantly to dispatch your selfe hither for S. *Baume* with as much speed as possibly you may. If you come before Christmasse, you shall vnderstand, as I conceiue, diuers passages so excellent in themselues and so aduantageous vnto you, that you would not for the world but bee made familiar with them, for they are so full of nouelty and strangenesse, that no man aliue did euer see the like. Knowe that *Louyse Capeau* whom you haue formerly beene acquainted withall, one of the vnworthiest and meanest Sisters of the company of S. *Vrsula* that are at Aix, is bewitched and possessed by three Deuils that are within her body: It was a Charme that gaue way to this possession of Deuils, which did befall her by the permission of God, and out of a zeale shee had to suffer Hell it selfe, and all the paines thereof (so that she might not be separated thereby from her God) for his glory and the saluation of soules. And being setled for many yeares in this resolution, and comming often times to blessed Communion, shee prayed still vnto God that he would take compassion vpon the soules of her neighbours, and this she demanded with such ardency of desire, that it is almost impossible for any to attaine vnto the like. And being moued by him that internally spake vnto her and said: Whether, if it were expedient, to hazard thy body and to expose it euen vnto death for the saluation of thy neighbours, wouldst thou willingly vndertake the same? she accepted of it many times, saying, that shee was ready to endure all, and that it was

fit

fit to prefer the soule of our neighbour before our body or our owne life. Thus God out of his great goodnesse hath made choice of her for a worke which neither you nor I euer dreamed of, nor should euer haue beleeued, if wee had not seene the experience of the same: and those who haue not had the oportunity to behold it, may perchance heereafter at the least haue meanes to read this wonder. For euery one laboureth with all diligence that may be to make such vnhard of euents, and so strange a Miracle to appeare vnto the world. And I doe assure you, if you did but vnderstand it aright, you would leaue meate and drinke, nay your very studies to haue knowledge of that, which euery day offereth it selfe vnto our considerations. For Father *Michaelis* being inspired from God, counselled Father *Romillon* to bring *Magdalene* from *Palud*, and to search out al other that were bewitched, and bring them to S. *Baume*, that they might there make their vowes. Being there, *Louyse Capeau* came from Aix her selfe alone, accompanied with none of the rest that were possessed, where shee found *Magdalene* already arriued. Touching *Louyse*, she would by no meanes at the first heare tell of Exorcismes, saying, that she was not possessed, and that all might arise from naturall causes, or by the sleights and power of the Deuils that were in the body of *Magdalene*. She was at Aix when they [a] discouered themselues, and it was done in the time of Confession; (then was *Magdalene* at S. *Maximin*) and although her Confessours did cleerly demonstrate vnto her, that this straine and fancie of hers against possession, could no way sute with probability, yet was shee so swolne with pride, arrogancy and rebellion, that shee would not submit her iudgment vnto her Superiour, who commanded diuerse to make inquiry of this matter at S. *Baume*. And the Deuill within her said, I will not obey him: so that when it was offered vnto her consideration, how that she was now in the presence of God himselfe (for it was with-

[a] It was discouered by certaine strange and vnusual gestures.

within the Church of S. *Vrsula*) and when he that confessed her at the time the Deuils began to bee discouered, did reproue her, and say, [b] How darest thou to speake thus before thy Superiour? She answered, that she would subiect her selfe to the command, neither of Gouernour, nor Gouernesse, neither would she regarde or thinke of them: that shee thought her selfe more knowing, how to conduct her selfe in her owne behauiours and deportments, then they could be: that she would rely vpon her owne iudgment; and that Superiours did many times command things very vnfit to be put in execution. All this while did not she vnderstand, that this was a stratagem of the Deuils, to giue hindrance and stoppe vnto the worke which is now so well begun. And although the Deuill would haue shifted this off by sundry slights and collusions, yet in the end either by force or out of loue she was contented to be obedient; although she still was stiffe in her opinion, that she would not suffer her selfe to be exorcised. But God changed her intendment, and disposed her hart to embrace the good pleasure of God and of her Superiour, and to renounce and disclaime her owne: so that she came to S. *Baume*, and there suffered her selfe to be exorcised. Whereupon one of the Deuils named *Verrine* began to speake and to tell his name, and after many adiurations wherewithal he was chained and bound vp, he reuealed the names of his companions; and vpon the continuance of the Exorcismes, he said and swore (taking a solemne oath with all the properties and particulars thereunto belonging) vpon the blessed Sacrament, saying these words. *I sweare by the liuing God, that all which I haue spoken is true.* And further, I sweare according to the meaning of God and his Church, that the Deuill and all Hell haue made a combination and solemne agreement to ruinate the company of the Christian doctrine, and the company of S. *Vrsula*, because there is a dependance of one vpon another, and by abo-

[b] They did at first impute all vnto *Louyse*, but after the discouery was made, it was iudged that the Deuils within her, made her speak in that manner.

lishing

lishing the one, the other will of it selfe fall to decay. Many other things he spake at this Exorcisme, and bade vs not from *Romillon* but from God to send and search after all [c] those that were tempted, and particularly one who is very high and haughty, and is too ful of conceite of his iudgment and of selfe-will, and to warne him, if hee bee wise to submit himselfe to the will of God, and to his obedience, that is, to returne to his calling, and that he come hither to plead for himselfe, For heere is (said hee) an Aduocate, that is so skilfull in matters of pleading, that he will quickly ease and disburthen him of all care and scruple, and of all those doubts which did stagger him in his apprehending of the pleasure of God: for hauing sought the same with an obscure and dimme lanthorne, it was not to bee wondered at, if hee were not able to finde it.

[c] Some Preists of the doctrine were tempted to forsake their vocation, because of these possessions, and grew factious at the last against their very Superiour.

But God seeing him thus benighted, did send vnto him a bright and cleare burning flame, so that hee can now no longer shift things off with excuses; if hee bee wise let him come, that it may bee discerned what belongeth vnto the light and what vnto darknesse; what to lyes and what vnto truth, and what difference there is betweene his iudgement, and the iudgment of God. Come therefore hither with all promptitude and readinesse, and for-slow not your time, to bee informed in a point that toucheth you so neerely, and call to minde how earnestly you haue besought God for this very particular: and these prayers of yours God hath heard, so that you need not feare to be forsaken; as they haue beene a sweete sacrifice vnto him, so shall they prooue very profitable vnto you, if you wil but humble your self to his good pleasure. Remember what God hath spoken, that hee will giue grace to the humble, and resist the proud of heart. You are vnworthy to know his pleasure, neither shall you euer vnderstand the same, if you doe not bow vnder obedience, and humble your selfe towards him. You may turne ouer as many bookes as you

you will; this is a new booke and very lately composed, and not yet published to the world: within this booke there are not aboue two words; and yet heere is comprised the Epitome and abridgment of all perfection: this is our Philosophy and Diuinity, which wee are so seriously to study.

Call also to your remembrance, that they who will not read this booke, are very vnworthy to ascend vnto so great and sublime perfections. Come therefore, and trifle not with any studied or prepared delaies, for God expecteth you, that he may bestow vpon you that which with such ardency you haue besought at his hands, that is, to open your vnderstanding, that you may be made acquainted with his will. Remember what hee saith, Aske and you shall haue, seeke and you shall finde, knock and it shall be opened vnto you. Call to minde, how often you haue knocked at the gate of this King, and how he who had the key of this gate, to wit, *Peter*, hath said, yea, and interceded for you as for the Cananite, saying, Lord, giue to this poore blinde man that which he demandeth (who would haue thought then that thou wouldest haue prooued so darke in the knowledge of Gods will?) But God grew angry at these intercessions and said, I doe not vse to cast away my graces vpon a proud man. If thou say, that thou art not proud, then thinke thy selfe to be depriued of light, and that hee who conceiteth himselfe to bee humble, doth notwithstanding appeare in full pride before God. But if thou say that thou art proud, I also will confesse the same, and there is no hurt done, if proud men be taught and lessoned to bee humble. If thou tell mee thou art humble, I must bee bold to say that it suteth not with truth: for he that is humble indeed taketh no notice of his owne vnderstanding or will, but suffereth himselfe to be guided as a blind-man by him that leads him, and verely beleeueth that the other seeth better then hee: and if thou be blinde, then can it not bee hurtfull, that he

he who of himselfe is depriued of light, should goe and seeke it of him who hath the same. And I doe assure thee thou shalt plentifully finde it, if thou obey the will of thy Superiour, and acknowledge thy selfe to be subiect vnto him: that is to say, to the Reuerend Father *Romillon*. *Louyse* prayeth you for the loue of God to begg of God fiue things for her which shee hath long desired, and that you would also lay hold vpon them for your selfe, that is, an vpright intention, a pure affection, integritie of conscience, simplicity and humility, together with obedience and resignation of your selfe in all things that may concerne the glory of God, for the saluation of soules, and for our good in particular.

She further intreateth, that you would be pleased to pardon her, if she hath beene too presumptuous to take on her to teach you; for it is not her intention so to doe, but the vrgent necessitie of the matter is such, that shee hath beene bold to make thus much familiar vnto you, which shee prayeth you to take in good part. Shee should be very sorry, notwithstanding any pride that may be in her, but to take all your counsels and admonitions with due respect, and to humble her selfe to him whom she knoweth to be inuested with so great dignitie as is the calling of Priests: for she desireth nothing more then to honour them as Gods on earth, and as befitteth so high a dignitie. Your most humble, affectionate and obedient seruant to doe whatsoeuer you shall be pleased to command, *Francis Billet* the most vnworthie Preist of the Congregation of the Christian Doctrine, being a witnesse of what is aboue mentioned.

The Acts of the 19. of December. 1610.

THis day at the eleuation of the blessed Sacrament, *Verrine* began to speake aloude when he saw them take the wax candles which they vse to light at the eleuation of the Sacrament.

This

This light which you heere see, represents the faith which you ought to haue, of Gods being in the blessed Sacrament with his Diuinity, Humanitie, and Blood: yea, I say further, he is also within the Chalice. What seekest thou further? I confesse it, it is a truth, is it not sufficient that I haue confessed these to be present in the blessed Hoast? And so fell downe and worshipped him.

Speaking of God, he said, yes I adore thee, *Adoramus te Christe*. And when they came to these words, *Redemisti, &c.* he cryed out, You, you, not me, for he is not my Redeemer, but a seuere and terrible Iudge. Then he made an exclamation, and said, O great miracle! although in saying thus, what nouelty doe I speake? for it is no new thing that the Sonne of God should yeeld obedience vnto a [d] Preist.

[e] Ha God! it is no great wonder for thee to raise the dead, to make the blinde to see, or the dumbe to speak, with many works of wonder of a parallell nature: but the wonder of wonders is, that the Sonne of God with foure words should be made to descend vpon this Altar: although I could tell you another great wonder too, and that is, that the Deuill is here forced to deliuer the truth. I doe auerre, that it is more strange that a Deuill should thus deliuer truth, then to create 1000. worlds, or to raise 1000. from the dead: for it is a matter of ease and course with God, to command those things that giue no stoppe or resistance vnto his will. When God created the World, hee said but, *Fiat:* When he raised the dead, he said but the word, and all thing obeyed him: But when he comes to command a Deuill, he had need to employ all his power to enforce him to performe his will. For the Deuill is so mischeeuously bent, that he [f] resisteth as much as he is able, and is euer disputing with God, propounding diuers reasons vnto him, saying, they haue preachers, and they haue stoore of bookes, let them giue credite vnto them.

[d] When it is said, that God obeyed the voice of *Iosua*, the meaning is, that he granted him that which was desired of him, that is, he stayed the course of the Sunne.

[e] It is not strãge that Almighty God should begin a new creation, or raise the dead: but the strangenesse is, that a Deuill should to his ruine discouer his owne associats in relating truely the fact, as is in this History.

[f] The example of Satan communing with God is set downe in the 1. chap. of *Iob*.

He

He further said: God is like the master of a great shop, he is his crafts-master in all trades, and will giue euery one of you wherewithall to employ himselfe. He is so skilfull and gallant a Taylor, that hee cutteth out garments with much dexterity, and wants nothing but whom he may set on worke. Hee is well experienced to cut out your worke, you Ecclesiasticall men may doe well to employ your selues vnder him, because you that are priestes ought rather to lead the life of Angels then of men, and are to bee intrusted with the counsels and Commandements of God.

Then he turned himselfe to the Layity, and said; No no, the Priests haue not the world at will as you conceiue: they must be humble, chast, and poore, and must chastice and mortifie themselues sundry waies, which is a point full of difficulty vnto those that are deuoid of charity. Then he spake to the g Monkes, and said: You that liue in Cloisters, haue an eye vnto your estate, for it is not enough to bee mued vp in your walls, and then to liue at your ease, no, you must rise at midnight, you must be very studious; you must bee humble, you must be modest. You should be a glasse vnto secular persons, and harmelesse and vnblameable in your conuersations: yet doe you worldlings thinke that religious persons doe liue in idlenesse and ease. I tell you, that the employment of one houre at mens studies is a greater toile then the trauels of a labouring man that sweateth at his worke a whole weeke.

g A discourse vnto the Monkes and religious persons.

The good conuersation of religious persons is of inestimable vse amongst Christians, therefore obey God and his Church, and ten thousand soules will be conuerted after your example. Say not wee are young: if you had a licence or warrant from another world, I might then perchance aduise you to delay your amendment: but thinke of death, and consider how suddenly men are surprised by it. Death is a theefe, and stealeth vpon men when they least looke for it. Happie are they that

are found to doe good, and miserable are they that wallow in their sinnes when death approacheth: for death will spare neither great nor small.

h Then he spake vnto the Laity, and said: you are to liue euery one according to his calling. In Paradise there are Kings, and there are poore people: for some of all estates and conditions are saued. Doe not mutter and say, wee are poore, wee haue not wherewithall to liue: God will haue regard vnto your pouerty, and will saue you: but the great ones cannot excuse themselues: you that are poore haue reason to reioyce, when you shall consider that God became poore for your sakes.

h A discourse vnto the poore people that were present in that assembly.

God is a Taylor that wanteth nothing but workemen; he is a Physition and a Surgeon that maketh enquirie after those that are infirme or wounded.

Reade well the booke of the Crucifix, and you shall there find all variety of knowledge: if thou doest obiect, I am not able to reade this booke, I tell thee thou liest, for this booke may bee read by men and women: yea by people of the most grosse and muddy capacity that may bee: you may reade it in Churches, in your houses, in your beds, and in the fields, and all manner of vnderstanding is treasured vp in this booke, that may any way concerne the saluation of your soules. Looke on this booke and reade it well, for in it you shall find all sorts of vertues: humility, pouerty, patience, obedience, and whatsoeuer else may make full a mans perfection. Rich and poore, and people of all conditions, looke in the glasse of the Crosse, and behold therein a God so great, so humble, and yet so full of Maiesty: you shall there see your God poore, & will you then hate or detest pouerty? If pride suggest these haughty thoughts into you, thinke that your God tooke man vpon him to humble himselfe to the death of the Crosse. It is a greater miracle to see God dwelling in the flesh of man, then to behold the creation of one hundred thousand worlds. The Word equall vnto his father hath ta-

ken humane nature vpon him, to suffer and to be put to a cruell death. And you *Mary* haue endured much also which hath bin the cause of the saluatiō of many soules.

If a King should haue a slaue, and would redeeme him by giuing 10000. Crownes for his ransome: this were a great summe and an extraordinarie fauour; but if he should giue a Million of gold, his grace and loue would shew it selfe the more by how much the more the summe encreased. But this would appeare but a slender curtesie, if hauing but one only sonne he would giue him away to redeeme and purchase back this slaue vnto him: how infinitely would men maruell at the curtesie of such a King? But all this is nothing in comparison of your God who hath but one only Sonne, yet gaue him vp for you that are sinners: this sonne (I say) that is equall to his father in power, in wisedome, and in goodnesse, that is, the blessed Word.

O great wonder! that the Sonne of God should thus suffer for such vngrateful creatures, who make so little profit of the same. If stones were capable of vnderstanding, they would expresse some action of acknowledgment; and if leaues could bee furnished with the same, they would also declare their thankfulnesse: but you are the most vngratefull of creatures, and doe not acknowledge the loue and tender care that God hath ouer you, whose greatnesse is such, that if you had but the least knowledge or side-long glance thereof, you would creep with your belly vpon the earth, and would esteeme your selues vnworthy of that deiection. God is a glasse, and blessed is he that taketh Christ Iesus, and the mother of God for his glasse to looke on. It is true, that whilest shee liued in the earth shee was contemned and held to bee a woman of meane condition: but know you not that Gods custome is to abase the proud? you that are poore would very faine liue in the desert of this world, but you want money to buy drugges or confections of the Apothecaries

thecaries: this want may easily be endured. Come,and vnderstand what may more neerely import you, how you ought to be deuout to the blessed mother of God. I tell you those that are deuout vnto her shall neuer die in mortall sinne. *Mary* is the sinners aduocate. There is a great inditement betweene God and the soule, the blessed mother of God makes the report, the Angels and Saints are the Aduocates. *Mary* is the poore sinners refuge, and thou *Magdalene* hast obtained remission of thy sinnes. Let the Crosse therefore bee your Grammer,your Philosophy,and your S. *Thomas*. Then he confirmed all this discourse,and diuers other matters by an oath as his maner was.

Then he spake to [i] *Magdalene*,and said; Well *Magdalene*, are you satisfied now? Is it not better to obey God then *Belzebub*? Then *Magdalene* said aloud,yes, I finde a great deale of difference betwixt them. *Verrine* replied, a minute of the ioyes of God is more then the eternity of all hell, and all the delights of the world put together.

[i] An exhortation vnto *Magdalene*.

[k] *Magdalene*, thou must change thy selfe, thy name shall remaine still *Magdalene*, but touching thy first workes, thou shalt bee *Magdalene* no longer. Thou shalt be changed *Magdalene*, and as it were transformed from what thou art into a new forme. You know that those who make cheese when they haue failed in making it good, they doe vnmould it againe and make it better: euen so God, when hee seeth a soule disfigured and defeated of shape by sinne, hee taketh it vnto him,and doth alter and fashion and new frame it, and so makes it pliable vnto his will.And as the cheese doth still remaine the same cheese, so doth the creature remaine still the same creature: but he that hath refashioned the same is Omnipotent,vnto whom all things owe subiection, and whom the Diuels themselues obey when they are constrained to execute his pleasure. The creature may for a short space resist, but God hauing

[k] The manner of *Magdalens* transformation in soule,and of other persons.

waited a long time, and growing now impatient to stay so long without doores, saith these words. No, no, I will enter in, I am master of this house, and am come to fashion this Image a new, whom the Diuell hath so deformed. I am the [1] Painter; shall not I mend this picture when it seemeth good vnto me? Witnesse my Passion, when my holy and sacred face was couered ouer with spittle, but it was to make my countenance shine the brighter: I am content that in this world you should be despised and defaced euen by the Diuels themselues, for all creatures are my pictures: I am the Painter, and haue made them all: but the Diuels my mortall enemies doe often come by stealth and disfigure these portraictures, and do deface them after such an outragious manner, that I my selfe doe tremble to behold them. But remembring that they were my handy-worke, I take the pencell of holy inspirations with the colours of my graces, and come to this picture and giue him the first draught by contrition, and another by confession, and after that by satisfaction. I am content that the linnen cloth should still remaine the same, that is, the body and the soule of the creature. Now God, who hath all manner of liuely colours in his hands, knowes well to dispense these colours as seemeth best vnto him: giuing men the white of Humility, the red of Charity, the orange of Patience, the greene and yellow of Hope, that he may one day take comfort in this his pourtraying: and that this excellent peece may come and giue him thankes in that he hath framed him and fashioned him anew, when the Diuell in his malice had razed and disfigured him. Thus doth God by the soule of *Magdalene*: shee was a portraicture that God himselfe had made, but *Belzebub*, *Lucifer*, and all Hell did bandie themselues and were resolued to deface it: not once or twice, but I dare say a thousand times. God being impatient to see them so maliciously bent, was desirous to conuert her, gaue her to vnderstand, that hee had a long time

[1] Iesus the Painter, *Magdalene* the picture and Image.

time with patience waited for her, threatned her with great authority, with words ſo ſtrong, with ſuch violent ſtrokes as it were with hammers, that ſhe was conſtrained to open the gate to him who ſaith; Open vnto mee and I will enter in, and dwell with thee, it is long ſince that I haue been heere at thy gate *Magdalene*, ſuffer me to enter in and giue me thy keyes.

The [m] ſame morning, after the Exorciſmes were finiſhed, *Magdalene* performed three acts of humilitie: at the firſt ſhe craued pardon of the whole Aſſembly: at the ſecond ſhe deſired to be forgiuen by all thoſe that were abſent, confeſſing that ſhe was not worthy ſo much as of Hell, and intreating, that they would ſet their feete and treade vpon her. Hereupon *Verrine* ſaid, that this was more pleaſing to God, then a whole yeares repentance. At the third, ſhe ſaid to the Aſſembly, that ſhe would lie along at the entry of the Church, deſiring all that were preſent to tread vpon her, as the moſt wretched creature of the world, which was accordingly performed: then [n] *Verrine* ſaid, that ſuch an act of humiliation was neuer before performed by any that euer was poſſeſſed, and that *Belzebub* would rather chuſe to be tortured in Hell a thouſand yeares then to haue endured ſuch an affront and infamy in the body of *Magdalene*.

[m] *Magdalens* Act of humiliation.

[n] That it ſhould bee performed in this humble manner, for al thoſe that paſſed by did tread vpon her that was poſſeſſed. Hee ſpeaketh onely of thoſe that were actually poſſeſſed.

[o] The ſame day about two a clock in the afternoone there came thither in the company of certaine Gentlemen, a Huguenot that would needs diſpute with the Deuill. When ſuddenly the Deuill *Verrine* began to ſay, Shee whom thou ſeeſt heere is the daughter of an Hereticke, ſhee is of S. *Rhemy*, her father and mother died Huguenots, and *Monſieur de Beaucamp* is her kinſman, who would haue diſſwaded her from dedicating her ſelfe to the ſeruice of God; but now by his permiſſion ſhe is bewitched and poſſeſſed, hauing three deuils in her body. Doe not thou conceiue that thou art now to enter into the liſts of diſputation with a woman; no,

[o] Diſputation betweene an Heretick and *Verrine*.

thou shalt not direct thy speech to her, it is I that will grapple with thee. Come neere, and aske what thou wilt. To this he answered, I aske nothing. Then said the Deuill, you are quickly satisfied; it seemes you are very rich, that you haue need to aske nothing. And bid the Gentle-man propound what hee had thought to haue said; What is it (said hee) that you would bee resolued of? To this the Gentle-man said, How prooue you that the Church was the true Church? The Deuill answered, There is one God and one Church. The Huguenot replyed vpon this, I beleeue the Church. *Verrine* said, Dost thou beleeue the true Church which is the Church of Rome, I know thou dost not beleeue it?

He answered, let vs leaue that point, I affirme that I am in the true Church. *Verrine* replyed that it was not true. Then did the other bid him to show some reason, whereby it might bee declared whither the Saints may pray for vs or no. *Verrine* said, Who so denyeth the Prayers and Intercessions of Saints, denyes an Article of his Creede, which doth confesse the communion of Saints.

Then replyed the other, I am not satisfied with this, giue me a better reason. To which *Verrine* answered, Doe not you your selues pray sometimes one for another? You know full wel, that you pray for your Kings and Princes, and doe you conceite, that there is lesse charity in Paradise? I say no: for standing before the presence of God, and God being Charity it selfe, it falles not within the compasse of doubt, that Saints pray for vs. But the other said, that for all this hee was not yet satisfied.

Then *Verrine* told him, Thou art proud, yea and curious in thy nature, thou deseruest not to haue fruition of the light, for thou dost not endeauour to search forth the same. Then they fell vpon the point of the blessed Sacrament, and the Huguenot said, that it was neces-

ſary to beleeue that his diuinity onely was there, and not his humanity. *Verrine* anſwered that he was really and truely there, both in Diuinitie and Humanity, and alledged diuerſe reaſons for the ſame, ſaying, that who ſo denyeth that, denyeth the firſt Article of his Creede. Thou doſt acknowledge (ſaid hee to the Huguenot) in thy Creede, that God is Omnipotent, and yet doſt now croſſe that, and denyeſt heere his Omnipotency: for if hee be Omnipotent, then is hee of powerfulneſſe to performe the ſame; which he alſo doth for his body and diuinity are in the bleſſed Sacrament, whereunto hee added, that Gods word ioyned with his power could not but take effect, and that when God had affirmed a thing, it was impoſſible for him to lye.

Then ſaid the other, And I affirme that wee receiue him not but by Faith. *Verrine* anſwered, This (by Faith) will lead you all to Hell, if you bee not humbled, and giue way vnto the truth. The other ſaid, And how is the body heere, when it is ſaid, that he ſitteth at the right hand of God? *Verrine* replyed. It is true, hee is ſo: yet doth he not ſay, I can be no where but at his right hand, he ſaid, when he made the firſt inſtitution of this bleſſed Sacrament; Take, this is my body and my bloud, it is not ſaid, this is by faith, but it is ſaid, This is my body: as often as you doe this, you ſhall doe it in remembrance of my Paſſion. Then *Verrine* added. You deceiue your ſelues, in that you thinke that the body of our Lord doth fil or take vp any place. No, no, it is not thus, for his body is a glorified body, and is adorned with all the qualities of a glorious body, yea I doe further ſay, that he being more perfect then all, hath therefore a body ſo bleſſed aboue all other, that hee occupyeth no place, but is couered and ſhrouded in a litle ° bit of bread onely.

° He meaneth the viſible accidents, and ſpeaks according to the phraſe in Scripture.

Diſputation betweene *Leuiathan* and *Verrine*.

* Then there began a diſputation betweene *Leuiathan* and *Verrine* in the preſence of the ſaid Huguenot and of ſundry Catholicks, one of the Deuils ſpeaking and

sustaining the cause of God (which is *Verrine)* and the other, to wit, *Leuiathan* (who is the master of all Hereticks) the cause of *Lucifer*, and speaking interchangeably, they reasoned to this purpose.

What? (said *Verrine)* is not God Omnipotent? May not hee exact this seruice from the Deuill, to enforce him to doe his will, when it shall be best pleasing vnto him?

p *Leuiathan* did cōtradict him, for he is the father of lyes, & did lye in whatsoeuer he heere vttered.

p *Leuiathan* taking the Huguenots part, replyed. My friend, doe not beleeue him, wee are all the fathers of lyes. Ha! you shall shew your selfe very weake to giue credite to his words; beleeue me, you are in good way, beleeue me, and hold on your course. *Verrine* answered, thou lyest, and art not able to prooue it. *Leuiathan* said, I will sweare solemnly that he is in a good way. *Verrine* replyed, thou art an accursed spirit, and wilt take a false oath against God and his Church. *Leuiathan* said vnto him, No, I say, I will take mine oath according to the meaning of God and his Church. *Verrine* answered, Thou canst not doe it, vnlesse thou haue some sinister and reserued intention. *Leuiathan* said, leaue this talke, you neede not search so deeply into the botome of this. I onely bid thee, answere to what thou oughtest.

Verrine said, I am heere on Gods behalfe. It is true (said *Leuiathan)* and I am heere, on the behalfe of *Lucifer*. Then *Verrine* said, that is the very reason that thou art not able to say what I say, but onely tellest lies, thou art in the body of *Magdalene*, that thou maist destroy soules, but I am heere to saue them. That is true, *Leuiathan*. Then said *Verriue*, wilt thou take an oath, as I will, affirming that there is but one God, one Baptisme, and one Church? I am heere to take part with God. *Leuiathan* turning himselfe towards the Huguenot, said, Bee resolute my friend, bee resolute, thy Church is the true Church, thou mayst safely follow these paths.

Then *Verrine* told him that hee lyed, and that it was the

the Church of Darkneſſe, wherein no truth was to bee found: and becauſe they tooke not the help of a candle to direct them to the habitation of truth, but ſtumbled along with a dimme and darkſome Lanthorn, what wonder was it if they miſcaryed from their way, and could not attaine vnto it. *Leuiathan* ſaid, No, this is the true Church, which is beawtified with the fair appellation of the reformed Church. *Verrine* replyed, I tell thee it is the Gulfe of Hell, becauſe the curious tread dangerouſly on the brimme of that Gulfe, and are euer labouring and digging neere the brinke thereof, and not being able to finde that which they ſearch after, they doe at length tumble in: and when the head falleth into this pit firſt, the reſt of the members of that body doe eaſily follow after: witneſſe *Beza*, *Caluin* and *Luther*, who alledged and ſaid, that they were Preiſts and Religious perſons, yet did they deſpiſe all Religion, and all Eccleſiaſticall Diſcipline. And although darknes iſſued from thence where light ſhould haue remained, yet for all that, (ſaid *Verrine*) men ought not to take away Preiſt-hood, or to aboliſh the orders of Religion, becauſe there are ſome wicked Preiſts, and ill-diſpoſed Religious perſons. For prooofe whereof he alledged, that in the company of our Lord himſelfe, there was a *Iudas*: yet who would bee ſo fooliſh to conclude that the reſt muſt be as wicked as hee. Then ſaid the Huguenot, how prooue you that God hath commanded vs to pray to Saints? *Verrine* anſwered him, it is an Article of your Creede; if you be wiſer then God, why goe you not and pluck him from his Throane? To this he ſaid, I am not yet ſatisfied in this point, but tell mee, how prooue you there is a Purgatory? *Verrine* replyed, yes. I will prooue it eaſily vnto you: I affirme that God hath ſaid, that no defiled thing ſhal enter into the kingdome of Heauen. To this the other anſwered, that he was not content with his replications, becauſe the Deuill is the father of lies. *Verrine* ſaid it is true, wee are the fathers of

q Hee ſpeaketh of the whole ſect of them.

of lyes when wee haue free and vncontrouled scope to speake from our selues; but being constrained by God, wee haue a necessity imposed vpon vs to deliuer the truth. What? thinkest thou that thou disputest with the woman heere? Thou art too arrogant; thou deseruest not to haue thy vnderstanding inlightned: thou art too curious, and what thou hast heere heard will not bee auaileable vnto thee. The Huguenot replyed, hold thy peace, thou art not able to answere, and art indeed but a block-head. *Verrine* answered, it is not words will bring men to Heauen, there must be an addition of some thing else: faith & good works are to be thought vpon by those that will goe to Paradise. Here-upon *Leuiathan* said, turning himselfe towards the Huguenot: my friend beleeue mee, stand stoutly to it, I will accompany thee if it seeme good vnto thee.

[r] Then the Huguenot said, with all my heart, shake hands, & let vs goe if thou wilt. To this *Verrine* said (directing his speech to the Huguenot) Soft and faire, soft & faire, the Deuil hath no power on her body, although he vse her toung as his instrument to expresse himselfe. But you Sir, where doe you conceiue you are, in some wood or at some May-game? and taking him vp very sharply he said, the Deuil take al those who neuer go to Church, but to commit a thousand sinnes and impieties. The other said vnto him, is there no shame in thee, that speakest thus before thy God: thou art worse then a Deuill to pronounce these words. O accursed wretch, said *Verrine*, thou doest not deserue the least glimse of light: for when thou spakest this, thou diddest conceaue thou haddest spoken vnto a creature not vnto the Deuill: thou miserable loathed, and abhominable caytiffe: thou art worse then the Deuill: yea, thou hast inwardly resolued to commit some notorious sinne: get thee gone thou wretch, get thee gone. Darest thou to be so hardy, as within a Church where the blessed Sacrament remaineth to conceiue that which thou hast con-

[r] Thinking that he had all this while spoken vnto her that was possessed a Mayden of some 19. yeares.

conceiued: thou deseruest death, thou obstinate fellow. Then [f] the *Huguenot* departed, & *Verrine* said vnto the Catholicks that were present. What? did you see how this wretch shrunke away, learne you by his example, and doe not doe as you haue been accustomed, kneeling onely vpon one knee when you came to heare Masse. No, no, you should not misdemeane your selues thus, but should behaue your selues as malefactors before your Iudge.

[f] He went away much discountenanced and ashamed.

In [t] the euening, *Magdalene* onely was exorcised, and during the time of Exorcisme there was represented vnto her a vision full of horror and amazement, for she saw two Diuels in the semblance of Serpents, each of whom held a soule in their mouth that seemed vnto her more deformed then Hell it selfe: and the fright of this spectacle did endure long after the Exorcisme, and had not quite left her when shee made relation of the same.

[t] The Diuell might represent vnto her imagination both the one and the other at one time The very same happened vnto the woman of Laon that was possessed.

The same day father *Francis Billet* wrote vnto the Priests of the doctrine in this manner.

[u] Dearest and best beloued brethren, I beseech you in the name of Almighty God, that you would be pleased to come hither as soone as possibly you can: yea if you could to depart vpon the very day or the day after at farthest, that this messenger shall arriue vnto you, and to come hither; where you shall vnderstand of diuers passages and occurrences so strange, so vnheard of, and so vsefull, that hee who is not present to see and to be made acquainted with the same will hardly beleeue it. For they are things of that high nature, that who so vnderstandeth not the bottome and foundation of it, will hardly humble his iudgement vnto the truth thereof. But come, because this matter toucheth the glory of God, and of his Church, the conuersion of soules, and the honour and aduancement of your vocation. Come then, and doe not wonder if I do so often inculcate this word (come) vnto you, for I doe assure you that it is a matter

[u] He doth inuite them to come thither, to shake off that tentation which they had, to relinquish their Company and Order, as receiuing much scandall from the same.

matter of importance. Letters ſpeake but once, & therfore I had reaſon to make frequent repetition of this word. Come then with all the ſpeed you may. I ſhould conceaue my ſelfe guilty of a great offence if I had not disburthened and cleared my conſcience by writing this letter vnto you. You may obiect vnto me, that I am too eaſie of beleefe, but come and you ſhall ſee, that I am not alone of this opinion: If I am deceiued, there are others in the ſame caſe, whoſe iudgements I muſt beleeue to be more able and more piercing then mine owne. I doe aſſure you, that if you had ſeene and obſerued theſe things, you would receiue great contentment thereby, and would reſt very well ſatisfied. For God hath permitted, that a ſiſter of the Company of S. *Vrſula*, moſt vnworthy though ſhee be, to bee bewitched, hauing three Diuels in her body. Her name is *Louyſe Capeau*, who hauing from her youth begged of God to ſet her in ſome courſe of life wherein ſhee might remaine to his greater glory for the ſaluation of her ſoule, and the profit & good of her neighbour: and being entred into that vocation wherein now ſhe ſtandeth, in the firſt yeere of her nouiciatſhip God began to inſtill into her, ſtrong and vehement deſires to endure, for her neighbours, all temporall paine whatſoeuer: yea to vndergoe the torments of Hell it ſelfe, if it might bee done without her ſeparation from God; and hauing perſiſted till this time in her requeſt, eſpecially when ſhe was to receiue the bleſſed Sacrament, at length ſhe had her deſire, and did accept with great patience all the ſaid paines and torments euer ſaying theſe words: Lord I thinke my ſelfe vnworthy to ſuffer any thing for the loue of you. Shee made all theſe requeſts without asking any mans aduice, becauſe ſhee euer conceiued, that it was no way within the compaſſe of ſin, ſo that when ſhee found her ſelfe poſſeſſed, ſhee was much abaſhed thereat, and wondred with her ſelfe from whence it might proceed.

But God, from whom this was not hidden, did saue vs a great deale of labour, by laying his charge vpon one of the Diuels that were in her body to answere vnto the Exorcismes, and to deliuer the truth what the end was, wherefore he remained in her body. And although the Diuell after many adiurations which the Exorcists made vnto him, seemed obstinate in his silence, and would giue no resolution vnto any thing that was propounded; yet being commanded on Gods behalfe, and by the authority which he hath giuen vnto his Church, and by the vertue and powerfulnesse of Exorcismes, hee did in conclusion roare aloud, as though hee had been outragiously mad, with such high and affrightfull cries, that he was heard a great way off; and so turning to *Magdalene* of Palud, hee said three seuerall times, it is true *Magdalene*, it is true, it is true, *Louyse* is possessed for thy sake, and for thee doth she suffer this affliction. O *Magdalene*, *Louyse* is thy pledge, and repeated these words three times: her body shall bee afflicted particularly for thy soule, and by a consequent for many others. Then speaking to *Louyse* he said; consider that thou art an accursed, detestable, wretched and abominable creature, and so repute of thy selfe before God. I am constrained to lay it close vnto thee: endeauour to beleeue that of thy selfe which diuers would perswade thee to beleeue. If thou thinkest thou shalt be hurt thereby, thanke thy selfe, I cannot doe withall. Doest thou not know what is commonly said? harme watch, harme catch, thereby meaning the torments which shee had and was to suffer, saying vnto her, that she was not to vex her selfe, if these afflictions did fall heauie vpon her: for, said he, why wouldest thou then aske them? Cursed bee the charme by the which God shall receiue so many offerings of thanksgiuing, and men so many showers of benefits; and repeating three times cursed bee that charme, it was not (said hee) our intention, nor the purpose of the Magician and the rest

that

that agreed thereunto, that these things should bee brought to so vnexpected an issue. Our intendment is alwaies sinister and mischieuous, to cause all villanies to be set on foote and acted, and to procure iudgement to follow on the necke of them: wee haue been constrained from God to pronounce and declare him innocent, whom wee suggested vnto *Louyse* to bee the author of her troubles; wee haue opened and disclosed the name of the Magician by the vertue of Exorcismes, and haue cried aloud that he is such an one. Notwithstanding all this declaration of mine, yet will your apprehension come short of these things whose life consisteth rather in their action then in their relation. Afterward, vpon the day of the conception of the blessed mother of God towards euening there were diuers discourses vttered, full of excellency and vse, which hee promised should continue till Christmasse. Hee did in particular labour the conuersion of *Magdalene*, and in her the conuersion of many others: so that those who heard it twice a day at the time of the two seuerall Exorcismes returned from thence with full satisfaction, the whole assembly being filled with the admiration of it: Whereupon I will ingeminate this word vnto you againe, come if you be wise, and herein make declaration of your wisedome: for true wisedome is to harken and be obedient vnto the will of God. But you may obiect, how proue you that this is the will of God? Doe but come and these doubts shall bee cleared vp and dispelled. You know that there is no good but is accompanied with some difficulty, come, come, and bee assistant vnto our Lord, and suffer your selues to be a little diseased for his sake who for the loue of you did not feare to approch to Mount Caluary: doe not you then from the dutie you should beare vnto him, be dishartened to vndergo this trouble: hee hath shewed you the way, follow your Captaine. And since you are his souldiers, it standeth with reason that you should abide in your Garrisons

(I meane your vocation.) Come and bee not fearefull to combate with his enemies, for now occasion doth present it selfe, the enemy is discouered, and you are to fight no longer in corners: and God hauing regard vnto their patience that haue suffered so much for his sake, will in a full measure recompence the same. The Diuell had sworne very solemnly, that all Hell had a resolution to abolish and root out the Christian doctrine and the Company of S. *Vrsula*, to their vtter ruine and perdition; if their power bad been of sufficiency to compasse the same, God himselfe permitting this for his glory, as he did tolerate the like practise vpon *Iob*. And to assure vs the better hereof, hee hath suffered the Diuel to reueale it, who hath been enforced to affirme that God would doe now as hee did by *Iob*, worke good out of these tentations, which the Diuell proiected for euill purposes. God is very cunning to draw good out of euill, and is like a skilfull Surgeon who when hee obserueth a man to abound with more blood then is expedient for his health, hee launceth him, and draweth that vnnecessarie superflux of blood from him, not thereby to kill him, but as the Surgeon taketh some blood from him that is sicke, the better to prepare him to be cured, and this is done to preserue him from many inconueniences and dangerous maladies which otherwise would grow vpon him: so doth God demeane himselfe towards vs hauing permitted that we all, without exempting any one should be tossed in this tempest. For the Diuell himselfe did affirme, that hee had left none of vs vnattempted, but said aloud, *Francis*, be not angry, thou hast had thy share in these tentations as wel as others: and so hast thou *Iames* (speaking to Father *Rets*.) It is true *Romillon*, it is true, all thy people haue been tempted, but be of good cheere *Romillon*, for thou shalt regaine them all. *Peter Barmond* hath been tempted likewise but you will recouer him, and most vnhappie shall he be if he doe resist it. And hee charged vs to

send

ſend for him : whereupon there was a letter written which alſo did concerne the Fathers of Aix, and was deliuered by Father *Rets*.

We doe already ſee a good and happy beginning in *Magdalene* of *Palud* who is now much ſtrengthened, and exceedingly altered in her inward man. *Belzebub* and all the Diuels in *Magdalens* body are forced to obey God; and *Verrine* doth ſo taunt and braue them on Gods behalfe, that we all remained greatly aſtoniſhed. He would not ſticke to ſay, curſed art thou *Belzebub*, and you *Balberith*, *Leuiathan*, *Aſmodee*, *Aſtaroth*, and *Carreau*: yea hee out-dared *Lucifer* himſelfe, telling him that it was fit Almighty God ſhould bee obeyed, and not *Lucifer* or Hell, or the reſt of the Diuels. Hee would oftentimes cry aloud, *Belzebub* thou art my maſter, and I am a vaſſall of thine when I am employed from *Lucifer*, but now I haue my abode here by the appointment of God: hence it is that I ſpeake ſo arrogantly before my Prince, and doe braue all Hell, ſaying to *Belzebub*, *Belzebub* I charge thee in the name of Almighty God that thou lie all along vpon the ground; and ſo treading vpon him, *Verrine* vttered theſe words full of arrogancy and pride : where are thy Princes now *Belzebub*? and you that are there abiding, what is become of you now (ſpeaking to the Diuels) you are all of you Princes, at the leaſt fiue of you: if you haue any command or authority, I charge you anſwere me, I giue you leaue to call *Lucifer* to your aide, now hee hath an excellent occaſion to ſhew himſelfe. How now *Belzebub*, wilt thou ſuffer thy ſlaue to tread thus diſdainfully vpon thee? Then crying to all the aſſembly hee ſaid: Theſe are my Princes, but now I doe not acknowledge them to be ſo, but I do this by compulſion not by loue, by conſtraint, not by grace. *Belzebub* anſwered him not a word, but ſtood full of ſhame and confuſion, and was able to reſiſt no longer. *Verrine* then began to ſpeake aloud to thoſe that were there preſent (for there was

much

much people there) come all of you, come, come, I say and feare not to triumph ouer Gods enemies and yours. Then the Company came and trod vpon him, *Belzebub* not daring to reply against it, or to mutter one word, but remaining exceedingly dismayed. Many other discourses were deliuered by him, the relation of which would take vp too much time; come you if you please, and you shall bee more particularly acquainted with him. Your most humble and most affectionate seruant *Francis Billet* Priest of the Christian doctrine, hath written this letter. Then hee signed it, as did also *Franciscus Domptius*, and a good distance below it was written. I *Magdalene* of *Demandoul* doe testifie and confirme that all which is written in this letter is true, especially that which mentioneth my repose of conscience. I find my selfe much changed, blessed be God and his sacred mother; for I assure you shee hath much assisted me. Pray vnto God that hee will giue me perseuerance, and his grace, that I may be a thankfull acknowledger of his manifold blessings which in such plenty he hath heaped vpon me.

The Acts of the 20. of December.

THis day *Louyse* and *Magdalene* were exorcised, and in the middle of the Exorcismes, [x] *Leuiathan* entred into the lists of discourse, and said vnto *Verrine*. O *Verrine* now thou hast nothing to say: then *Verrine* replyed, it is not for thy sake I speake, I now belong vnto a greater master then thy selfe, and him am I to obey.

[x] The conference between *Verrine* and *Leuiathan*.

Leuiathan said, hold thy peace thou art a proud spirit. To this *Verrine* replied, it is true, wee are all the children of pride. But is it not true, haue not I humbled thee? No said *Leuiathan*, thou hast not been any cause thereof; I tell thee it was the creature whom thou hast humbled. *Verrine* said, thou liest, it was not that crea-

ture: whatsoeuer hath been done, hath been done for thy confusion and her conuersion. Wretched caitiffe as thou art, I am heere an Embassadour from the liuing God, and thou an agent from *Lucifer*; darest thou deny this said *Verrine* to *Leuiathan*.

Not I, said *Leuiathan*: then *Verrine* said, I am an Ambassadour from God, who hath sent mee hither to put his will and not mine owne ends in execution. To this *Leuiathan* replyed, are there not other Ambassadours? There are Angels, and there are Preachers, is it not so? It is true said *Verrine*, but thou art not ignorant that when a King would employ an Ambassadour, hee hath choice of Princes, great Lords, and Gentlemen; yet if his pleasure be to send some Lackey; why, he is a King, and may command and doe what seemeth good vnto him; for he may vse small things to effect matters of great waight and importance.

Leuiathan answered, there is a great difference betweene them. True (said *Verrine*) yet if the Kings of the earth be inuested with this power, how abundantly more shall the King of glory possesse the same. It is true, there are Princes, there are Angels, and great Preachers: yet if his pleasure be to command his meanest slaue, who shall hinder him to doe it, since hee is Omnipotent? yet is he not a whit the lesse King, or the lesse great, this doth not diminish or bring an ebbe vpon his glory: nay it is so different from that, that it is a touch of his greatnesse to bee able to force our will, for of our selues we are all wicked, but God is able to transforme our rebellious nature into obedience, yea to make thee *Leuiathan*, and thee *Lucifer* to stoope and double vnder the yoke of subiection; for hee is aboue you all and can easily force obedience from you. *Leuiathan* said, What? dost thou looke to draw mens attention vnto thee? thou art but a Diuell.

True (said *Verrine*) I am but a Diuell, but being by God compelled to deliuer a truth, I cannot but per-

forme

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It is true, ſaid *Verrine*, that thou haſt ſpoken. There be ſinners of that improuident obſtinacie, that they will remaine determinately ſetled for many yeeres together in their wickedneſſe, ſo that God is incited to a kind of anger, and would be full of impatiencie at it, if ſuch paſſions could take place in God.

ture: whatsoeuer hath been done, hath been done for thy confusion and her conuersion. Wretched caitiffe as thou art, I am heere an Embassadour from the liuing God, and thou an agent from *Lucifer*; darest thou deny this said *Verrine* to *Leuiathan*.

Not I, said *Leuiathan*: then *Verrine* said, I am an Ambassadour from God, who hath sent mee hither to put his will and not mine owne ends in execution. To this *Leuiathan* replyed, are there not other Ambassadours? There are Angels, and there are Preachers, is it not so? It is true said *Verrine*, but thou art not ignorant that when a King would employ an Ambassadour, hee hath choice of Princes, great Lords, and Gentlemen; yet if his pleasure be to send some Lackey; why, he is a King, and may command and doe what seemeth good vnto him; for he may vse small things to effect matters of great waight and importance.

Leuiathan answered, there is a great difference betweene them. True (said *Verrine*) yet if the Kings of the earth be inuested with this power, how abundantly more shall the King of glory possesse the same. It is true, there are Princes, there are Angels, and great Preachers: yet if his pleasure be to command his meanest slaue, who shall hinder him to doe it, since hee is Omnipotent? yet is he not a whit the lesse King, or the lesse great, this doth not diminish or bring an ebbe vpon his glory: nay it is so different from that, that it is a touch of his greatnesse to bee able to force our will, for of our selues we are all wicked, but God is able to transforme our rebellious nature into obedience, yea to make thee *Leuiathan*, and thee *Lucifer* to stoope and double vnder the yoke of subiection; for hee is aboue you all and can easily force obedience from you. *Leuiathan* said, What? dost thou looke to draw mens attention vnto thee? thou art but a Diuell.

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But I affirme, that they cannot reside in God, for they would argue an imperfection in him: but if God were capable of impatiencie, or if he could bee grieued, I say, hee would weepe when hee beholdeth those obstinate soules. But God is not subiect vnto griefe: for they who affirme that the sinnes of men doe strike a sadnesse into the holy Ghost, are not to be vnderstood as if the holy Ghost were indeed grieued, it is a sinne to thinke so, but that he doth dislike and abhorre these abominations; yet being an excellent painter, he is able, when he pleaseth, to correct any deformitie in this his portraicture. Thou knowest *Leuiathan* that this is true, and that I am here by the appointment of God, but am tied and bound from reuealing of sinnes. *Leuiathan* said, Thou lyest, for thou hast diuulged them, and art now conuicted of a manifest vntruth. It is true, (said *Verrine*) but this is done for the good of these sinners, neither could the miracle be manifested, if the sinnes were not diuulged. Then turning himselfe to Saint *Magdalene*, hee said these words: It is true *Magdalene*, thou wert a sinner, neither doth it redound vnto the dishonor of God, or lay any disreputation vpon thee that thou wert so, nor is there any diminution of thy happinesse because thou diddest formerly offend. That is true, said *Leuiathan*, but there is a great difference betweene this and that *Magdalen*: she needed no Diuels to conuert her, but was reclaimed by her owne care and industry, and therefore it is not probable that God hath sent thee into this body for the conuersion of these two soules, since there be many other meanes to bring this to passe without thy helpe who art the father of lies, and whom no man will scarce beleeue. Hold thy peace (said *Verrine*) accursed spirit as thou art, and giue me audience. It is true, I am in this body, God hauing suted and fitted his pleasure to the desire of this creature: I am here expresselie from Almightie God, for his glory, and particularlie for the conuersion of these two soules, and miserable

shall

ſhall they bee if they bee not conuerted.

Thou telleſt me, that Saint *Magdalene* was not conuerted by the Diuell, it is true, but wee liue not now in that time when God came downe from heauen, and with his Humanitie and Deuinitie did labour the conuerſion of ſoules: but I ſay withall, that he is ſtill the ſame God; and therefore is able to giue birth vnto thoſe works, whoſe greatneſſe may equall the former.

It is a truth (ſaid *Leuiathan*) that God is not in the world as in times paſt, yet hath he bequeathed vnto his Church his Sacraments, Preachers, and many other remedies which were not practiſed in thoſe daies. But none did euer reade that God made Diuels his inſtruments to conuert ſoules, ſince they are the fathers of lies, and ſtuffed with all kind of malice and falſehood. Who without great difficultie would giue credite vnto them? there is no man but would be readie to obiect, that God hath many other meanes to gaine ſoules vnto him, without taking the ſeruice and furtherance of the Diuels.

It may be ſo (ſaid *Verrine*) but tell me *Leuiathan*, are there not oathes whereby a truth may be auerred. *Leuiathan* anſwered, Knoweſt thou not that we[z] neuer ſticke to take a falſe oath? I am ſure thou knoweſt it; witneſſe the oath that was lately taken amongſt the Capuchins, you know my meaning. To this *Verrine* ſaid, Either make it appeare vnto mee that there is no oath that may bind and ſtand in full ſtrength, or elſe thou art vanquiſhed. For I ſay, that an oath taken according to the meaning of God and his Church, with all other due ceremonies and circumſtances requiſit thereunto, doth bind and is in force, and whoſoeuer will deny this, muſt deny the omnipotencie of God, all the authoritie of the Church, and all the bookes of Exorciſmes.

[z] Of theſe falſe oathes, ſee the acts of the 18. of December.

To what purpoſe doe men exorciſe, and make interrogatories vnto diuels, if their replies be neuer conſonant vnto truth? It were an idleneſſe to be prodigall of

so much time, and to wast so many yeeres, if this were so. It were much better that Exorcists should spend their time otherwise, and take vpon them some other course of study. To this *Leuiathan* answered, I haue affirmed, that all oathes are not true, because of the finister and peruerse meaning and reseruations of the Diuels. I confesse (said *Verrine*) all are not true, because when the Exorcists are not heedy and well aduised of what they goe about, wee are so mischeeuous that wee reserue some secret and finister intention, but when we are enforced like gally-slaues by the power of God, I tel thee wee must obey his pleasure; and therefore *Leuiathan* thou art confounded. For I my selfe, not from my owne will, but vpon constraint from God, haue lessoned and warned the Exorcists to apprehend aright all the intentions and ceremonies whatsoeuer that are requisite in the making vp of a true oath.

Then said *Leuiathan*, How darest thou speake thus in my presence, knowest thou not that I am mightier then thy selfe. I grant it, (said *Verrine*) thou art mightier then I to do a mischiefe, for thou hast more knowledge to doe it, thou being of the order of Seraphins, and I onely of the order of Throanes. I am one of your slaues, but let me tell you I doe not now respect any of you, (meaning the princes that were in the body of *Magdalen*, euery one of whom hee braued one after another.) What? (said he) answere you nothing? Are you such gallant doctors, and can you make no reply? Ha, you would answere now if you knew what. Come on, speake, speake.

[a] The answere vnto this blasphemie is set downe in the following discourse.

[a] *Leuiathan* replied, knowest thou not that when sinners are obstinate, they are vncapable of conuersion: nay, God himselfe is not able to winne them vnto him; witnesse *Iudas*, whom our Lord could not conuert. How canst thou then conceiue, that a Diuel should bring this to passe, when God himselfe by the practise of all his art and cunning cannot accomplish the same. *Verrine* said, I haue

I haue affirmed that God is omnipotent,and may make an alteration in the free will of man,and change it from euill to good. Knoweſt thou not that God is a cunning Painter, who can faſhion and make vp a picture when it ſeemeth good vnto him, and is contented, if they doe but leaue him the table to worke vpon. It is true (ſaid *Leuiathan*) if the creature doe not hinder it; for God hath created man without his aide,but cannot ſaue him vnleſſe he co-operate and giue aſſiſtance vnto it. *Verrine* anſwered, If the body and ſoule doe remaine together, it is all that God deſireth, who well knowes when to take his pencels to correct and perfect vp this table. I affirme further, that if he will he is able to make it more beautifull and more goodly then euer it was before, which he may eaſily doe by laying on colours of more freſhneſſe and luſter. Knoweſt thou not that hee is the father of the prodigall child? If the fathers of this world be thus louing towards their children, and doe cheriſh them,and yet doe ſometimes threaten them,not to hurt them thereby but to make them wiſer and better aduiſed: how much more ſhall hee ſhake the rodde of his iudgements ouer them to preſerue them from the hands of Iuſtice.

And when the child of God ſhall acknowledge his fault, then ſhall he returne vnto his father, and humble himſelfe before him; for as the prodigall child did demand his patrimony to be giuen vnto him,which when he had gotten from his father into his owne hands, hee waſted all in riot, and was at length driuen to ſuch neceſſitie,and extreame penurie,that he was forced to feed with hogges: ſo fareth it with ſinners,God heapeth on them ſuch plentie of his bleſſings, that they are euen glutted with the multitude of them:yet when they haue conſumed all in the heighth of prodigalitie, this gratious father embraceth them, and taketh them vnto him, if they will not adde wilfulneſſe vnto their waſt. For if worldly fathers are ſo louing, ſhall not God who hath

created them, bee much more gracious and good then they? I grant (said *Leuiathan*) that there are many prodigall children, but very few propose that first prodigall child for their imitation, that like vnto him they may returne to God. For when they haue trifled and melted away all their goods, and haue fashioned themselues to take the impression of all manner of impieties, yet doe they remaine in their obstinacie, and are still nailed fast to whatsoeuer sauoureth of malice and mischiefe: and notwithstanding that God calleth vpon them by many inspirations, yet are they resolued to reply vnto these his holy motions; We will take our fill of all worldlie pleasures, whatsoeuer it cost vs. It is true, said *Verrine*, but yet when God will, he can worke good out of euill, for otherwise he could not be Omnipotent. It is no impotencie or imperfection that he is not able to sinne or lie; it is rather an argument of his Omnipotencie, and of his transcendent perfection. We are both of vs Sargeants, and doe both execute our commission, though after a different manner: for thou doest here fulfill the will of *Lucifer*, but I doe accomplish the good pleasure of the Almightie. Thou maiest thinke that I doe braue thee; I tell thee still that wee are Sargeants sent, as it were, from two seuerall parties, and doe the wil of them that sent vs: and although we doe not both execute the same cōmand. yet are we stil Sargeants. So if two preach, and both think they deliuer truth: as for exāple, a Preacher of the Church, and a Minister, although the action of preaching be cōmmō vnto them both, yet doth it not proceed frō the same spirit, because the Preacher of the Church vttereth the truth, but the Minister hath his vnderstanding peruerted by errors, and doth interpret diuers passages of the Scripture according to the giddines of his priuat fancy, and is so self-conceited (for they haue al of them a touch of curiosity) that he doth imagine he is able to bound in the Omnipotencie of the Father, the wisdome of the Son, and the goodnes of the holy Ghost within

within the narrow limmets of his owne vnderstanding. But such come far short, and haue their braine too much scantled, to comprehend God & his infinite perfections. God is wise, for he is Wisdome it self, & needeth not the aduise either of Angels or men, much lesse of diuels. I tel thee *Leuiathan*, that I am but the bare reporter of these things, and to effect this I doe thus trouble her that is possessed: for except God did put in vse his authoritie and force which he hath ouer Diuels, he were not God. I am of opinion, that those who will not humble themselues, might doe well to assault God, and take his glorie from him, and translate *Lucifer* from hell to seat him in Paradise. It is a grosse errour to conceiue that God is not more able to conuert euill into good, then the diuell is to change good into euill. I affirme that God is omnipotent, and therfore may do al things, and when he pleaseth to put his power in practise, he can force the Diuel as a Gally-slaue, & as like vnto a Iudge, can make the malefactor to tremble before him, and can compell him to accomplish his will when it seemeth good vnto him. They that do not beleeue this, are accursed, & want the first article of their Creede, which saith, that God is almighty. I submit my selfe to these things, because God himselfobeyed his Executioners when they nailed him to the crosse. The Saints, whē they were lead to the place of their Martyrdome, obeyed the will of their executioners, and yet thereby they did not intend any glory either to the hangman, or to the Diuell, no more then did our Lord, vnto whom the vertue of obedience is most pleasing and acceptable: whereof I will now speake.

I resisted as much as I could, and said vnto our Lord, no, I will not deliuer this truth: hee told me, thou shalt be inforced thereunto. I answered, No, no, they haue bookes enough that doe plentifully declare this argument, but hee constrained me so that I must now begin with the vertue of obedience. Then *Verrine* began to say. What say you now to this point, learned Doctor

(speaking

(speaking to *Leuiathan*:) Thou art the Doctor of the [b] Hereticks, come and deliuer your opinion. And thou *Belzebub*, thou art that proud one, and doest fill men with curiositie, and cocker them vp in their arrogancie: And thou *Balbarith*, thou art hee that saiest, *Hee that loueth God, will haue him often in his mouth*, and by this meanes makest mẽ to forsweare God: And thou *Asmodee*, thou art he who doest corrupt youth with thy loose speeches, and lasciuious lookes: And thou *Astaroth*, thou art he who assaultest men with idlenesse, especially you that are Religious persons: and thou *Carreau*, thou hardnest mens hearts, and thinkest to gaine all before thee: knowest thou not that with one poore word, with a *Fiat*, he can doe whatsoeuer seemeth good vnto him? doest thou not know that he is able to raise the dead? I tell thee it is very easie for him to doe it; witnesse the daughter of the chiefe Ruler of the Synagogue, when he tooke her by the hand and bad her rise; which signifieth vnto vs, that a sinne committed in thought, and only knowne vnto God and onely hurtfull vnto the soule alone of him that doth commit the same, is easilie pardoned.

[b] The places and offices of diuels are distinct.

[c] There are three sorts of dead men, as there are three sorts of sinnes: For there is the child of *Naym* the widow, whom they carried out to be buried: thereby intimating vnto vs, that there are some who are dead in vaine speaches, and they are carried out of the citie, that is: they flow from the soule into the mouth, and are there vttered, and the offence thereof commonly tendeth to the scandall of their neighbours. This is represented vnto vs by that young man, whom our Lord commanded to rise, and gaue him to his mother. Wherby hee gaue signification vnto sinners, that when they haue offended, they are to be presented vnto their mother, which is the Church, as God commanded to bee done by the young man, as you well know. There are others that are dead in works, who are, for the most part,

[c] Three sorts of dead men.

part, those that dwell in their sinnes, and remaine obstinate in them 20.30.40.50. yeeres, represented by *Lazarus* who had a stone laid ouer his graue And the reason why God commandeth to vnbind him is, that hee might declare how much authoritie hee hath bequeathed vnto his Church, and how much Priests ought to be had in honour and estimation; in reproofe of those who say they will not confesse themselues, obiecting, why should I humble my selfe before a Priest? is he not a man, nay, is hee not a sinner as well as I? why then should I declare my sinnes before a Priest? God is gratious, and will pardon me without confession. Then *Verrine* began to speake of obedience in this manner. [d] Obedience of all vertues is the most pleasing vnto God. Charitie is a great vertue, because without it there is no entrance into Paradise. Faith is also a necessarie vertue, for without faith it is impossible to please God. Hope also holdeth the same ranke, because it is our guide to heauen. Humilitie also is the groundworke of all vertues. To bee briefe, all morall vertues are profitable, good and praise-worthie: for I doe not affirme that a man may attaine vnto heauen without Humilitie, and without Charitie and other vertues; but I auerre, that hee who stands possessed of obedience, is garnished with all other vertues whatsoeuer. Obedience is the most excellent of all vertues, I meane perfect Obedience, for he that is perfectly obedient, is humble and charitable, he is confident, and perseuereth vnto the end: nay, I say further, he that is truely obedient cannot die, I meane an eternall death. For some may obiect vnto me, that *Isaac* was very obedient vnto his father *Abraham*, yet did he finish the course which nature had proportioned for him, and died. I say no, for Saint *Paul* saith, that those that are blessed from aboue doe not dye, but saith they sleepe as it is true. *Isaac*, thou sleepest, and shalt bee awakened at the day of iudgement. If thou haue the integritie of Obedience, there will

[d] Touching Obedience.

will be no opposition against thee: consider this well you that are Religious persons, and haue vndertaken the vow of Obedience. Remember that your God was obedient euen vnto the death, I say vnto the death of the Crosse: he did not murmure against his Father, and say, Father this Mountaine is too steepe and vneasie to come vnto (meaning Mount *Caluary*) no, hee said not so. He did not speake vnto his Father that he should so prouide that he might suffer death in a Chamber or in a Hall, because this mountaine was so loathsome, and so full of displeasing obiects that it seemeth a very compound of noysome sauours. No, no, with a full desire and free acceptation hee embraced death for the loue which he bare vnto you.

You that are religious persons learne to obey your Superiours when they impose any thing vpon you, and say not my Superiour commandeth mee things of such vneasie performance, yea, almost so impossible to bee done that I know not how to turne mee vnto them. A religious person will not stick to say: Ha, my Superiour commandeth mee to declare my fault openly before people: this will edifie my neighbour but a litle. Let his Superiour command him to goe to Rome, and hee shall say, I know not the way thither: let him inioyne him to fast, and hee will say, Ha, my father, I am of so tender a constitution that if this pennance bee imposed vpon me, I shall be sick: how harsh and vnpleasing is it to be put to weare shirts of hayre. My Superiour is so froward that he is not to be endured. If the Superiour shall say vnto him, thou shalt vndertake to murther one of thy brethren, and the other not knowing the intention of his Superiour, who speaketh this from his mouth not from his heart, onely to prooue him, will gaine-say him, he is not obedient, and therefore not humble: for obedience is the daughter of humilitie, and hee that is truely humble is alwayes obedient.

Learne you that are Monkes and Fryars, and read in

this excellent booke, that is to say; vpon the tree of the Crosse: It is your God who hath obserued his three vowes carefully, and as he ought: the vow of Chastity, for hee is puritie it selfe, and surpasseth all the Angels and creatures whatsoeuer as one that is immaculate and without blemish.

Touching the vow of Pouertie, he hung naked vpon the Crosse. He might haue beene accompanied with his traine of Princes (which are the Angels) hee might haue had garments to couer him, and whatsoeuer else was needfull, yet hee despised all, to demonstrate vnto you that are Religious, that you ought to surrender your purse and treasure vnto him, and suffer your Father to prouide for that which is necessary for his children.

Touching the vow of Obedience, he hath been more obedient then euer any was, I speake this to your Preists and Monkes: behold your selues well in this glasse, and read ouer this booke aduisedly, it consisteth but of two leaues, and yet containeth all perfection: there are but two words within this Booke, Obedience and Humilitie, yet if a man be rightly informed how to draw out the quintessence of this Booke, he shall there finde all sorts of vertue that may any way further or yeeld conducement, to the attaining of so high and sublime a perfection. To what end doe you exhaust your selues with studying, and doe so painefully imploy your selues in reading of bookes? Be but conuersant in this booke and you shall be able to performe the will of God.

If a seruant obey his Master, how much more ought a childe so to doe? Wee that are Deuils are as seruants or rather slaues, and doe nothing but constrainedly and by compulsion: but you that hope for an heritage in Heauen, are bound to loue and serue him. I further say, that God hath three sorts of seruants: There are that serue him onely by constraint, and those are such as onely feare Hell, and if that stumbling block were away, they would not care to drench themselues

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in the puddell and pollution of any ſinnes whatſoeuer. Others ſerue like hirelings, as doe thoſe whoſe ſcope and aime is the attainement of Heauen, ſaying, God hath promiſed vnto vs *Paradiſus* therefore we ſhall doe well to obey him. But there are a third ſort more aduiſed, who doe not make either Paradiſe or Hell their ſcope, but doe the wil of their father purely out of loue, and haue not their end mixed with any ſecondary regarde of recompence: they ſet their confidence in God with their whole heart, and beleeue his prouidence in preparing for thẽ whatſoeuer is neceſſary: for (ſay they) if his care deſcend to birds and beaſts, how much more will this his care extend to vs? God heerein behaueth himſelfe like a Marchant who ſeparat's farthings from ſous, crownes from peeces of fower, ſetting euery ſort a part by it ſelfe againſt the time he ſhall haue imployment for them, yet doth he not contemne his other money. So fareth it with God, hee taketh Religious perſons, and thoſe whom hee hath marked footth for his ſeruice, and putteth them to his vſe and imployment, that they may performe ſome ſeruice of importance for his glory: yet doth he not deſpiſe the lay-men, but receaueth them all if they walke in his commandements, as doth the Marchant all the reſt of his money. Thoſe that are refractary would haue their Superiour to bee obedient vnto them and not they vnto him: this is not well. No, they muſt be obedient beyond others, for know you not that they are tempted by the Deuill beyond others? If a great Prince or a great Lord offer to appropriate himſelfe to the ſeruice of God, preſently doe wee oppoſe and affront this his godly deſignement, we tempt him and ſay, Sir you leaue at eaſe in your own houſe, you haue thus many Pages, and thus many Gentlemen that waite vpon you, beſides many groomes and Lackies: you are able to liue plentifully and neuer trouble your ſelfe: beſides you are of a great houſe: Sir, doe not ſlaue your ſelfe when you may liue in libertie.

bertie. You shall haue a Superiour of base parentage, will you euer endure to obey him? You must beare the scrip vp & downe the towne: you must weare a shirt of haire, and must discipline your selfe. Ha Sir, this is too great a burthen, you will neuer be able to hold on this course: diuert this resolution, beleeue mee (saith the World) and they are not a few that beleeue and follow these perswasions. The childe in reason ought rather to obey his Father then the slaue his Master. The Master and Mistresse, when they haue disobedient and stubburne seruants, doe presently pay them their wages, and say vnto them, you are not for our turne, you are to depart and goe forth of our doores: so should a Superiour demeane himselfe to his inferiours when he seeth them inclined to contumacy and rebellion, Get you gone, goe foorth of doores, for you are not to be heere to follow your owne fancy, those that behaue themselues vnduetifully are not to abide heere. But they may obiect that it is lawfull to propound vnto the considera-tion of their Superiour some kinde of commands whose lawfulnesse may be questionable, and say, Father, in my opinion such a thing may be better done this way. No, beware of replications, for such a one ought to submit himselfe and thinke that his iudgement may easily goe awry. I grant, that in some cases hee may modestly reprehend his Superiour, but alwaies in great charitie, not by way of reprehension but by way of aduise, saying. Father, it seemeth vnto mee that you haue done such a thing, or haue vttered such a speach, which in my opinion might better haue beene done or spoken after this manner. But this is to be done in great humilitie and feare, as if he were to speake before God. Because Superiours are Gods on earth, and those that yeeld vnto them obedience cannot doe amisse, prouided alwayes, that the thing which is commanded bee not [e] against God or the Rules of his order or against himselfe: for in this case he is not tyed vnto obedience. Nay, I say fur-ther,

[e] In what case the Superiour is not to bee obeyed.

ther, he is bound to slight him, to oppose him, and to reprehend him if hee should command any thing that might directly derogate from God or the good of his neighbour, that is to say, he is to speake home vnto his Superiour, to open his fault and lay it before him if the fault be publick, as if he should command any one to preach heresies, or to doe something contrary vnto his Vowes, I affirme that in this case it is lawfull for the inferiour to reprehend his Superiour.

In the euening, *Lonyse* and *Magdalene* were exorcised by Father *Francis*, and the Priest who exorcised them recited many appellations of God.

Then *Verrine* said, Say but the God of the Christians, and thou hast reckoned them all, for that is the beginning and the end of them. All these names of perfection and ten hundred thousand more doe agree vnto him: these are no matters of scorne or mockery, cursed are al they that doe not beleeue it. Then God being willing that [f] *Verrine* should speake something touching Confession that mens soules might be instructed and bettered by it. *Verrine* answered God, that they had banqueted sufficiently, and that there was no reason why Deuils should be mens Phisitians: they will not beleeue Angels, nay they wil giue no credit vnto God himselfe: for they haue said, that he was a dronkard, and a foole, much more will they affirme that the Deuill is a liar.

[f] By way of Reuelation or intrinsick intelligence.

If thou saiest, that then by a consequent they must deny thy power, the authority of thy Church, and the vertue of Exorcismes, I answere, that they doe already deny the communion of Saints and the Sacraments. And if thou saiest that thou wilt guide them with thy light, I answere that they neither search nor seeke after the same. The Turkes may haue some shadow of excuse, and may pretend ignorance, but Christians may learne (if they will) those things, which they are to beleeue and take knowledge of. You are the Pictures of this master-painter; and vnhappy are they that suffer themselues

selues to bee soothed vp by the faire semblances of the Diuell. [g] Cursed be the houre wherein I am thus forced to open the meanes how men are to confesse themselues.

[g] The cōstraint which the Diuels suffer whē God commandeth them.

* Thou art hee *Leuiathan* who makest some to deny the wisedome, others the goodnes, and many the power of God: thou art hee who teachest them new interpretations, which antiquity neuer heard of; thou art the author of all heresies that euer were, are, and shall bee. Thou art accursed, and wouldest haue plucked God from his Throne: thou art blinde, and those that follow thee, say *Credo* without *Credo*; and when the blinde leadeth the blinde, both fall into the pit. Thou art the Doctor of the false Church, and although the father and mother should forsake their owne childe, yet would God neuer abandon his Church.

* Against *Leuiathan* the seducer.

[h] A father is not to answere for the sinnes and faults of his childe; but hee that is a father of soules must bee accountable for the transgressions that are committed by his children. You therefore that are the Father and chiefe Pastour, looke you vnto your charge. Confession is to preceede the holy Communion, and Humility must take possession in your harts, if you will haue your requests granted vnto you. If a King be to be intertained in your house, you will presently decke foorth the same, and make your preparations sutable to so great a State; and how dare you then receiue into your vncleansed houses the King and Lord of glory, when your Consciences are defiled with all manner of pollutions? It is as if you would lodge God in Hell. For the sinfull soule is the habitation and cage for Diuels, and is a Christian soule, not indeed, but by appellation onely. You come into a Church and kneele vpon the ground, and wish that Masse may bee quickly finished, but you doe not consider that the Priestly dignity surmounteth the ranke and condition of Angels. I tell you, you are to bow your knees as oft as you shall heare the name

[h] He meaneth a childe that is at liberty, and keepeth house of himselfe: for then the father is not bound to cary an eie ouer his child, but the Pastour of his soule is to take care ouer him, as long as he liueth.

* Of Confession and Pennance.

of Iesus: wee are a great deale better then you, for although wee obey not God for loue, yet doe wee yeeld vnto his pleasure by constraint, and in the vertue of Exorcismes.

If a Harbinger of Court should come and tell thee, behold the King is desirous to come and lodge in thy house; thou wouldest make many excuses, because thou dost esteeme thy selfe vnworthie of such honour; and wouldest labour to garnish thy house with whatsoeuer might be pleasing, or might adde any beawty vnto thy habitation. So should you take the broome of true contrition and repentance, to brush and sweepe the chambers and roomes of your soule, that when the King shall come to reside there, hee may make it his Palace.

You that are poore and ignorant people, you must not say when you kneele to the Priest in Confession, Father, declare vnto me my sinnes; this is no good forme of prooceeding: for if in matters of slight importance concerning the body, euery man hath his vnderstanding [i] quick and able, much more should their conceptions bee free from dulnesse and earthinesse, in those things that appertaine vnto the benefite of their soules, and which are of a higher consequence: yet contrariwise men for the most part are insensible and dull in the apprehension of them. There are those that doe daily confesse themselues, and doe yet forget many of their offences; how then shall they giue an exact account of them, that confesse themselues but from yeare to yeare, or from six moneths to six moneths? Thou wilt not shame to say, Father I doe not remember my sinnes, let me heare you to aske and examine mee. O deafe and blinde caitife! art thou able to giue audience vnto the Diuell, and to fall into those sinnes, which hee inticeth thee to plunge into, and dost thou refuse to harken vnto the voice of God, who desireth to breath into thee the remembrance of thy misdeeds?

[i] *Signatum est super nos lumen vultus tui Domine.* Rom. 2. *Conscientia accusante, aut etiam defendente.*

Others

Others say, To what purpose should I confesse my selfe? Is not the Priest a sinner as I am? Haue I nothing to doe but to expose my sinnes to his knowledge? Beware of these contempts, I tell you they are instigations of Sathan, framed purposely to bring Priest-hood into disgrace, which is a calling more high and noble then is the dignity of Angels: for the Angels doe indeed contemplate the face of their God, but he [k] discendeth from Heauen vpon the Altar, at the consecration made by a Priest.

[k] It is a phrase of speech vsed in ẏ Scripture where it is often said, that God descẽded on earth, or the Word came from Heauen, as also the same phrase is giuen to the holy ghost, although they stirre not frõ thence, neither moue they by a natural & locall motion, but they are here often in the truth.

Your processe that is entred in the high Court of Heauen, is full of difficultie and doubt, so that the euent thereof is not knowne to the Saints themselues: yet is the Mother of God a party with you, who together with your guide-Angels is euer pleading on your behalfe, and saying, Lord take compassion on them.

Before the time of Confession, prooue your selues, examine your owne consciences, pray vnto God with teares, and make your intercessions vnto *Peter*, *Magdalene*, and the good theefe. The good theefe of his owne accord confessed his sinne, and reproued his companion, What? hast thou no feare of God? He was also pricked in heart by contrition, saying, *Domine memento mei.* Lord remember me, he also did in a sort satistisfie by dying, for hee linked and mingled his death and torments with the death and torments of Christ Iesus.

Your God doth endeuour to draw you vnto him by many admirable meanes, he will diuide the contrition, and acknowledgment of your sinnes amongst you, and will stirre you vp to recall them into remembrance, if you will giue eare vnto him. You should be patient in whatsoeuer aduersity may befall you: you should euer stand before your iudge, like vnto men that are guilty of high treason, and should thinke that the paines of Hell are not of equall proportion vnto your demerits, and that you are not worthy to [l] suffer them.

[l] That is to say, they are worthy of a higher punishment, & that to indure them, is a fauour in respect of their deseruings: as a Parricide is not worthy of whipping.

God is better knowne vnto them that cast downe their eies on the * earth, then to those that stare vp to heauen. For what are you but a compound of dust and ashes? meate for wormes, and a pitcher of hansome earth, apt to breake, and subiect to a thousand miseries and mischances? You are therefore to abstract your cogitations, and to place them aboue vpon the goodnesse of God, who for your sakes hath created the Heauens, and filled vp the number of Angels, yet are you still hardned in your iniquities.

* The example of the Publican and the Pharisie in S. *Luke* 18. *cap.*

God pardoneth mans offences easily, if so bee that hee lendeth his helpe and forwardnesse vnto it: for God is hee that doth operate, and man doth co-operate with him.

If you should dwell in a darksome house, and would faine enioy the benefit of the light, you ought to open the doore vnto him that bringeth his torch lighted vnto you, for hee is not worthie to bee enlightned by the torch, that will refuse to open the doore to him that bringeth it. And if hee should afterwards complaine, that hee sitteth in darknesse, and by meanes of being depriued of this light, hee is not able to worke, hee will bee answered, that himselfe is the cause of his owne misery, and that hee iustly looseth the light of the day, because he shutteth his doores against it. Thus when God speaketh to the soule that is ouercast with mists and darknesse; open thou poore blinde soule, open the gates of thy will vnto mee, I am that Sunne of Iustice, which will [m] illuminate and shine vpon thee: yet will not the soule open vnto mee, but chuseth rather to bee wrapped vp in darknesse. And why? because if I should enter in, I should discouer by the cleernesse of my light whatsoeuer lieth buried in obscurity, and should chase thence that palpable darksomnesse, wherein the soule is so dangerously muffled. But alas! it rather laboureth to be shadowed with darknes, and to wallow stil in voluptuousnesse and delights, (which are lost in their very fruition)

[m] *Dilexerunt homines magis tenebras quam lucem.*

fruition) then by paines and industry to bee blest with the full possession of a perfect light.

Confession followeth contrition, and before Confession euery one ought to examine himselfe, and say, O my God! what am I, that I should receiue such manifold blessings at thy hands? Thou hast redeemed mee from the clawes of Sathan, and hast retired mee vnder the couerture of thy wings. Good God, I esteemed my selfe a malefactour waiting to heare the sentence of death pronounced against mee, and yet hast thou in goodnesse repriued mee from this prison, which is narrow, darke, and full of horrour, and besides the free donation of my life, thou hast infranchised mee with the seruants of God. Good God, I was a malefactour and stood conuicted of grieuous and master-sinnes, yet was it thy good pleasure to remit them vnto mee.

After [n] Confession, euery one is to looke vnto satisfaction, but how many are there that hold not themselues endebted to God, but that God is a debtour vnto them? Who so demeaneth himselfe in this sort, let him know, that Heauen is barred against him, except hee labour to strengthen himselfe with good workes, and not to appeare empty-handed before his God. For to what purpose serue the commandements, if good workes be not necessary to saluation? You goe awry, if you imagine to bee saued by doing of nothing; for God cannot lie. Therefore you may boldly say vnto him, Ha! my God, with what aboundant mercy hast thou brought back my soule from Hell, and endowed it with thy sanctified grace? Good God what haue I miserable creature deserued to haue thy fauours doubled and heaped vpon me? O infinite and immense eternitie, thy benefits towards mee know neither end nor number, and I frankly confesse my incapacity to comprehend them. God of mercy, thou hast condemned those once-beawtifull and goodly Angels to the pit of Hell, for one sinne of pride, and doest thou take

[n] Satisfaction.

compassion of me? what of me, that haue so often transgressed against thee?

o By intelligence and reuelation. See the following Act. This is also a discourse of the blessed Sacrament: but hauing mentioned by compulsion the same things formerly, he was vnwilling to begin another discourse of an argument so full of disgust vnto him: and touching which he had as yet no commission to speake of.

After o this discourse God commanded *Verrine* to giue the assembly there present the last course of confections and sweet meats. Then began *Verrine* to confesse and say, I am able to say no more, let them goe to the Apothecaries if they will, and buy them comfeits. What regard I whether their mouthes be sweetened or distasted; for my part I would they might bee all dragged by vs to hell, they should see how well wee would entertaine them. God answered him, This supper is not dressed for thee. I command thee to say and doe that which I haue now decreed. After much resistance, *Verrine* said, I can resist no longer, he is farre stronger then I, and being omnipotent as he is, he will bee obeyed by faire meanes or foule, otherwise he could not be omnipotent. Then said *Verrine*, God himselfe hath instituted the blessed sacrament of the Eucharist, I speake it as forced vnto it, and against my custome, and the fashion of the other Diuels. For when they were to speake of God, or of *Mary*, they were all accustomed to say, him and her, without any other addition; but I who take Gods part, and am not now sided with hell, am constrained to speake these words, Sacred, and Saint, and Paradise, for confirmation of which I am ready to take my oath.

p God leauing him to his naturall disposition, and not employing his absolute force against him.

Then before the Communion of the Priest, *Verrine* added; Ponder in your selues how God saith, open mee thy heart: for to you doth it belong to open, and garnish it with faith, hope and charity; and to beleeue that Christ Iesus is in the blessed Sacrament with his humanity and diuinity.

q Of the blessed Sacrament.

You will aske mee, how or by what meanes is hee there? I tell you, you are not with such curiosity to pry into the meanes. Beleeue simply that hee is a glorified body, and taketh vp no place, and therefore may easily lie hidden vnder the *species* of bread.

Hauing

Hauing ſpoken thus, hee ſaid vnto the Prieſts that were there preſent: You that are Prieſts, how could you dare to touch your God, if hee were there viſibly and not vnder the forme of bread? I tell you, you could not be ſo hardy as once to approch vnto ſo great a light: for his ſacred mother on the day of his natiuity, dared not as it were to touch his hands, although ſhe had carried him nine moneths in her wombe. Know ye not that *Moſes* when hee came downe from the Mountaine, and had ſpoken with God, was faine to couer his face with a vaile; for otherwiſe the people could not endure to ſpeake with him, ſo brightſome was the light that beamed and proceeded from his face? Then he ſuddenly turned to *Leuiathan*, one of the Diuels in the body of *Magdalene*, and ſaid, Hola! you that are ſuch an illuminate doctor, what is it you now ſay? pleade now thine owne cauſe (O Doctor) in a cloſe corner of Hell, as heereafter I my ſelfe may chance to doe, but now I am a partiſan with the Doctor of doctors, who is alſo wiſedome it ſelfe. Then againe hee turned his ſpeech and ſaid, Beware, beware [r] you that approch vnto the holy Communion, how you receiue God in your harts, whom the heauen of heauens cannot containe. If the King of France (O man) were deſirous to come to thy houſe, wouldeſt not thou preſently ſay, Ha, ſir, my houſe is too little to giue entertainment or harbourage vnto your Maieſty; I beſeech you ſir, ſpare your paines to viſit my poore cottage, and haue reſpect vnto my wants and pouerty. To this ſome or other will anſwere, It is the Kings pleaſure to haue it ſo, hee is wealthy enough, and will cauſe whatſoeuer is neceſſarie to bee conueyed vnto thy houſe, for hee hath his Pages, ſeruants, and traine, that will take care of theſe things; he hath no need to borrow thy goods, or any thing elſe that belongeth vnto thee, it ſhall ſuffice that thou lend him thy houſe; and becauſe where the King is, there is the Court alſo, by a conſequent the King honouring

[r] Of the holy Communion.

thy house with his presence, it shall put on the nature and appellation of a Palace. So doth God when hee commeth to thy soule, if thou doe but bequeath vnto him the habitation of thy will, he will hang the roomes thereof with the rich Tapistrie of all sorts of vertues. The holy Communion is the table of the King of glory, yet do you carelesly venture vpon the same, as if it were the common boord of an Inne, or as if it were a may-game, and place to dance in. The Pages and seruitours of this table are the Angels, yet not regarding all this, you giue a thousand occasions of scandall in the Church, to wit, by thoughts, words, and other misdemeanours which I will not speake of, yea you there act diuers villanies and vncleannesses, whereof the Turkes would blush to be found guilty. Aske therefore those sweet fruits, the seuen guifts of the holy Ghost, and so shall God water you with the dew of his grace in this world, and cloth you with eternall glory in the world to come. How easily would you loath all the pleasures of the world, if you had relished your mouthes neuer so little with the delicacies of your God. You that are poore are many times riotous, and spend in an howre all that you haue gotten in a whole weeke for the maintenance of your families. A Christian should imitate Christ Iesus; and since that reward is the fruit of labour, in vaine doth hee who will not labour expect a reward. Thinke againe and againe vpon this fearfull sentence, which God will one day pronounce *Ite maledicti*, then all processes shall bee ended, And there shall bee no more Appeales. Giue thankes vnto God after you haue receiued the Communion, for it is a great blessing, which hee bestoweth vpon you, in that he hath vouchsafed to admit you to the participation of his body.

Qui manducat indigne, &c

It were a clemency not easily parallelled, if a King should grant life and liberty to a man that stands conuicted of high treason; but it is a greater wonder to with-

draw

draw soules from sinne, and to winne them to grace: for sinne is of a greater distance from grace then heauen is from earth: hence it is that the remission of one onely sinne, doth chalenge from you a perpetuall giuing of thankes.

[f] The Diuels and the damned are witnesses of this.

The least blessing that God bestoweth vpon a man is of more worth, then if a mighty King would make a free donation vnto him of all his dominions. And what thinke yee? Did not God giue you a soule accompanied with the three goodly faculties thereof, that you might vse it and them to his glory?

The sinne that is committed out of frailty is against the Father, and is easily pardonable: the sin against the Sonne, who is the eternall wisedome of his father, is out of ignorance, and is excusable: but the sinne against the holy Ghost, who is that euerlasting goodnesse is hardly pardoned; some may bee reclaimed that offend this way, but very rarely.

After this, *Verrine* by a most solemne oath confirmed all which is aboue rehearsed, and in honour of the fiue wounds he said fiue seuerall times, *Adoramus te Christe*, &c. and towards the end saying this word, *Redemisti*, he subioyned *Redemisti*, that is, you, and not vs Diuels, who are in hell. Then hee said, Great God I adore thee, who art heere couered vnder a little Host; cursed be that Christian, who reputeth himselfe to bee a Christian, and doth not beleeue it, hee is farre worse then a Diuell.

This same day in the morning, *Belzebub* departed out of the body of *Magdalene* and said vnto her, farewell, I goe to see thy friend who is in great perplexity: and so he went to *Marseille* to aide the Magician (as he said) against those, that did aduise him from father *Michaelis*, to haue regard vnto his conscience. The same day father *James de Rets* came from Aix to S. *Baume*, and brought newes that father *Michaelis* had [t] consulted at Aix with the Capuchin Fathers, touching this particular,

[t] A consultation of this businesse with sundry religious persons.

particular, and that hee had sent diuers vnto *Marseille* and willed them to bee carefull in a businesse of so rare and high a consequent.

The Acts of the 21. *of December.*

This day in the morning the Dominican father did exorcise; and assoone as the Exorcismes began, one of the Diuels which was in *Louyse* asked him saying, In the name of God, why dost thou exorcise mee? who gaue thee authority to doe it? the Exorcist answered him, God and his Church. Then said the Diuell, can God compell a Diuell to deliuer truth? The exorcist replyed, that he could. To this *Verrine* said, Beleeue it not, for we are all the fathers of lies. True (said the Exorcist) you are the fathers of lies when you speake from your selues and that which is your owne; but when you are constrained by Almighty God, I affirme that then you may speake truth. *Verrine* replyed vnto him. Tell me if there bee any power or authority in the bookes of Exorcismes to force vs to take a true and a binding oath, answere mee now to this? Is it true, that we may take a true oath? as for example, when you interrogate vs in the name of God Almighty, and by the authority of the Church, tell me if in that case God hath giuen that power vnto you, to force vs to take an oath that bindeth, to wit, according to the purpose of God, and the meaning of the Church. It is a truth (answered the Exorcist) that God hath bestowed this power vpon his Church, and vs. *Verrine* replyed; I spake this in confutation of those that auerre, that Diuels cannot speake truth: I tell you that such doe in effect denie the omnipotencie of God; and therefore they may saue a labour in saying their Creed: and if they doe say it, it is after the Hereticks cut, that say their *Credo* without a *Credo*, for they say it with their mouth, and deny it in their heart. I therefore auow, that since God is omnipotent,

tent, he may easily constraine the Diuell to execute his will.

[u] Then did *Verrine* turne himselfe towards *Leuiathan*, and said: Speake *Leuiathan*, if thou hast any thing to say for thy selfe. *Leuiathan* answered: I shall loose of mine honour, to hold discourse with my slaue, I am not disposed to talke. Thou art faine to say this (said *Verrine*) because thou hast not wherewithall to oppose or thwart that, which on Gods behalfe I haue deliuered. *Leuiathan* answered: God doth not vse to send diuels abroad to preach. That is true, (said *Verrine*) [x] neither is my errant hither, to bee a Preacher. *Leuiathan* answered: What need all these words then? They are no words of mine (said *Verrine*) all my knowledge is nothing auaileable vnto me; but he who causeth me to speake, is wisedome it selfe, and all these things doe proceed from the Almightie. Speake now (illuminate doctor) defend thy selfe, O thou doctor of Heretickes? I doe heere my dutie, and discharge my commission, speaking meerely from the strength of that which God commandeth, and not out of any fancie I haue thereunto: I haue not so much charitie in me, as to speake it from my selfe, but what I haue deliuered, is wrung out of me by maine force and compulsion. Speake now vnto this, perchance you may get aduantage by that which I haue spoken.

Then said *Leuiathan*, If I did see here any one whom I might call mine, (meaning Heretickes) I would not make daintie to speake. Thinkest thou (answered *Verrine*) that God is like vnto men, who are curious and choise in their phrases, and lay a varnish of eloquence vpon their speeches? I [y] tell thee, that with one sole motion of his will, he reuealeth by an intrinsicke manner of vnderstanding, whatsoeuer he pleased shal be accomplished: but the truth is, thou art pusillanimous, and hast nothing to replie. *Leuiathan* answered, I neither feare God nor his Angels, and why then should I feare thee,

[u] A Dialogue betweene *Verrine* and *Leuiathan*.

[x] See the answere to the first obiection after the Epistle to the Reader.

[y] Obserue the maner of speaking when God will discouer any thing to Spirits, or will keepe any thing close from them. *Dicta & facta sunt.*

thee who art but as it were a lackey. It is true (said *Verrine)* I am but as thy lackey, yet mightest thou answere if thou hast any courage residing in thee. But thou art a very illiterate doctor, and those that follow thee, must needs stumble in the darke, so full of obscurenesse and falsehood is all thy doctrine. Darest thou sweare that thy doctrine is consonant vnto truth, as I wil sweare that whatsoeuer I haue here deliuered, proceedeth from the liuing God? *Leuiathan* answered, Yes, I affirme, that it is all true. *Verrine* replied, Accursed spirit, darest thou sweare as I will? Yes, that will I, said *Leuiathan*. *Verrine* answered him, thou canst not without reseruing some priuate and malitious meaning. *Leuiathan* then said. Well, let vs breake off this discourse. To which *Verrine* answered: If thou mightest be let alone, I doe easily conceiue thy inclination to sweare falsely; and the reason is cleare, for thy doctrine is false, and if thou [a] shouldest take thine oath, thou wouldest sweare falselie, and not according to the intention of God and his Church, Not so (said *Leuiathan*) I tell thee I wil sweare according to the meaning of the Church. Wilt thou sweare according to the meaning of the Catholicke, Apostolicke and Romane Church, said *Verrine? Leuiathan* replied: What neede all these cautions and restrictions. They doe declare (said *Verrine)* that thou are vanquished: for thy intendment was to haue sworne according to the Church that is called the Reformed Church; and is the Church of *Caluin, Beza, Luther, Arius*, and the like Heretikes. You may doe well (said *Leuiathan)* to beleeue this babler, you may perhaps find him to be a great Prophet. *Verrine* said: It is true, I am of my selfe a [b] miserable Diuell, as thou art, but after much resistance, and long disputation against God, I was at last constrained to speake the truth: for God is the Prophet of Prophets, and hee it was, that made *Balaams* Asse to speake. *Leuiathan* answered: What? doth God interchange commerce of language and confe-rence

[a] God is neuer a witnesse vnto falsehood.

[b] *Verrine* in all his discourses confessed himselfe to bee a Diuell.

rence with a Diuell? Yes, that he doth (said *Verrine*) but by a secret kind [c] of intelligence, and we resist (as much as is possible for vs) his commandments, yet at length we are of necessitie tied vnto obedience. Then answered *Leuiathan:* For mine owne part, I frequent no companie, but the societie of braue and worthie fellowes. Accursed spirit as thou art (replied *Verrine*) knowest thou not that when God doth worke, hee worketh not for the bodies sake, but from his regard vnto the soule? I tell thee, the soule of a pesant that is endowed with the grace of God, is as pretious before his Creator, as is the soule of a great King or Monarch. It cannot bee denied but they are poore, yet God is able to inrich them, and to store vp much grace within them. Speake now *Leuiathan*, It may be thou shalt gaine some one or other vnto *Lucifer*, and shalt not loose all thy labour. *Leuiathan* answered, Ha *Verrine*, thou knowest well, that I gaine more vpon great personages, then vpon pesantly and base people. It cannot bee gainesaid (quoth *Verrine*) but that a man of note and qualitie is more incumbred to cleere himselfe of euill, and to applie all his actions vnto good, then is a poorer man: yet may an honest plaine Countrie man be a cause of much good; as a clowne of a wicked disposition may bee apt enough to practise a great deale of mischiefe. Poore and rich are indifferently equally in Paradise, for there is no distinction in that place betweene them. And least any one should mis-understand mee, and conceiue that there is an errour in my words, I do explane my selfe; I do not say, that there shall be no diuersitie amongst them in the seuerall degrees of glory, for who so in this world is stored with most grace, shall in that other world attaine vnto a great portion of glory: as appeareth in *Magdalene*, who hauing loued much, had much sinne remitted vnto her; and therefore she is the second person after the [d] mother of God, and so is it also decreed and ordered by the Church in the Letany. O [e] *Dominicke*, thou

[c] Obserue, that it is by intelligence.

[d] There is nothing repugnant hereunto why this should not be so.

[e] S. *Dominick* an enemie to *Verrine*.

thou art my mortall enemie, and art now dwelling amongst the Thrones, and holdest that place, which formerly did appertaine vnto me: I say not that thou art there as an Angell, but as a Saint blessed for euermore: for as there fell Angels of euery Order some, so God to fill vp the seates that were void by the downefall of Angels, hath placed the soules in them, diuiding vnto euery one that place of glory which he iudged they had deserued. Then said *Leuiathan*, What haue I to doe with this preacher? *Verrine* answered, I came not to preach, and those who vnderstand me, cannot say that they haue heard a [f] Sermon, but that they haue seene two persons possessed to bee exorcised, and that the Diuell in one of them did speake and discourse variouslie.

[f] *Verrine* denieth that he is a preacher. See the answere to the first obiection after the Epistle to the Reader.

Then *Verrine* spake to the Exorcist, and said: Why doest thou not command *Leuiathan* to speake. Vpon this the Exorcist said, *Leuiathan*, why speakest thou not. *Verrine* answered, because hee hath nothing to replie. Then said *Leuiathan*, I doe warrant it vnto you, that my doctrine is the truth, & not the doctrine of the Church of Rome. True, said *Verrine*, according to thy perplexed and cursed intention. I tell thee, that although the Bishop of Rome should leade an vngodly and a vitious life, (which yet I affirme not, for I touch vpon no man in particular) but suppose that it were so, yet should not the authoritie and the power that God hath delegated vnto his Church be hereby diminished or impaired: for the power is alwaies the same, as in the Church the sacrifice is alwaies the same be the Priest good, or be he bad that doth sacrifice: for the Priest deriueth his power from God, not God from the Priest.

Then he cried, *hola Lucifer*, come hither, for I will dispute with thee of the Masse, of Purgatorie, and of Inuocation of Saints: my doctrine issueth from a fountaine which is neuer dried vp, to wit, Iesus Christ, who is the light of the world, as saith *Iohn* the Euangelist.

Leuiathan,

Leuiathan, among the supreame Seraphins, thou wert the third after *Lucifer*: What sayest thou now learned doctor? Darest thou affirme, that in the Sacrament of the Eucharist Christ Iesus is not really and truly there. I my selfe am able to tell thee, O doctor without knowledge, that God being Omnipotent, may make his bodie descend vpon an hundred thousand seuerall Altars. Doest thou vse thus to baite mens soules with thy faire speeches, steeped in all alluring sweetnesse?

And [g] thou *Balbarith*, who doest make the Gentrie to beleeue that it is a peece of vallour to sweare and blaspheme the name of God without intermission, speake if thou wilt. Approch thou also *Astaroth*, who art the master of idlenesse. And thou *Asmodee*, who doest vndoe and debauch youth by thy continuall allurements. And thou *Carreau*, who hardnest mens harts. I perceiue you haue nothing to say for your selues, and yet doe you labour secretly the subuersion of men. Vpon this *Verrine* turned him to the assembly and said: Looke you obserue the commandements of God, and of his Church, which is not subiect vnto errour: for Christ Iesus her Spouse is euer with her, and guideth her by that cleere light which euer streameth from him. Bee attentiue vnto Sunday and Holi-day Masses, for those that obserue them not, hauing no maine or canonicall impediment to hinder them, doe sinne mortally. The Church is more solicitous to instruct you then a naturall mother can be ready to succour her child that is in danger. There are who goe to heare Masse as a labouring man goeth to his worke without preparation, or as if a man would goe to Plaies or Reuels. Consider, consider these things that are so full of admiration; I *Verrine*, as I am a Diuel, would rather chuse to suffer the paines of hell 20.30.40.50. yeeres, then to tell you one word sutable vnto what I now speake: and if this creature here were of force and strength sufficient, I would crie so loud in her, that men should heare mee halfe a league

[g] The distinct offices which Diuels haue in tentations.

league off. Conceiue of me as of one that is nothing else but a fire-brand in hell, not worthie to be burned in that fire: and in these contemplations thinke of your selues, and the paines of that other world, as a malefactor would doe that waiteth hourely for the sentence of his death. I tell you that this expectation is many times more grieuous then the torment it selfe, and doth oft preuent punishment by hastening on of death.

Say vnto your soule, Soule remember thy worth, and consider how God hath created thee capable of eternal blisse. How expedient then is it, that thou walke in the commandements of thy God, and that the Bride should be obseruant of her Spouse? Al that thou canst performe is not able to ballance the least of his mercies; yea, hee should shew compassion towards thee, in punishing thee with the tortures of hell.

You that goe to Church to heare Masse, are to say, Soule whether goest thou? Thou goest to receiue either thy saluation or damnation. I doe not say (said *Verrine*) that sinners offend God afresh in going to heare Masse, but I affirme that they are like vnto those, who when a shower of raine falleth, stop all the spouts and conduit-pipes of their cisterne, for feare lest the water should be conueied into it. If those are not watered with the dew of Gods grace, the Priest is no cause thereof but they themselues, whose heart is fashioned out of stone, not composed of earth which is apt to bring foorth fruit.

Say further: Soule, let vs goe and craue pardon of God: for being a wretched malefactor, and worthie of condemnation, it is reason the soule should prostrate it selfe and implore his mercie. Yet fareth it not with sinners as with malefactors, who appeale vnto the Court and Counsell of the King at Paris, for oftentimes, notwithstanding their delaies and paines, they loose their life, and the first sentence of death is ratified against them. But your God doth inuite you vnto him, saying:

Come vnto me and I will refresh you: aske and I will giue you. Notwithstanding, the requests which you present vnto me, must be of vertues and of spiritual blessings which concerne the saluation of your soules, not of earthly goods, or of riches, or of knowledge, or of any curiositie whatsoeuer. Search after the light of your soules, for God doth communicate it to all the world, to rich and poore, to noble, and to men of base condition. Your memorie [h] resembleth the eternall Father, your vnderstanding the Sonne, your will the holy Ghost, and all your soule the sacred Trinitie. The Father saith vnto you, call to mind the benefits which I haue diuided amongst you: the Sonne saith, in these benefits which you haue receiued from your God contemplate his power, and his mercie, his wisedome and his iustice: the holy Ghost pusheth you on to the feare and loue of your God. The memorie, the vnderstanding and the wil are three things, and yet but one thing: the Father, the Sonne, and the holy Ghost are three persons, and yet but one God. When you heare Masse, enter you into a deepe meditation, and say thus vnto your selues: Infinit God, and Saint of Saints, I do not know but this may be the last Masse that euer I shall heare: for you are to take a strict account of your conscience, as if your last houre were pronounced against you, since that death doth threaten you all, at all times, and in all places. But alas, what man thinketh vpon these things: the Angels tremble before the Maiesty of God, and the malefactors are lulled asleepe in their stupide repose and securitie: the first borne do honour their Creator with all awfull reuerence, and the seruants go on in their vneuen courses without any feare at all.

[h] Touching the blessed Trinitie.

Then he cried vnto God, saying: of a truth thou art the God of might and puissance, and makest thy selfe to bee obeyed by men and Angels, yea, by the Diuels themselues, as it plainely appeareth at this instant. Herein thy Omnipotencie doth make full declaration

of it ſelfe, and amazeth the world with this new won-der: for, O great God, thou doeſt not eſteeme the wiſ-dome of this world, but al they that humble themſelues ſhall participate of thy light, and thoſe that are puffed vp ſhall remaine obſtinate in their pride.

You ſhould demand three things from your God be-fore all things elſe whatſoeuer: firſt the glory of hea-uen, then whatſoeuer appertaineth to your ſaluation, and thirdly the good of your neighbour.

You are alſo to beg of your Creator in humility of ſpirit, that hee will make you proſper and grow by the dew of his grace, and this you are to doe as malefactors vpon your knees with an halter about your necke, and muſt ſay: My God and my Lord, grant me thy light to conſider & confeſſe my ſins, implant within me a peni-tent and broken heart, that I may bewaile my offences, and haue my ſinnes in deteſtation, that ſo I may bee ac-counted worthy to receiue abſolution from the Prieſt. If thy body may ſtand thy brother in ſtead to ſaue his ſoule, doe not delay to beſtow it vpon him, or if his bo-dy haue need of ſuſtentation by thy goods, thou art not to deny them vnto him: for it is not the will of God that you ſhould giue a ſoule for a ſoule, or a body for body, or goods for goods, but that you ſhould preferre the ſaluation of a ſoule before the life, and the life be-fore goods and worldly poſſeſſions: not that you ſhould alwaies be tied vnto this but that hee who put-teth it in practiſe doth doe the will of God: for God hath ſaid, thou ſhalt loue thy neighbour as thy ſelfe, but how few are there that doe this?

Then he cried out, and alleaging an example anſwe-rable vnto what he formerly ſpake, he ſaid, Ha *Thomas*, thou wert not ignorant of the death of thy maſter: thou kneweſt well that hee was to riſe againe, yet diddeſt thou ſay, except I touch the prints of the nailes, and put my hand into his ſide, I will not beleeue. I doe not ſpeake this to diſgrace thee; but I ſay, that if thou had-

deſt beene more pregnant to beleeue, thy Sauiour had not reproued thee: neither ſhouldeſt thou, as afterward thou diddeſt, haue had experience of thy frailty, yet wert thou named in the roll of the Apoſtles as well as the reſt, and diddeſt afterward conſtantly ſuffer death in confirmation of that truth whereof thou haddeſt formerly doubted. God pardoned *Dauid*, that you might know he hath power to remit ſinnes: hee did eate with the Publican, to declare that hee came not meerely for the iuſt: nay, I ſay further, that your God doth make narrower ſearch and inquiſition after the loſt ſheepe, which is the ſinfull ſoule, then after that ſoule that ſtandeth in her ſanctity and innocency. O great God, thou art that true ſhepheard who hath laid downe his life for the ſaluation of his wandring flocke: thou haſt ſearched and at laſt found thy ſheepe, which ſtragled away from the paſturage of their ſhepheard.

The ſame day *Magdalene* ſaid, that there came a certaine Diuell from abrode to ſpeake with *Carreau*, who was one of thoſe that reſided in her body, ſaying, come quickly, for *Belzebub* calleth for thee, and forthwith *Carreau* flew forth from her like lightening. She alſo ſaid that *Belzebub* was departed from her body all that day, and had neuer ſtayed from her ſo long. And that ſhe ſaw *Belzebub* to returne, while ſhe was reading a letter, that made mention of the mother of God.

The ſame day alſo, father *d'Ambruc* ſub-Prior of the Couent of S. Maximin came to S. *Baume*, to informe himſelfe touching *Louyſe*, becauſe many gaue out that ſhe was not poſſeſſed. And the ſame day towards euening were the two women exorciſed by Father *Francis Billet*, whereupon *Verrine* began to ſpeake in this manner.

What *Belzebub*, art thou returned? *Belzebub* anſwered, whence had'ſt thou notice of my returne? *Verrine* ſaid, the ſeruant knoweth his maſter: and added, The head draweth after it the whole body, ſo that if it fall

into a pit the body must of necessity follow after. The flocke of sheepe goeth after the shepheard, witnesse vs accursed spirits who haue beleeued *Lucifer* as our head, and as our shepheard. I haue been desirous to gaine thus much vpon the beleefe of *Louyse* that shee would conceit her selfe not to be possessed, and that I am heere by the appointment of *Lucifer*: for this day haue wee compassed her in with these tentations, telling her, that shee of her selfe gaue life to all these actions and gestures, and that a woman might of her selfe deliuer all such discourses as these. There are those that say, put case that God would conuert a soule, or reueale some truth vnto his Church, is it probable that hee would make the Diuell his agent in an employment of so high a nature?

But I auerre that the Church hath receiued the Inuestiture of authority from God, whereby it is enabled to command Diuels, and to enforce them in the vertue of Exorcismes to deliuer truth, and that the Diuell by his oath may giue assurance of the truth, if so be hee bee forced thereunto by the power of God communicated vnto his Church, and by the vertue of Exorcismes, and that all the conditions and ceremonies of a solemne oath be performed: yet for all this there is a religious person who saith, that I am not able to speake a truth: I answere him, that as I am a Diuell I cannot speake truth indeed, but am herein of his opinion: yet as I am sent from God who is able to draw good out of euill I am constrained to deliuer truth, and to take an oath for the further ratification thereof. He must deny the first Article of his faith, and in stead of *Credo*, say *Non credo*, if it be false that the Diuell may be forced to vtter a truth: for God hath giuen all his authority to the Church to command Diuels, and to constraine them to obey the charge which is laid vpon them. But I am not a whit abashed, if this woman stand doubtfull whether shee bee possessed or no, when the religious persons themselues

selues make question of the same.

[i] Then he spake to God and said, I could endure with more ease the torments of hell 50. yeeres together, then to pronounce thy name onely one time; yet doest thou force from my mouth speeches of reuerence vnto thy Saints, which is much against the nature and custome of Diuels. Giue this charge to thy children who looke for a share in thy heritage, and expect a recompence for their obedience vnto thee. They haue so many famous and notable Preachers, and many bookes furnished and fraught with al variety of learnings, and wilt thou haue me then to speake to men of all sorts both wise and foolish, who waite for no other retribution but the torments of hell? It is no wonder if the Diuels seeke to withstand God, when his very children who haue a portion in Paradise declare themselues heady and refractary against him. Was it euer knowne that Diuels should aduise men to inuocate the Saints, yet am I constrained to perswade you to pray vnto them, especially vnto S. *Dominicke*. Cursed [k] be thy deuotion *Dominicke* which thou diddest beare towards the Virgin *Mary* the mother of God. Cursed bee those religious persons that haue entred into thy Order; I would rather be tortured in hell, then to sound forth thy praises and the commendations of Bernard. Let me possesse you with this truth, that the Saints make intercession for you, and that *Dominicke* is one of the intimate friends to the Virgin, as also is *Bernard*. It is thou great God that constrainest me to exalt *Dominicke* my greatest enemy, and wouldest make it cleere vnto all, how blessed and good a thing it is to honour and loue thy mother, and hast enforced me to make thus much familiar vnto men, that they may with the greater feruency of deuotion serue her.

[i] *Verrine* constrained to speake.

[k] Touching S. *Dominicke*.

Dominicke I hate thee as I doe the plague, and I should take more contentment in that externall darkenesse of the bottomlesse pit of hell, then in these dis-

 courses

courses which I lauish thus vpon thy praises. Thou wert [l] euer very deuout vnto the Virgin, as were also *Bernarnardus*, *Stanislaus*, *Anselmus*, and thou *Stephanus* who hast contracted great familiarity with her. He that will bee beloued by the blessed mother of God must serue *Dominicke* in feruency of spirit: you are first to craue the mediation of the mother, and then to make your redresse vnto the Sonne. There are many who are deuout to their Creator but few vnto the Virgine, yea there are not many amongst women themselues that consecrate their deuotions vnto her: and yet hee that will gaine eternall life must make his approch vnto this *Mary*. *Mary* is the [m] ladder of heauen, & the Saints are the steps of this ladder, so that hee who will enter into the Pallace of the King must first ascend by these staires. You are all guilty of high treason, and there is not any that can coniecture what will bee the state and issue of your cause but God onely: therefore present your selues before *Mary* with all humble and submissiue behauiour, before you approch vnto her Sonne: and first take the aduise of *Dominicke* before you prostrate your selues to the mother of God. For it would sauour of intrusion and much presumption to thrust into the conference of a Queene, and not to prepare her vnto the same by a Mediatour. Bee you therefore regardfull to gaine the good opinion of some one of her familiars and fauourites, by meanes of whom you may more confidently get accesse and admittance into her chamber, and haue speedier audience when you are presented vnto her, whereby your request shall bee with greater expedition granted vnto you: for this is the will of him who is the fountaine of all grace.

[l] The Saints who are most deuoted to the Virgine.

[m] *Scala Cœli*, so *Fulgentius* calleth her in his Sermon of the Virgins praises: for without the fruit which she carried there had been no ladder for vs to mount vp into heauen, and the tree was as a ladder whereby we were enabled to plucke this fruit.

Dominicke, though thou be my sworne enemy aboue all that are in heauen, yet am I compelled to depaint thy praises and haue already made worthy mention of thy Order vpon the day of the conception of the Virgin: and it is Gods pleasure that men should now bee

more deuout & addicted vnto thy Order then euer formerly they haue been, because thou art the Virgins darling, and art able to preuaile much with her in mens behalfe.

You will tell me, that God hath created heauen not for beasts, nor for Turkes, but for Christians; I grant it, yet for all this your deuotion must not coole within you, neither must your life bee bestiall, nay worse then the conuersation of Infidels.

The Saints who are full of charity and all perfection will obtaine sanctification for you, if you direct your prayers to them for that purpose, and doe not make intercession for these temporall and momentary commodities. By performance whereof you shall fulfill the will of the Saint of Saints.

You may peraduenture conceit that God will come downe from heauen and take you by the hand, and so leade you with him to his kingdome: hee doth indeed behold you a great way off, and goes before you with open armes, but before you bee entertained with his embracements, you must haue recourse vnto *Dominick, Stanislaus, Bernardus, Anselmus, Stephanus,* and to your guard-Angell, and entreat them to conuey you into the Palace of his Maiesty. Also those that are desirous to speak vnto the Queene must run the same course: for it is she aboue all that maketh intercession for you, neither is there any better acquainted with the pangs and torments which her deare Son suffered for your sakes, then is her selfe. [n] Honour the Angell that is your guardian, for hee is one of the Pages of your Soueraigne King, and alwaies beholdeth the face of God in his full of Maiesty and glory. Be euer carefull of your saluation, and say vnto him, O my good Angell that takest charge of me, lend me thy hand and bring me the directest way vnto the Court of this King; and doe me this fauour as to make my introduction vnto some grace with your Prince. I tell you that all Saints are Kings and Princes,

[n] Touching the Angels that are guardians vnto men.

and haue great authority and power in the Court of that Soueraigne King. The body of a man is not more different from the soule, then is the Court of this world from that celestial mansion. If you had but tasted the delicacy of the wine of loue which was broached in the Mount of *Tabor*, without doubt you would despise all things in cōparison of it. This wine is at one time both delicate and pure; but the wine of voluptuousnesse is mingled and sophisticated with water, and retaineth no sweetnesse or sauour. Who so drinketh of the wine of heauen, shall quench his thirst as *Magdalene* did, who dranke at the feet of our Sauiour.

The Court gates of the King of glory are very narrow, and euery one that will, cannot enter in thereat. For first a man must knocke at the gate of mercy, taking an Angell for his guide, and humility and obedience for his two companions; for you can haue no admittance into the kingdome of heauen if you bee not associated with these two vertues. The Sonne of God is the protector thereof, who died obediently vpon the Crosse: nay more, in being obediēt vnto his executioners he was obedient vnto the instrument of the Diuell, & may therefore in right now challenge obedience frō him. He who shall deuoutly serue the mother of God, and *Dominick*, shall bee sure to obtaine plenary remission for his sins.

After all this, *Verrine* confirmed all with an oath which he tooke very solemnly, imprecating the wrath of God vpon himselfe and all hell. Then hee said three seuerall times, but with a great deale of resistance, *Aue Maria*, and in saying of *Ora*, he added, *Ora pro illis miseris peccatoribus nunc, & in hora mortis*, to the honour of the mother of God and of *Dominicke*. And then hee cried, O *Dominicke*, neuer diddest thou receiue so much honour from a Diuell, but thou dost merit this and much more; and turning to the Sub-prior, he said: cursed bee thy comming hither, which hath brought such shame and confusion vnto Diuels.

The

The Acts of the 22. day of December.

This day in the morning the Dominican father did exorcise; in the beginning whereof there happened a disputation between father *Peter d'Ambruc*, Subprior of the Couent royall of S. *Magdalene* at S *Maximin* of the order of S. *Dominicke*, and the Diuell *Verrine*, who was one of those that possessed *Louyse Capeau*. The said Sub-prior affirmed, that hee could conceiue no true proofe or demonstration, to induce him to beleeue, that the said *Louyse* was possessed. *Verrine* answered him, Thou pleasest me well in not beleeuing it, and in affirming that all these extraordinary actions and gestures doe expresly proceed from her selfe. The said Father said, I will neuer beleeue her possession. I perceiue well (answered *Verrine*) what thou beleeuest, thou saiest *Credo*, and non *Credo*, and art indeed irresolute and doubtfull. Thou maiest tell mee that thou art bound to beleeue it, because it is an Article of faith. but what commendation is this vnto thee, when thou doest not beleeue it? The said father replyed; thou art not able to speake Latine: to which *Verrine* answered, God will not haue it so, but constraineth me to speake in the vulgar tongue. Then said the father, Thou lyest in saying so. I lie not (said *Verrine*,) I tell thee againe, God will not haue it so, that *Louyse* may be the more abundantly humbled, and that wee might haue the greater power to tempt her concerning this point; that so shee might for a time giue easie credit vnto those, who tell her, that either this which shee doth, proceedeth from God, or from the Diuell alone, or that all these strange deportments, and discourses, are made and counterfaited by her selfe. No no, Gods pleasure is that she should be deiected; for it is no matter of difficulty to beleeue that which a man beholdeth. Then replyed the said father, It is false, and thou giuest my iealousies no satisfaction

faction. *Verrine* answered, What desirest thou to build and firme in thee a beleefe that *Louyse* is possessed? Doest thou beleeue it, or doest thou not? I doe very well perceiue that thou art not hasty to beleeue; yet is this a very vnusuall accident, neither is shee possessed after the ordinary fashion of many, who striue to expresse themselues with eloquent and affected phrases, and so make a cheate vpon mens beleefe and vpon their soules also: but I am heere on Gods behalfe, to conuert soules, and not to deceiue them.

Then the Exorcist holding the Booke of Exorcismes in his hand, commanded him in the Name of God to answere vnto such things, as hee would demand of him. But *Verrine* snatched away the booke by violence, and threw it to the ground, saying, What? Wilt thou exorcise *Louyse*, when shee is not possessed? Then hee said vnto her that was possessed. No *Louyse*, doe not suffer thy selfe to be exorcised any longer, thou art a foole, and art not possessed. If thou permit them to exorcise thee, I will cry aloud, that thou art giuen ouer vnto the Diuell; but I will take heed how I sweare this. Notwithstanding this, the Exorcist gaue not ouer to exorcise and to adiure him that he should answere.

Verrine then said vnto him, What wouldest thou haue mee answere vnto? Afterward hee turned to the Subpriour, hauing first made answere vnto certaine Latin words in the exorcisme, and said, Thou art well skilled in latin, is this latin of the vulgar kinde or no? *Louyse* vnderstandeth all this passingly well, her Father and Mother haue brought her vp to speake a great deale of latin, haue they not? And so mocking him, hee continued on his speech, The Hereticks haue a custome to teach and instruct their children in the latin tongue: doest thou not know this? Ha! it is but a litle time since *Louyse* first learned her *Confiteor*, and was not able to read the office of the Virgin. All this while the Exorcist ceased not to adiure him: vnto whom *Verrine* said, I will

will not answere to any thing, but am resolued to resist as long as I am able, and when I can resist no longer, I will prostrate my selfe on the earth, and will withstand God with all the force I haue. This he spake in an extreame fury and violence, making semblance as if hee would flee from his place of abode. Then *Verrine* began to speake vnto God, saying, No, no, I will doe nothing, I will oppose my selfe against thee with the greatest reluctancy that I possibly may, I haue no stomach to praise and doe honour vnto mine enemy. o Why should I praise him, whom I would, if it lay in my power, willingly dissipate from the place he holdeth? I will doe nothing, it is in vaine, especially since some of his Order are heere present; I will doe nothing, I will not giue them so great an occasion of consolation. After this he said, Hee hath commanded mee to quyet my selfe, and therefore like a gally-slaue I am constrained to doe Gods pleasure, and to say to my confusion and despite, that *Dominick* hath obtained a grant from the Mother of God, that those of his Order may liue in great perfection; yea, that they shall liue vntainted from the pollutions of any mortall sinne. p Yet before hee spake this, in that disputation betweene the Subpriour and him, he had affirmed, that the walls and inclosures did not sanctifie mens soules, and that many times, much villany was hatched in Cloysters: but his purpose was not to accuse any in particular, and that those who were naught did not blemish or lay any aspersion of infamy vpon the good. Then the Sub-priour said, Are not we to commit any mortall sinne by our Rule? *Verrine* answered, No. And being asked if the Order of S. *Francis* might beare a mortall sinne. *Verrine* said that it might: as might also the Order of *Claire*. Then he subioyned, that the Diuell did more cast about to circumuent a man that was in a Religious Order, then to triumph and get the victory of a thousand others: because (said he) wee priuily vndermine the wordlings of these times

o S. *Dominick* an aduersary vnto *Verrine*.

p It is a great perfection not to omitt to doe wel: because omission doth not necessarily imply a mortall sinne.

times, and doe manage them as wee please, and as the mother would doe her childe: wee suggest vnto yong women, that they should not be so strict in obseruance of the Masse vpon Sundaies and Holydaies, but should bequeath that time to the decking vp and imbellishing of themselues, and to other vanities. To yong Gentlemen wee say, thou art yong, now or neuer thou must abandon thy selfe to thy pleasures, make much of thy selfe, and frequent Tennis-courts, and publick meetings for dancing. Thus doe we take them off from deuout meditations, and quench in them any motion and desire to be present at Euening-song, or to doe that which is the duety of a Christian to performe; but contrariwise wee doe present vnto them a thousand occasions to commit villany. But when wee labour to seduce a Religious person, wee vse more warinesse and circumspection: *Astaroth* is he that then bestirres himselfe, sometimes suggesting, that hee neede not make such haste to say Masse; sometimes endeauouring to make him carelesse in his deuotions, and telling him that it is a matter of slender consequence, and that he should not make it so haynous, to bee wanting sometimes in the obseruation of these petty duties. Much cunning is to be spent in hooking in one of these, wee must knock at his gate, and at his windowes, that we may get entrance into his mansion: yet are wee for all these attempts oftentimes crossed of our designement, so surely doe they shut vp all the passages that lead into them. I speake it not, as if all did so, there are not a few that giue easie entrance and accesse to *Astaroth*.

Then [q] hee said, that there were three Exorcismes made against him in Heauen, one from God, another from the Virgin, and the third from *Dominick*.

[q] It is an allusion to ye constraint which was forced vpon him by the Exorcismes. As if hee should haue said that he was compelled three manner of waies, by the will of God, by the merits of the Virgin, and by the intercessions of S. *Dominick*, all this being acted in a church of his Order.

Hereunto hee added, that if hee had power hee would disgorge all his curses against him, who first began the reformation, and against all his inspirations.

Ha *Michaelis!* thou hast neuer seene *Louyse*, yet doe

we striue to gaine so farre vpon the beleefe of men, as to perswade them, that *Romillon* and *Michaelis* haue taught and lessoned *Louyse*, but she shall bee better examined.

I am not abashed, that there are many who beleeue not these things, for it is the maner in all new miracles of God, to finde some stoppe and contradiction, as appeareth in the miracles of Christ Iesus, and in those which were afterwards wrought by the Apostles, as also in those that were of olde performed by the Prophets.

The workes that proceed from the Diuell are intertained gladly; so that when a great euent befalleth, and receiueth no [r] affront or repugnancy, it is an argument that it commeth not from God. Great God, thou hast many friends at thy table, but how is their number diminished when thou commest to suffer on the Crosse? The Kings of the earth vse to eate alone, but the King of glory with company. *Peter*, when thou diddest deny thy master, then diddest thou begin to suffer with him. What should become of the miserable sinner, if that all the Saints had liued in innocency? *Magdalene*, what should become of the penitent, if thou haddest beene as *Catherine* of *Sienna*.

[r] This for the most part falleth out to be so.

O blessed Mother of God, thou wast conceiued without originall sinne, and hast alone liued without [s] any spot or taint at all. *Martha* did follow thee in thy example of virginity, and is a great familiar of thine; as *Magdalene* is of thy sonnes. Miracles doe euer meete with some opposition, as appeareth heere in this: for this is a new miracle, & an euident demonstration of the Omnipotency of God, the like whereof hath not been wrought since the first being of the world, and yet can God worke a hundred and a hundred miracles, fuller of astonishment and rarenesse, then this is. This miracle was wrought by God, at the particular instance and solicitation of the Virgin, of *Magdalene* and of *Dominick*, and intended primarily for the reformation of his

[s] Original, actuall and veniall.

his order. And cursed bee him that doth reforme it, for they are not few that will redresse all disorders both in themselues and in their fellowes, especially in the Order of *Dominick*: and whosoeuer shall remaine vnconformable to this reformation, shall be in great and imminent danger. Some will say, I haue nothing to doe with the reformation; another will obiect, I am of a tender and delicate constitution: another will excuse himselfe with, Father, I am too yong, and this is too hard for me to vnder-goe. Neuerthelesse, many shall take vpon them the Order of *Dominick*, because his Rule cannot tollerate any mortall sinne, and because of the Reformation of his Order. And they will make choice of this Order, when they shall vnderstand what great immunities and priuiledges *Dominick* hath obteined for it at the hands of the sacred Mother of God: vnto whom he was euer exceedingly deuoted, and is beloued againe by the Virgin for his continency and puritie. Many also shall enter into this Habit when they shall heare of the perfection of this Order, and what a sweete sauour it rendreth vp vnto the Almightie. In like manner shall the Congregations of the Christian Doctrines and of *Vrsula* floorish and spread their branches, yet without any preiudice vnto other Orders, and the Reformed shall liue in puritie as the Angels of God. At the end of the Exorcismes it was held fit that *Verrine* should solemnly sweare vpon the blessed Sacrament, for confirmation of that which he had aboue spoken.

And first they asked him in what manner he had spoken of the Conception of the Virgin: to which hee answered in these words. Those who are heere present are of different opinions. The Exorcist commanded him to expresse himselfe distinctly and cleerly, if it were the will of God that he should vtter the truth herein, and if God had reuealed any thing vnto him concerning this point. Then he plainly told them that [t] she was immaculate from the beginning. Then did the Exorcist com-

[t] Touching the conception of the Virgin.

command him againe, that hee ſhould more amply diſcourſe of this point before them all: whereupon he beganne to ſpeake in this manner. I affirme that the Eternall Father when hee was reſolued to ſend his Word vpon the earth to repaire the breach of mankinde, and that the Word was ready to doe the will of his Father, then did he determine to create a creature particularly for that purpoſe, to be the bleſſed Mother to his Sonne: who being alſo that King of power, was able ſo to fit all things, that his Mother ſhould co-operate together with thoſe bleſſings and guifts which he would endow her with all; which was iuſt and agreeable vnto reaſon. I ſay, that when hee ſaw and knew (for hee is the wiſedome of his Father) that his bleſſed Mother would not oppoſe againſt that which hee had decreed to doe in a matter of ſuch conſequence and importance, as was the Coniunction of the Diuine nature vnto the nature of man, he iudged it fit and expedient that ſhee ſhould be for euer exempted from the vaſſalage of ſinne, whether it were originall, actuall, mortall or veniall: hence it commeth, that ſhe neuer did treſpaſſe againſt God her Father. And if *Iohn Baptiſt* and *Ieremie* were ſanctified from their mothers wombe, how much more ſhould the ſacred Mother of God out-ſhine them in puritie, when amongſt al the creatures that were euer faſhioned by the hands of the Almighty, ſhee is the moſt eminent and perfect, next vnto the humanitie of her Sonne. And as in God there is no time either paſt or to come, but all is preſent with him, and being beſides a cleere and ſpotleſſe criſtall, that is neuer miſted ouer or made dimme by darkneſſe, he fore-ſaw in this Idea or glaſſe, that his bleſſed Mother ſhould in the whole race of her life gently ſubmit her ſelfe to his good pleaſure, and obey the Angell when hee came vnto her. For if *Eue* had her creation exempted from ſinne, it ſtandeth with reaſon that the ſecond *Eue* ſhould haue a greater dowry of integritie then euer the firſt had. And as the firſt *A-*

dam, being the type and figure of Iesus Christ, was created without sinne, and from a mould of earth that neuer was mingled with vncleannesse; how much more shall this second *Adam* surmount the first in the excellency of his humanitie. And as God tooke from the first *Adam* when hee was a sleepe one of his ribbes, and thereof created *Eue*, so God the Father while the second *Adam* that was to come slept in his bosome, [u] tooke one of his ribbes and framed [x] another *Eue* from the same, that is, the blessed Mother of God. The Father contributed thereunto his power, the Sonne his wisedome, and was content that shee should haue a greater portion of wisedome then the Seraphins or any other creature whatsoeuer, next to his humanity that was to come, and manifest it selfe vnto the world. And the ribbe which Almightie God tooke from *Adam* when hee slept did prefigure and fore-shew what I haue aboue declared. In like manner the holy Ghost did communicate his goodnesse vnto her, not that essentiall goodnes which is co-eternall with him, but a goodnes of that proportion and magnificense as could possibly be bestowed vpon a pure and immaculate creature. After this discourse, *Verrine* did dictate the forme that was to be held, to giue testification that all this was spoken and vnderstood in this manner.

[u] By his eternal knowledge & foresight into things.
[x] By his intimate graces which are communicable vnto a creature. And it is a metaphore borrowed from the ribbe of *Adam*

Wee whose names are vnder-signed haue heard and seene all that which hath beene spoken by the mouth of *Louyse Cappeau* who is possessed by three Diuels by some witch-craft that together with them was giuen vnto her: and further we haue heard one of the Diuels named *Verrine*, after much resistance and renitency against God and the Exorcismes, yet being at the length forced by God vnto the same, to deliuer all that is heere written touching the blessed Mother of God and the Eternall Word, to their glory and the saluation of Soules.

He further confessed in a great agony and chase, that there

there was no saluation out of the Church of Rome: that there was but one God, and one holy Baptisme, and therefore by a consequent but one Church.

Afterward he said that al these acts were, to confirme that which he had formerly touched, concerning the Order of *Dominick*, and to show how agreeable his rule was to God, and his blessed Mother, and that this Miracle was wrought in fauour of that Order. Obserue heere, that this was spoken, after that *Verrine* had said that this Miracle was wrought for the glory of God, and for the honour of his blessed Mother, *Magdalene* and *Dominick*.

Then to confirme whatsoeuer he had aboue spoken, he tooke an oath the strongest and most binding that a Diuel possibly could take, and if euer an oath had power to tye, it was this oath. And added, that there were some of opinion, that no oath was of validitie before God; yet when hee said vnto his Apostles that they should cast out Diuels, and foresaw that these Diuels being full of all iniquity, would not by their good will obey the commands of the Church, vnlesse they were adiured in the Name of Almighty God, hee gaue his Church authority ouer Diuels, to bee able to constraine thē by the vertue of Exorcismes. I affirme therefore, that the oathes of Diuels are in force whē they are discreetly ministred vnto thē. And the oath now in question is taken with as great solemnitie as possiblie may be in such a case, I hauing sworne vpon the honoured and blessed Sacrament in the Name of the Father Almighty, in the name of the Eternall Wisedome, which is the Sonne; and in the name of that infinite goodnes, which is the holy Ghost. It is also taken according to the intention of the whole Church militant and triumphant against the meaning of Hell, and any sinister or reserued purpose whatsoeuer, whereof the Diuels many times make their aduantage if the Exorcist doe not looke about him with great warinesse. And after hee had taken this

oath, hee called for the wrath of God, of the bleſſed Trinitie, and of the whole Church militant and triumphant to fall vpon him. The like imprecation he made againſt all Hell, and that in the preſence of the whole Aſſembly.

You may heere behold the liſt of thoſe that were preſent and heard that which is aboue ſpoken, and who ſigned their names vnto the ſame, Frier *Peter Dambruc*, *Francis Billet* Prieſt of the Chriſtian Doctrine the Exorciſt, *Romillon* Prieſt vnworthy, *Godam* Doctor in Diuinity, Frier *Peter Foruer*, Vicar of S. *Baume*, *A. Porchieres*, *Lange*, *Carret*, *Baltazar Charuaz*, *A. Lymory* Prieſt, *Honorat*, *Bœuf*, *Iohn Flotte* Prieſt, *Denis Guillemini* Priour of *Romoules*, Frier *William Cadry*.

Then in confirmation of whatſoeuer he had ſpoken, *Verrin* was conſtrained to worſhip the holy and bleſſed Sacrament, and to ſay three times, *Adoramus te Chriſte, quia per Sanctam Crucem tuam redemiſti hos, non autem nos.*

After the ſaid oath, hee ſaid as hee did the day before three times, *Aue Maria:* and then he ſaid other three times, *Ora pro illis Sancta Mater Dei*: and againe other three times, *Ora pro illis ſancta Magdalena:* and other three times, *Ora pro illis ſancta Martha:* and other three times, *Ora pro illis ſancte Lazare.* But in the Salutation of the Virgin he refuſed to ſay *Mater Dei*, becauſe (ſaid hee) it is a name of the greateſt excellency and perfection amongſt all the attributes of her praiſes.

After dinner in the preſence of the Sub-Prior afore named while he was ſpeaking to *Magdalene*, *Belzebub* returned & entred into the body of the ſaid *Magdalene*, & bad *Leuiathan* come forth, who preſently y performed the ſame; he ſaid the like to *Aſmodee*, who came foorth like a flame of fire mingled with ſulphure: hee further ſaid to *Aſtaroth*, come thou foorth likewiſe, and he flue out of her with an extreame ſtinke of roſen & ſulphure.

y This did *Magdalene* afterward report.

After

Afterward, as *Verrine* did dictate the disputation that happened betweene him and the Sub-prior afore said, *Belzebub* came and demaunded to haue the two Diuels that were with *Verrine*, to wit *Gresill* and *Sonneillon*. *Verrine* told him they will doe you no good, for thou seest that the Princes who are with thee are able to stand thee in no steed. *Belzebub* said vnto him, come thou also along with me. *Verrine* told him, I cannot yet leaue my master, let it suffice thee that I bestow my seruants vpon thee, and immediatly *Gresill* and *Sonneillon* came out of the body of *Louyse*, and shee sensibly felt that they came from her in the manner of winde. Yet did not *Belzebub* leaue intreating of *Verrine* to goe with him. *Verrine* answered, Why doest thou thus intreat mee? I cannot goe, and if I should goe, my [a] presence would preiudice your dessignement. *Belzebub* said, speake not thus, for we are companions. Not altogether so (said *Verrine*) the Diuell hath seduced her and the Diuell shall bring her home to the confusion of all Hell. Then said *Verrine*, wel, I must goe then, but it shal be to conuert the Magician, and bid the Exorcist to [b] take the booke of Exorcismes, and to command him in the name of God to goe thether, which the Exorcist did, and presently *Verrine* came foorth, saying, I goe against *Belzebub*. Then did *Louyse* feele his departure from her like vnto a winde. But as he was comming foorth, hee said, I doe not leaue thee altogether. Being departed from her, *Louyse* remained in her ordinary temper resenting onely the paines that proceeded from the witchcraft.

[z] He speaketh of *Lewes* the Magitian.

[a] See the answere vnto the 5. doubt after the epistle to the Reader.

[b] They that were thus possessed felt thẽselues much lighter and in greater ease, when the euill spirits departed from them.

The same day in the euening were these two women exorcised by father *Francis* Priest of the Doctrine, and *Verrine* began to speake as followeth.

Souldiers follow their Captaine, and when *Belzebub* departed wee went after him. God would winne vnto him the soules of such as are growne stony in their obstinacy: his desire is that you would shunn that which

is naught, and apply your ſelues vnto that which is good. Wee haue been at *Marſeille*, and haue diuerſe times knocked at his gate, and *Belzebub*, obſerue how ſlender thy forces are when thou doeſt demand for help of my ſeruants. *Belzebub*, thy affaires runne in a low ebbe, and this is the reaſon why thou art now ſo ſad and dumpiſh, *Belzebub* thou art at thy wits end what to follow. Then he ſpake to *Magdalene* and ſaid, *Magdalene*, let not thy courage be abated for thoſe few torments which thou now endureſt, for the paines of Hell are farre more grieuous. After this hee ſpake vnto the Diuels, and ſaid, come all yee Diuels of the aire, all yee Diuels of the earth, and all the Diuels of hell, come all to helpe and ſuccour *Belzebub*; but your comming wil be to no purpoſe, and your aſſiſtance not worth your comming, for all of you are in compariſon, but as leaues of trees.

Then turning to *Belzebub*, he ſaid: be of good cheere *Belzebub*, knoweſt thou not, that where thou looſeſt one, thou ſhalt gaine tenne: ha curſed ſpirit, oughteſt thou not to conſider, that theſe ſoules were not created by thee? Doeſt thou not ſee, that God will take them vnto himſelfe? Thou haſt inueagled thouſands from him, and thinkeſt thou that hee will euer diſſemble this?

[c] An inuectiue againſt the Magician.

If [c] it were poſſible that leaues of trees could weepe, they would ſhed forth teares of blood for this wretched ſinner, ſo vaſt are his offences before God.

Then *Verrine* turned his diſcourſe to God, and ſaid: great God! how good, how bountifull, and how ſweet art thou? I am tortured and tormented, and haue not the patience to behold thy great goodneſſe towards the groſſeſt ſinners, eſpecially towards this man whom I am forbidden to name. O all-powerfull God, why doeſt thou not vntie and let out thoſe heapes of water, or hurle downe thy lightning from heauen to deſtroy this wretch, and to bring him to vtter perdition, who ſendeth

deth soules to hell more in number, then the haile that falleth vpon the earth? I tell you, God can dissemble this no longer, neither will he any more indure his execrable villanies: but his pleasure is, that he be either conuerted or punished. The impatiencie which God taketh at the losse of these and other obstinate soules, is not such a kind of impatiency as may any way darken or preiudice his perfections, but it is rather an argument in him of vnblemished goodnesse: for God in iustice should dart downe lightning from heauen to destroy them, or suffer the earth to gape and swallow them vp, who haue better deserued this punishment then *Dathan* and *Abiran*, whom the earth deuoured vp for their rebellion. O Lord God, he cannot flie from thee; whether he descend to hel, for according to thy essence thou art there, or whether he doth imagine to stray from thee by wandring like a vagabond vp and downe the world, for thou seest all, and art euery where: or if he would ascend vnto heauen, for there the gates are shut against him. So that if he be not repentant, hee may perchance flie, but he cannot euade.

Great God, thou hast made reseruation of three things to thy selfe, and wouldest not that sinners should intermeddle or dip their fingers in them, to wit, thy glorie, iudgement and vengeance.

And because the guidance and gouernement of things is most proper vnto him, you must let him alone in his course of gouernement, for he knoweth wel when to take the cause of innocencie into his owne protection. What? thinke ye that God will suffer this iniquitie to branch vp higher? I tell you he is wearied with his long sufferance; and therefore wil see the end of this inditement, and howsoeuer this busines shal fal, he wil be sure to fashion and shape it to his glory, & the saluation of soules.[d] I say further, that if he be not conuerted, he shal be burned aliue: if he wil needs perish, God will leaue him to himself, for this good God for his part was

[d] A prediction that the Magician should be burned.

not wanting to him in any thing. God resembleth a father of many children, who are all stubborne and rebellious against him, and will not obey him neither by allurements, nor by threats: then doth this father say vnto them that they deserue to be punished, because they are disobedient to their father, and will not harken vnto him, neither for hope of inheritance, nor for any other admonitions or inducements that may bee laid before them, but doe continue on in their contempt against him.

It is a thing full of astonishment, that God should prouide this great remedy for you miserable and accursed sinners, and yet the number of those that lay hold vpon it should be so small. There are some that conceiue that God is indebted vnto them, thinking with themselues, that hee hath promised Paradise vnto them, and that heauen was not destinated to intertaine beasts or Infidels, but for Christians. It is true, God is vexed with a holy kind of impatience, when he considereth the mischieuous and malitious purposes of men: he hath purchased their soules at an high and inestimable rate; for the satisfying of which paiment, it was expedient that diuinitie should be vnited vnto a humane nature. Thou also, who art the powerfull mother of God, did'st suffer much for their sakes, and wert vnder the Crosse, and neere vnto thy Sonne: yet for all this, do they renounce thy Passion (O God) the nailes, and al other instruments of thy torments; and doest thou still hearken after them, and willingly subiect thy selfe to death, to saue them? Why art thou so fond ouer them; is not thy blessed Mother in heauen with an infinite number of Saints and Angels? If all the drops of water in the sea, all the leaues of trees, all the Starres of heauen were capable to sound forth thy praises, they would all blesse thee, O God, and giue thee thanks for those manifold benefits which thou hast conferred vpon men: yea, the blessing of their creation alone doth challenge euerlasting giuing of thankes.

thanks. Besides this, he hath giuen his Angels charge ouer you, who doe euer intercede on your behalfe, and say, they will be conuerted, they will be conuerted, you must haue a little patience. The Virgin *Marie* is also euer mediating for you, yet are you regardlesse of all this, especially this wretch, who shall either be burned, or be conuerted: for God can no longer suffer or looke on villanies of so foule a nature; and this will be the end of this businesse.

The messengers of the King haue been at his gate and haue diuers times knocked there: I my selfe also was present, but not any way to further the proiect of *Belzebub*.

Then he spake to *Belzebub*, and said: Accursed feind, thou diddest imagine that I would combine with thee, but thou art deceiued: for I cannot swarue from the commission of my Master. I did indeed suffer my seruants to giue thee assistance, but for my selfe I tooke part against thee, and made that iourney of set purpose to declare vnto him, that as the Diuel had seduced him, so the Diuell should bee an occasion to set him right in the true way. Then hee tooke a solemne oath, that whatsoeuer hee had now vttered, was agreeable vnto truth.

The same day, when *Verrine* was dictating that which hee had formerly deliuered touching the immaculate conception of the blessed Virgin *Marie*, the Mother of God, he was asked what he meant in saying, that the humanitie of the Sonne of God did repose it selfe in the bosome of his Father, and that then God did forme his blessed Mother out of one of his ribs. To this *Verrine* answered; You may here cauill and say, that then this proposition must bee true, the Sonne is before his Mother. I tell you, that the humanitie of Christ Iesus (as all other things whatsoeuer are) was alwaies present with his celestiall Father: for with him nothing can bee said to bee past, or to come, but all is present: the Sonne

[e] That is, with the eye of his grace.
[f] Because of his dignity.

is before his Mother, [e] because the Father did first [f] behold the humanitie of his Sonne, before hee beheld his mother: yet for all this you cannot properly say, that the one precedeth the other, for in God all things are present.

The Acts of the 23. of December.

[g] An inuectiue against the Magician.

THis day *Verrine* began to make a furious inuectiue [g] against the Magician, saying with great out-cries:

Accursed wretch, thou deseruest to haue thy life restored vnto thee tenne thousand times, that thou mightest so many times suffer death; yea, thou shouldest die as oft as thou hast sacrilegiouslie offended.

Notwithstanding, God would yet deale fauourable with thee, if thy selfe giue no stop thereunto.

Ha you Capuchins! you shall bee punished with temporall calamities, because you did vary from the forme which was prescribed vnto you. You might well conceiue, that Almighty God hath communicated power vnto his Church, to bee able to command Diuels: and your charity that you should beare vnto your neighbours might haue perswaded you hither, that you might take information of all things; but hee is not alwaies absolute, that conceiteth hee is already sufficiently informed.

Then said *Verrine* to the Dominican Father (who euer wrote what hee deliuered) I must goe thither the third time; consider how God loueth this soule: Before Christmas you shall see the bottome of this sacke emptied, there was neuer such villany seene, neither was there euer the like miracle, or the like remedy. *Verrine* also said vnto the Dominican Father, in the presence of the aboue-mentioned Sub-prior. [h] Take the booke of Exorcismes, and enioyne me in the name of God to goe the third time to *Marseille*, to solicite and labour

[h] See the Apology vnto the 5. doubt.

labour the conuersion of the Magician. When *Verrine* issued forth, *Gresil* who held his place, declared that he would speake to the Magician in another manner then he did to *Magdalene*. And as *Magdalene* at the first would not beleeue, because the Diuell busied himselfe in the cause of God; or rather because *Louyse* did take vpon her to teach and instruct her, or else some Diuell in her (as was reported) so should not this Magician regard any thing which should be spoken for his reformation.

The same day in the morning the Dominican Father did exorcise, & *Verrine* began to speake in this manner,

The will that is guided by the grace of God is able to compasse any thing, and is mightier then the powers of hell it selfe. How Idle then are they that say, I cannot be conuerted? It is vnbeseeming to adde excuses to your sinnes, it was the old dotage of *Adam* and *Eue*.

Adam thou haddest sufficient grace to keepe thy selfe vntainted, but thou diddest suffer thy selfe to bee abused, as many wretched sinners doe euery day.

The soule is the mistrisse, and the body as the Chambermaid: yet when the soule shall say, let vs rise betimes to pray and serue God, the body will forthwith oppugne it, and say, I am yet but young, let old age first approch: we shall haue leisure and time enough before vs, to be repentant.

The memory will say, let vs call to mind the blessings which are showred vpon vs from aboue: the vnderstanding will thereunto adioyne, let vs contemplate the goodnesse, wisedome and power of the Creator in these his blessings; and the will is ready to push vs on, to loue and feare this good God, because he is the sourse and first originall of all your happinesse.

The soule will say, I will heedfully obserue thy diuine inspirations, and will bequeath my selfe vnto thy seruice, I will endure no longer that my seruant should inuade the gouernment of my house. To which the

chambermaid will reply, Ha mistrisse! what meane you to doe with your selfe? take compassion of your tendernesse, you are of too delicate a composition, to bee martyred with such austere courses of life: you haue time enough to repent you, solace and glut your selfe with delights, whiles occasion is offered, and vse your goods with freenesse and profusenesse, that you may varie and runne through all manner of pastimes, whiles the time will giue this liberty vnto you. Then *Verrine* said, My words (you see) sauour of the spirit, and doe maintaine, that the soule is and ought to be the mistrisse of the body. It is certaine that where the chambermaid holdeth the raines of gouernment in her hands, the family will soone sinke and fall to decay: therefore it ill beseemes the body to beare sway, because it resembleth a woman, who wanteth discretion to gouerne her selfe; and God will not exact a reckoning from the body, but from the soule, and the soule shall haue the precedency of the body both in the reward and in the punishment; because the soule ought rather to beleeue him that framed it, then the seruant. A blind man is vnfit to raigne, and why? because he is blind. [i] The soule is a commonwealth, and if the conscience bee in quiet, all the rest is the more peaceable: Hence it is that the soule should gouerne and not the body, because it is deuoid of all true apprehension of the misery which it may suffer. *Eue* spake but once in excuse of her fault, but the body grumbles and kickes perpetually.

[i] The soule compared to a Commonwealth.

Your God hath an armory garnished with all perfections, and can euery day present new graces, to those that demand them of him, for hee keepeth them in his storehouse to bestow them vpon his children. In like manner hath your God giuen the holy Scriptures, the new Testament, and the liues of Saints vnto his Church, yet he resteth not heere, but doth euery day offer new presents vnto her.

Embrace your God, who for you hanged naked vp-

on the Crosse; for he is your father, and the blessed mother of God is your aduocate, Angels and Saints are your brethren, and their pedigree is very noble. God will also ennoble you after the same manner, and this nobility is more venerable then all the royalty of descents that may bee giuen to the Kings of the earth.

[k] The King of France lately deceased did worthily esteeme of this nobilitie; he did humble himselfe, and call vpon his God, demeaning himselfe in his presence as a malefactor, and oftentimes heard Masse with much deuotion and effusion of teares. I tell you, many Priests doe not so attentiuely meditate vpon the greatnesse and excellency of God, as he did; therefore was his death a kinde of martyrdome, because hee would rather suffer death for the regard and reuerence which he bare vnto his God, then giue credit to that which the Magicians had foreshowne vnto him, and in dying hee pronounced the word *Iesus*, and recommended his soule into the hands of God. Hee had offended his God, as *Dauid* had done before him, and was guilty as hee was, and they were both Kings of mighty Nations: but this had been infected with heresie, as thou *Louyse* formerly wert: yet O *Henry*, it is a truth, thou art now in Paradise. Be glad *Marie* of *Medicis*, for thou hast the honour to haue wedded a King, who is now a Saint in heauen: and if thou shalt imitate his godly end, God will inuest thee with the same honour: and thou *Dauphin* now a young tender King, bee thou an imitator of the rare indowments of thy father, who was so solicitous to giue thee vertuous education. And doe you all loue this Prince, for he well deserueth to bee loued by

you

[k] See the Apology vnto the 5. doubt: there is further mention made hereof in the pag.

A discourse touching the late King.

Mounsieur Boutereau Aduocate in the Counsell, doth elegantly (as his manner is) expresse this Saint, in the life of *Henry* the 4 lately deceased, which was composed by him: who did expresly send into Flanders to father *Francis Domptius*, that faithfully collected this history, to be informed of that which is heere spoken: which for the better assurance and attestation of the truth, hee sent vnto him word for word: Although there be also other witnesses thereof. The two discourses in Latine and French did containe this relation heere word for word: so that we dared not to change one title hereof, as we haue forborne the like alteration through the whole frame and body of this history. God turne it all to his Glory.

you, and cursed be him that shall bandy or plot against this Prince, and will not yeeld all dutifull obedience vnto him, especially vnto a Prince of so sweet and harmelesse a nature as this is: who will proue another *Lewes* in France, that for his great vertue was canonized a Saint. Reioyce little King, for thy father is high in the glory of heauen. I speake now to you, that are but wormes of the earth, examine well your selues; for if your Prince did so humble and deiect himselfe, how much more should you be prostrated in the lowlinesse of spirit? thinke and consider seriously of these things.

[l] He is called *Seruus seruorum*.

Since also the holy Father doth humble himselfe, who knoweth no superiour in this world, it is to be admired that you should bee negligent or dainty in humbling of your selues.

The same day *Verrine* went againe to the Magician; but before hee departed from the body of *Louyse*, hee discoursed of the wretched estate of the Magician, and of the mercy of God towards him, almost in these very words.

[m] A mauellous Apostrophe vnto the Magician.

Certainly *Lewes* thou art an hypocrite, and a Pharisie, and vnder the shew of piety thou hast heaped vp such a multitude of transgressions and other damnable sacrileges, that they are not to bee numbred. Of a truth *Lewes*, thou dost out-strip all magicians in malice and impiety, and art the chiefe of all their sabbaths and assemblies. Of a truth *Lewes* the Diuels are of opinion, that hell it selfe will not bee sufficient to afford punishments for thee proportionable vnto thy villanies. I tell thee *Lewes*, they will protest against God, if thou bee not conuerted, & will beg of him, that he would make Hell six times more horrid and terrible then it is, that thou mightest be tormented there for euermore. Of a truth *Lewes*, *Cain*, and *Iudas* shall bee adiudged innocents in comparison of thee: for Christ Iesus had not as then shed his blood for them, as he hath done for thee. I tell

tel thee *Lewes*, thy abominations are of that heighth & vnsufferable presumption: that God himselfe would bewaile thy wretched estate, if hee were capable of teares: and euery one would willingly bring a fagot to burne thee, and would say; Iust God make this impious villaine to liue a thousand times, and so many times to suffer death: yet is it a certaine truth, *Lewes*, that this good God is ready to die againe for thee, and would, if need were, come now downe from heauen, and suffer himselfe to be crucified on this [n] Crosse.

[n] He meaneth the Crosse set vp in S. *Baume*.

Besides the blessed mother of God and all the Saints doe of pure pitty plead thy cause, I tell thee truth *Lewes*,: not that they haue any need of thee, but that thou mayest bring backe those soules which thou hast led into perdition. Of a truth *Lewes* God hath sent his messengers and guard vnto thee, and they haue cast the rod of their power into thy house. Nay, I say more, vnreasonable creatures would beg mercy for thee at Gods hands, if they were endowed with reason. What I deliuer is most true, for nothing is impossible to God, who is able to make a Diuell of an Angell, and a Saint of a sinner.

The same day in the euening father *Francis Billet* did exorcise, at the beginning whereof *Magdalene* moued all the assembly to commiserate her case, by reason of the deepe and extraordinary sighs which shee pitifully breathed forth, whiles the Diuels were inwardly torturing her. And *Verrine* said, you that hope for a future reward, see you obey your God, and you that are already Saints with him in heauen, and haue now the full fruition of grace and eternall glory, as the end and vp-shot of your labours, bee you also plentifull in your duty and obedience towards him. But I damned [o] wretch as I am, expect no recompence of my paines and trauell.

[o] *Verrine* confesseth himselfe to be damned.

The

The Acts of the 24. of December being Christmas-Eue.

THis day in the morning the Dominican Father did exorcise, and *Verrine* discoursed in these words.

Gods pleasure is that all men vnderstand, that the Diuels themselues doe obey him, and tremble before him. I tell you p God was wearied with your impieties, and therefore leaped downe from Heauen to earth in the wombe of his blessed Mother that hee might redresse them. Blessed Mother of God, thy Sonne was impatient to be inclosed vp so long in thy flesh, not for that he deprehended in thee any thing which might distast him, but because his desire was to come into the world, and to yssue foorth from thy holy prison with all the speed hee might, to giue light vnto the world that remained darke, and to make his brightnes communicable vnto his creatures. Of a truth *Mary* thou art the Moone, and thy Sonne the Sunne of this world: the Saints are also the starres that shine in the same. And therefore was this Sunne sent by the celestiall Father not onely to illuminate and deriue part of his light to the Moone and Starres, but to giue light vnto euery man that commeth into the world: which illumination could not spread it selfe ouer the earth, vnlesse he had manifested himselfe to the earth by his natiuity. Wonder not that I haue often said, that this was a worke of admiration: for Kings haue their Pallaces and bedds furnished euen to prodigality, but good God, thou couldest scarce finde a place to bee borne; yet mightest thou haue built for thy selfe a Paris, or haue chosen the cittie of Rome in her greatnes, or haue caused some Royall Palace to bee prepared for thee, for thou art wisedome and goodnes it selfe, and hast created heauen and earth of nothing: Neuerthelesse, though the guide and prouidence of all things depend of thee, yet wouldest thou not make

p A discourse vpon ye natiuity of Christ Iesus very obseruable & worth the reading.

choise

choise of eminent and magnificent places for thy Natiuitie, nor of Queenes and Princesses that might be assistant vnto thy Mother in the time of her trauell.

Great God, thou art more powerfull then all the great ones of the earth, and yet how il doe thy creatures demeane themselues towards thee.

Ioseph [q] thou diddest doubt at first the veritie of these things, but wert afterwards fully satisfied that the Mother of God was a Virgin before her deliuery, at her deliuery, and after her deliuery. Thus [r] doe many now question this very miracle which God hath wrought among you, to wit, that the Diuell should tell the truth, but so is the wil of the most Highest, who by his meanes would renue the league and amitie which is betweene his loue and his creatures. O blessed Mother of God, thy Sonne is the true God, begotten of his Father. Let it enter into thy consideration, how choise and exquisite a Mansion did so mighty a Father prouide for his onely and welbeloued Sonne, in whom he was so well pleased: and thinke with thy selfe, what presentments did thy deare Sonne prepare to offer vnto thee as his Mother? Blessed Spirit, where was the goodly beds with all the rich and pompous furniture which thou diddest prouide for thy Spouse? Where were thy easie Litters to carry her? Where were the Caroches? Where were the horses? There was but an Oxe and an Asse there present, for other liuing creatures are too proud to be witnesses to such humility. I say that God refused those creatures that were proud, as is the horse: he reiected the Lyons, who figure vnto vs arrogancy: he cared not for Mules, who are the Hieroglyphicks of malice: hee was onely contented that the Oxe and the Asse should be present, who are beasts full of simplicity and deuoid of maliciousnesse. The Asse pointeth out vnto vs the body, the Oxe the vnderstanding, so as, when the Asse and Oxe doe draw together, they doe beare the yoake of the Lord. The Angels were there the Princes, Lords and Cour-

[q] S. *Gregory* in his 26. Homily maketh a comparison between *Ioseph* & S. *Thomas*, for both of them wer scrupulous and doubtfull of the truth for a season. God permitting such staggerings sometimes in our vnderstādings, to the end that our assurance may bee the stronger.

[r] The doubt that some haue of this History.

Courtiers, which is euidently declared vnto vs by that melodious song, *Gloria in excelsis Deo*. Thou *Francis*, couldest well haue distinguished the difference betweene the musick of this world, and such celestiall harmony, for thou diddest so well apprehend the sweetnes of that heauenly Instrument, that vpon the touch of one onely string thou diddest forget nature and those necessary actions of eating and drinking. For it is most certaine, that who so hath but a tast of the sweetnesse of Heauen will haue all the pleasures of the earth in no estimation. Great God! all things are subiected vnto thy will, for doe thou but speake the word, and what is there that dareth resist thee? Hence it is that thou mad'st choice of a poore and contemptible Virgin to bee thy Mother, because thou wouldest paterne and square foorth from thy selfe, a perfect example of humility vnto others.

Who would euer haue affirmed, that such a one as shee should bee the Mother of Almighty God? Who would euer haue thought that her Sonne which she carried in her armes had beene the liuing God, Creator of Heauen and Earth?

In like manner diddest thou yssue foorth from that chast wombe of thy blessed Mother, without any taint or corruption of thy integrity, as a Sun-beame passeth through the glasse without breaking of the same, but rather maketh it more cleere and brightsome.

Great God, thy blessed Mother and *Ioseph*, when they were at *Bethlem* were forced to vse an vnknown stable for their dwelling place.

I am much displeased at this thy too great humility, when I obserue the haughtines which swelleth mankind: I meane not Kings and Princes, but I speak of baser and more subordinate fellowes, who are indeed very shrubbs and flyes, yet if they faile in their expectation of the smallest commoditie that may befall them, they presently fall a murmuring, and thinke thou doest them

wrong, although it be nothing ſo, and that theſe cogitations are miſcreated in them by errors & the wrongfull miſ-apprehenſion of things.

O *Ioſeph*, thou diddeſt enquire after ſome lodging wherein you might retire your ſelues, but there was no roome in the Inne, and why? becauſe they knew you not: for if they had had aduertiſement who you were, they would aſſuredly haue lodged you in their houſe.

But God was content to take harborage in a poore beggerly lodging, being almoſt vntiled and open euery where, and not being locked and made ſure for their ſafety. You therefore that are poore can haue no place for excuſe of your intemperatneſſe and impatiency, but you are to be contented if you haue but where-with-all to intertaine your life and ſoule together. You are not without a ſtable and a cratch wherein to lodge the King of glory, the ſtable is your ſoule, and the cratch your heart.

Ioſeph and *Mary* accepted of the ſtable, although Chriſt for his part could haue beene contented to bee borne without doores in the open fields: but hee made election of a ſtable, not becauſe hee had need of it, but in regard that it had need of him, that ſo it being honoured by his preſence, might bee a place of more renoume then all the Kings Palaces of the world. If God had permitted the ordering and determination of this affaire to the will of the Seraphins, or Sages of this world, I tell you they would haue runne a cleane contrary courſe vnto that which God had ordained. But good God, thou diddeſt by inſpiration put it into *Ioſephs* heart to chuſe the ſtable, becauſe thou wouldeſt publiſh vnto the world, that thou doeſt not deſpiſe the ſoule of any man, that ſo, all pretext and ſhadow of excuſe might be taken away from thoſe that would otherwiſe obiect, I am too poore, I am not fitt to lodge my God: for the ſoule of a poore man is as acceptable vnto him as is the ſoule of a King, if it ſtand eſtabliſhed in

the grace of God. The place where God was borne, is no more a stable, it is a Palace, and a Church, and many account it a great happinesse to behold it: so thy soule shall no longer remaine a stable, but shall become a Temple and a Palace when God shal take vp his lodgeing in the same. Prophane not therefore this stable with mortall sinne, but rather sanctifie it, and make it more venerable then this *Baume*, into which no man may enter but bare-footed.

Bid sinne and Satan, when they labour to thrust themselues into that place, to depart from thence, because it is a stable reserued onely for God, to come and take his repose therein. Then will your God come vnto you as a little childe, wrap him vp charily in his swathling bands, make much of him, cherish him, and handle him with gentlenes and deuotion.

Mary brought him forth into the world, yet did she not dare once to touch him, much lesse would you be so hardy to handle him if you were acquainted with him: but feare without loue is fruitles and vnprofitable, and if loue should not surmount feare, what man is hee that would haue the boldnesse to appeare before him? Thou that art his Church, how vngratefull a Spouse shouldest thou be, if thou diddest not make acknowledgement of thy husbands benefits towards thee. Art thou ignorant what the Lord said to *Peter*? Feede my sheepe, for you that are Preists could not be true Shepheards, vnlesse you were carefull to feede and giue sustentation vnto your flocke. I doe not speake this, as if I would haue you conuey them into some fat pasturage of this world, but my meaning is, that you should communicate the Doctrine of their God vnto them.

It is true *Iohn* the Euangelist, that thou wert priuy to many mysteries, and hast not buried thy Talent nor fed vpon these royall viands alone, but thy resolution euer was, to make distribution of the same to others: and dare you, proud and haughty wretches, conceaue that you

you are humble, and yet will not diuide ſome portion of your knowledge vnto your neighbours?

Beſides ô *Iohn*, thou haſt diuulged the viſions which thou haſt ſeene and thou *Iohn Baptiſt*, thou haſt not bin ſilent all this time of aduent, but haſt ſaid, let all mountaines be humbled, and yet how many mountaines are there that extoll themſelues?

Michaelis, thou haſt alſo enlarged thy voice at Aix in imitation of *Iohn Baptiſt* ſaying: Make ſtraight the way of the Lord: yet haue there bin thoſe, that were preſent at thy Sermons, that carpe at thee, and ſay, that thou haſt not a glib and eloquent toung: Others there are, who haue bin meerely incited out of curioſity to harken vnto thee: others murmure, that thy geſture which thou doeſt vſe in preaching, is not gracefull: to ſome others they obiect, that their vaine of preaching is too domeſticke and familiar, and ſay, they had rather heare young Diuines preach, becauſe they are more curious and neate in their compoſures. Theſe are not worthy to heare the word of God, and deſerue to be ſhut vp in the dungeon of Hell, becauſe they will not harken vnto Gods word, whereby they may be nurſed vp to ſaluation.

[f] Then he ſaid, accurſed wretches, do you deeme that the trauells of Preachers are nothing? I tell you, they many times forbeare to feede when hunger ſeaſeth vpon them, and to repoſe themſelues when ſleepe doth ouertake them: they warme not themſelues when they are benummed with colde, and doe trauaile a freſh when they are already tyred and wearied. Wherein they doe like faithfull children who are not allured by the promiſes of Heauen, nor yet affrighted with the threats of Hell; But as a dutifull childe obeyeth his father, not out of any ſecond reſpect but meerely out of affection, ſo the true children of God reſpect not their particular intereſts, neither do they decline thoſe laborious courſes which they haue vndertaken, but diſ-

[f] Touching the labours and paines taken by Preachers.

charge that duty whereunto God by a sanctified vocation hath called them. And of this number are Preists, Religious persons, and Preachers.

t A signe of predestination.

[t] One signe and infallible argument of eternall predestination, is to heare the word of God with willingnes and alacritie, to make a free confession of himselfe, to communicate, and to serue *Mary* the Mother of God, with all submissiuenesse and deuotion. [u] Then he said, it standeth with good reason, that he who was to be the Guardian vnto the Virgin should be inuested with a prerogatiue of greater excellency then all other Saints, and was to haue precedency of *Iohn Baptist* and the Prophet *Ieremy*. For hee was to bee the Spoule vnto the Mother of God: and was to be the maintainer and putatiue Father of her son. *Mary* was indeed thy sister, *Ioseph* and thou doest alwaies shew thy selfe a deare and trusty associate vnto her. He said further, that *Ioseph* had for a space a touch of feare and iealousie vpon him, not vnderstanding the mistery which lay vailed ouer in silence, neither doe I wonder at it (said he) for *Mary* was not of the humour of the women of these times, who doe blab and disclose vnto their husbands all they know: shee was of a contrary straine, and did commit all that was reuealed vnto her by *Gabriell* the Archangell who came from that supreme Counsell of the blessed Trinity, vnto the close custody and guard of secrecy and silence. Al her words that came from her were full of waight and wisedome, for *Mary* was not like vnto *Eue*, a multiplyer of words and impertinent discourses.

u *Gerson* and some others hold this *Tenent*, that he was sanctified from his mothers wombe.

At dinner also *Verrine* spake of sundry subiects, tending much to edification: and amongst the rest he discoursed, that the soules in blisse did more thirst after the saluation of our soules, and the enioying of our company with them in Paradise, then Hell and all the Diuels together could after their ouer-throw and perdition; for the power and efficacy of the Saints in Heauen, farre

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surmounted the impiety and malice of the damned. He further said, When you sit downe to eate, imagine that those blessings which are set before you doe point out vnto you three things, *Accipe, Redde, Time*. *Accipe*, take thy refection; *Redde*, giue thanks vnto God; and *Time*, beware how thou bee found vngratefull for such manifold blessings.

In the meane space some or other had giuen part of a honny-combe to these two women, which they had found lying on the ground, and was blowne downe from a tree by the winde. And *Verrine* from this honny-combe tooke occasion to discourse, and to say vnto *Magdalene*, *Magdalene* thou shouldest propose the Bee vnto thy imitation, which silently flieth vp and downe and gathereth the extraction of whatsoeuer iuice is most precious among the flowers, by this I meane vertues.

Magdalene x goe thou likewise to Saint *Vrsula*, and from euery one of thy sisters pluck a vertue: from one gather Humility, from another Patience, from another an vpright intention, from another Charity, from another Obedience: for thus, *Magdalene* doth that industrious honny-fly demeane himselfe, & sometimes dieth through his laboriousnes and trauell, for hee was framed to take paines. You are to doe the like, and should die after the same manner. Then he spake further of the blessed Virgin saying, O immense God! *Mary* did beare thee according to thy humanity, and thou diddest support her according to thy diuinity: for of a truth thou wer't at one time a litle Childe, and a mighty God.

x Acquisition of vertues.

God y would haue the creature to co-operate with him, as is verified in thee O *Mary*: vnto whom although God did inlarge his bounty, and did garnish thy minde with rare and inestimable indowments, yet diddest thou still appeare more humble, and shouldest not indeed be the Mother of God vnlesse thou haddest contributed some-what of thine owne vnto his working: it

y The co-operation of the creature with God.

it being his good pleasure that his creatures should euer make contribution of some-thing. You haue nothing to bestow vpon him but your will, from which no man is to exempt himselfe: giue him therefore your body and soule, for that will content him.

The same day *Verrine* compared himselfe to a barren and withered tree, and although (said he) God hath spouted such sappe into mee, that by the power of it I doe bring foorth sweete and wholesome fruite, yet am I still a barren and an accursed tree; and shall neuer behold the face of God, but shall alwaies remaine a Diuell: yet thus much I may say, that there was neuer any Deuill raised to the like honour as to laud the Name of God, and to accomplish his pleasure, as I now am: And he further said, that he had promised vnto him a diminution [z] and abatement of some degrees of his punishment, if he did his duty with faithfulnesse.

[z] See the answere vnto the doubts, the 10. obiection.

The Acts of the 25, of December being Christmas day.

ON Christmas day, towards midnight the three Diuels which were in *Louyse* were commanded to goe to *Marseille*, to labour the conuersion of *Lewes* the Magician. At that time was *Magdalene* lulled, and as it were, benummed with a heauy slumber, which proceeded from the Diuell, and indured all the time that Masse was saying, and the Masse once ended shee returned againe to her accustomed temper.

[a] A pious discourse vpon the feast of Christmas.

The same day, and houre aforesaid, the Dominican Father did exorcise *Louyse* and *Magdalene*; and then [b] *Verrine* began to speake in this manner. Hee that will come to the knowledge of his God, must looke for him vpon the earth, and make inquiry after the litle childe which lieth in the stable: as hee is your Iudge, you must looke vp to Heauen, and tremble at his Diuinity, but as hee is a litle childe, you must intertaine him

[b] Spirits doe goe and come with incredible celerity.

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in your affections. According to his Humanity he is but litle, but according to his Diuinity hee is a great God, and worthy to be praised. Euery one may (if hee will) dedicate his seruice vnto this litle childe, neither can any excuse himselfe from the same, for there is no man but hath an Oxe and an Asse; the Asse signifieth the body, the Oxe the soule; for the soule resembleth the Oxe, that easily knoweth his masters cribb. This Oxe and this Asse must vngrudgingly beare the yoak that their master laieth on them, that is to say, all mortifications, afflictions and troubles, and whatsoeuer else hapeneth vnto a man by the will of God, all which may bee said to be the yoake of the Lord. This yoake is sweete, and this burthen light to all those that doe perfectly loue him: you must not therefore say, I am not able to beare it, for God commandeth nothing that is impossible. It is a truth, that hee indeed was loaden with a yoake that was very combersome, and with a burthen exceedingly heauy, for his Crosse did ouerlay him with an intollerable pressure; yet did hee not call vnto you, behold my Crosse, carry you it as I haue done: No, hee saith not so, because hee knoweth your debilitie will easily sinke vnder the same; but hee saith, carry my yoake, because the burthen thereof is very portable, to those that loue God and serue him as they ought. God hath his troopes of Angels and Saints about him, neither is it to bee wondred that Angels obey him, and that men put his will in execution, but that Deuils, who are already condemned to the Gallies of Hell should yeeld him their obedience, heere is it that doth amaze vs with astonishment and admiration. Great God, why doest thou not cause these things to be deliuered by some Seraphin, or some learned Preacher, and not to bee divulged by the mouth of this silly woman? Or why should I bee constrained to disclose my name in an action that is directly preiudiciall vnto Hell, and to my great griefe, that am forced to pronounce it? Then he said, many beleeue

not this; but I answere them, they haue not seene God nor Paradise, and yet they beleeue both the one and the other. Certainly *Thomas* thy God (vnto whom it is impossible that hee should tell a lie) hath said, that hee would rise the third day: and what? did hee not rise the third day? Certainly hee did, but because thou diddest not see it, thou wouldest not beleeue it, but diddest say, I will not beleeue it, except I may touch the prints of the nayles. There is none among you that euer saw him die in person, yet doe you beleeue that he suffered death for you. Know you not what God said to *Thomas*, blessed are they that shall not see these things that thou seest, and shall beleeue. There is no neede of faith in those things which wee manifestly and plainly see: as if I should tell you that this Priest is standing at the Altar, I imagine you would beleeue mee, neither should this faith of yours containe any great matter of merite, because you see this together with mee. All the fruitlesse sciences and speculations of *Cicero*, *Plato*, and the other Heathen Philosophers, to what purpose serue they, but to trauell and consume the spirits of a man by imaginary contemplations? These waters cannot appease the thirstinesse of the soule, and by consequence are not powerfull to yeeld due and conuenient refreshments: but the smallest delights of a spirit indued with vertue, doth surpasse all worldly delectations: and cursed may they bee, who for the fruition of momentary pleasures heere, hazard the losse of that eternall felicity. Your God is a cunning Surgeon, and of the choisest esteeme amongst those that are most famous: hee well knowes when to serch the wound, and forecasteth how it may be healed: and apprehending the meanes, he presently commeth furnished with such salues and medicaments, as hee conceiueth most proper for the cure. God is Father vnto two daughters, Mercy and Iustice; but mercy obtained the right of eldership in the house of God, and you know those that are the elder haue a kinde of

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prerogatiue ouer the other. Mercy is sister vnto Christ Iesus, and shee it was that said vnto him, that it was fit that he should suffer al those torturings and contempts, which afterward he subiected himselfe vnto in his Passion. And although both these sisters proceeded from the same father and mother, yet is it a certainty, that the one is in more grace and neerenesse then the other. For God the Father was more indulgent vnto mercy then iustice, yet are they sisters, and both daughters vnto him; because he is no lesse iust in exercising his iustice, then he is gracious in declaring his mercy. It is no argument of imperfection in God, that he powreth down the viols of his wrath vpon the wicked, and rewardeth the good endeauours of the iust, it is rather a demonstration of his omnipotency, to render vnto euery man according to his workes.

Of a truth thy inward parts (O mother of God) are as the shop of an Apothecary full of fragrant and aromaticall odours, which the holy Ghost hath furnished with all varieties of perfumes and spices; that is to say, with his fruits, and with the adundance of vertues and graces. I further say that *Mary* is an inclosed garden, and the holy Ghost is the gardener, who could well tell how to manure this blessed plot of earth, sowing therein all kinds of beautifull flowers, and ingraffing goodly and vernant trees, charged with excellent flowers and fruits. Thou (*Mary*) art also a tree, thy holy cogitations are the leaues, thy feruent desires are the flowers, and thy little Iesus is the fruit that was brought forth for your saluation. The nature of this fruit is admirable, so that it was accounted worthy to bee made a Present for the eternall Father, on the tree of the Crosse, for the expiation of your sinnes. Let your memory recall into your remembrance these blessings of your God, and let *Ioseph* who signifieth your vnderstanding, bow his knees in a corner of the stable, and take in so high a mystery with his most attentiue contemplation. *Mary* as

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hauing a greater portion of light, is of more neerenesse, and figureth vnto vs the will: the vnderstanding laboureth to comprehend him, but the will shunneth such wild conceptions, and demeaneth it selfe like vnto the mother of Christ Iesus, who dared not at the first to touch him, but at length *Mary* who is the will, taketh him in her armes, and beareth him vp and downe; for loue at the last ouercommeth feare. Take therefore the Child Iesus, play with him, and wrap him charily in his swathling bands, hee is but a little one, and therefore very tractable; endeauour then to bee diligent about him, bring with you little bands to roule him in; and to be breefe, prouide your selues of whatsoeuer may bee needfull for him. Hee is a little child, and yet a great God, as it is written, Vnto you a child is borne, and vnto you a sonne is giuen. Hee is young and tender, his hands are swathled vp, so that hee cannot strike, come therefore and draw neere vnto him; but withall consider that he is also a seuere Iudge to those that refuse to obey his will. If *Abraham* should haue reasoned the case with God, when hee commanded him to sacrifice his well-beloued sonne *Isaac*, and should haue said, how or in what manner is this possible to bee done? I tell you, he had not merited to bee the father of the faithfull. Bee you humbled therefore before this God, and beleeue that he is yonder in the blessed Sacrament, for his body is a glorified body, and taketh vp no place.

I say further, that it is not enough to haue this child Iesus wrapped vp and swathed in his clouts, but you must warme him with the milde heate of perfect deuotion, which is a permanent and standing feruency of the blessed spirit.

He also spake many other things; to wit, that those that were most humble are most high in Paradise, as Christ Iesus and *Mary* doe well exemplifie vnto vs, that loue allayeth and extenuateth labour, for the Di-

uels [c] failing in the point of loue, are more grieued and extremely cruciated in saying an *Aue Maria*, then in suffering the torments of ten thousand yeeres in hell. It standeth also with reason (said hee) that if Princes bee forced vnto obedience, the inferiour seruants doe not stand out in defiance. Hee further said, that if a man could but see the soule that standeth in the state of grace, and haue a full view of the totall beauty thereof, he would sinke downe and die for ioy and admiration, thinking that he beheld the glorious Deity: but this is a request not fit to be demanded. If thy body complaine of thy hard vsage, say vnto thy soule, Soule, thou must not groane and sinke vnder this burthen, take notice of thy owne worth, how thou art created to sway and haue dominion: be thankfull therefore vnto him that hath framed thee, God is not like vnto men, for a man doth many times omit to doe a good turne to him that hath deserued it from him, and is ingratefull for those benefits which hee hath receiued: but your God foresaw the ingratitude of men, and heard with his eares their sinnes that cried loud for vengeance, yet for all this his resolution was firme to giue his Sonne vnto you. Your Redeemer was borne at midnight, receiue him in to you: your body is the stable, your soule the cratch to entertaine him: and although hee bee a King, yet doth hee not disdaine so meane a place as a stable: There is no man therefore that can excuse himselfe. You are to warme this little child, and doe not say, I haue no fier to warme him by, for the holy Ghost is a burning furnace, and will let you haue fier enough if you will but lend him fuell, that is to say, your sinnes, whom hee will cast and consume in the neuer-dying flames of his loue. After all these and many other discourses in a great rage and violent agitation, hee made this abiuration as followeth.

[c] As a man that being obstinately set and bent on a thing, will rather be plucked asunder in peeces, then be beaten off the same.

I *Verrine* in the name of all Magicians of both sexes, sorcerers, and sorceresses doe renounce and disclaime

all the abiurations which they haue made against the power of the Father, the wisedome of the Sonne, and the goodnesse of the holy Ghost: I do further renounce all the abiurations by which they haue disclaimed and forsaken the blessed Virgin, all the Angels, and all the Saints in Paradise. I also renounce all their abominable impieties through which they haue made choice of hell for their eternall habitation, and haue told God that they did not regard his inspirations and graces, but desired an euerlasting sequestration from him and his Angels. Then in the name and right of all Hell hee cried, I disclaime all donations and schedules which they haue made vnto the Diuell. Afterwards he said, Beleeue me, God is so powerfull, that hee is able to cause the Diuels to bring together in this Church the bodies of all Sorcerers and witches, that they may heare their sentence and iudgement pronounced against them. I speake in generall, not in particular. Then [d] he added, that therefore God would not vse the ministerie of an Angell, because if hee should come inuisibly, men would say that hee was a Diuell: but if hee should appeare in the forme of a man, they would say, This is but a man, and would not regard his message. God herein resembleth a King, who hauing many Princes, subiects and seruants waiting on him, taketh one of a more ordinary and cheape condition, to bee employed in his ambassage: and this hee doth, not so much to honour this seruant of his, but rather to manifest and magnifie his greatnesse; for he needeth not the countenance or authority of his Ambassadour, because all the power and splendour wherewithall hee goeth is deriued vnto him from the King. So God would not chuse any Prince or great subiect of his Court, but was pleased to serue his turne with the most sordide and base slaues hee could thinke vpon, who are the Diuels, not thereby to honour them with the fame of his employments, but to publish the more his greatnesse and absolute command, vnto

[d] Why a Diuell was employed in this worke, he being but a contemptible and slauish caitise.

to the world. For God compelleth the diuell to bee the instrument of effecting his will, and giueth him authority to bring that to passe, which hee shall adiudge fit, to his greater glory, and to the vtter confusion of all hell. Hence it ariseth, that God is pleased to make experience of a new remedy, for the conuersion of soules, and for the more ample expression of his bounty. When *Verrine* had done, *Gresill* his companion made the like abiuration, as afore-said, & that was also made by the mouth of *Louyse* whom he possessed. After him the third Diuell, that was in the same body, and was called *Sonneillon*, made his renunciation like vnto the former; and added, that when the Magicians and witches were there present, they were mightily dismayed to see and heare these things: and that this would turne either to their greater condemnation, or else to their conuersion, if they would apply their wills thereunto.

Then did they all three confirme that which they had auowed by a solemne oath, and added, that something or other they were to discourse of, at the celebration of euery Masse.

At the morning Masse, the Dominican father began to exorcise, and *Verrine* spake in this manner,

Man is the head and chiefe of his family; it is a thing vnsightly and full of indecency, that the gouernment should bee put into the hands of a woman, for women are to bee subiect vnto their husbands. It therefore is proper vnto the head to gouerne, and vnto the master to command: the soule is the head, the body but the woman: the soule is the mistrisse, and the body but the chambermaid: yet doth the body euer grudge and grumble against the soule, saying, Why doe we disquiet our selues with this early rising? we should now take our repose, and make vse of the creatures for our pleasures and contentments, while wee haue time to doe it; and in the declination and setting of our age wee may haue leisure enough to thinke of our conuersion. If the mistrisse

mistrisse bee discreet and well aduised, shee will keepe this chambermaid no longer, that taketh thus vpon her to prescribe and giue directions, but will turne her out of her house. Thus ought the soule to demeane it selfe towards the body, when it complaineth, and ought to say, *Flesh*, thou art but the chambermaid, and not the mistrisse; it is thy duty to serue, not to command. I tell thee, if thou wilt eate hereafter with me of those choice and rare delicacies, whose plenty knoweth no satiety, thou must not now grudge and repine at labour. Knowest thou not, that it will bee said vnto me, Soule, render me an account of what thou hast done, thou wert the mistrisse, and shouldest therefore manage thy gouernment with discretion. A man that chanceth vpon a sober discreet wife, is in reason to intrust her, and not his seruant with the domesticke and home-businesses of his family: but thou hast done cleane contrary. You that are men are iust of the same humour and say. Wee are tender and of a delicate composition, and must a little cherish and make much of our selues. Others will say, let vs bee frolicke, I can liue without working; I haue many goodly possessions; I am noble in my blood, and am descended from such a race: I am able to keepe thus many horses; maintaine thus many gentlemen in my attendance, and bee waited on with thus many Pages and Lackeies. Another will complaine of his old age, and how vnable hee is to vndergoe the burthen of penance at those yeeres. For this cause do those families perish and lie buried in their ruines, where this cursed chambermaid beareth sway. Do not you resemble those that as the Prouerbe noted of them, are facete and pleasant abroad, but sullen in their owne houses. Then *Verrine* speaking to the assembly said, you promise Paradise vnto your selues; but thinke you not to attaine vnto it without much sufferance and aduersities in this world: for *the seruant* is not greater then his master: And if God was first to suffer, and then to haue admittance

tance into glory, would you expect to enter into heauen on horse-backe, or in your Caroach? I tell you nay; but you are to come thither on foot, and to bee besides loden with store of good workes: otherwise it will be told you, *I know you not*, you cannot come in, for *I and my children are in bed.* Whereby you are not to conceiue, that these beds are beds of doune and delicacy, as some lazy persons might apprehend it; No, these words shall be spoken to the stuborne and obstinate sinner, that hateth to be conuerted. If you will bee saued, you must not abandon your selues vp to wantonnesse, which doth emasculate and weaken all vertuous desires in you. You all stand charged with the heauie burthen of your sinnes, prostrate your selues before this little childe, which lieth in the manger, and come vnto him with the full burthen of your transgressions, that hee may vnload you. If you say vnto mee, you haue no sinne; I must tell you, that it is false, for all men are sinners. Sinne is like vnto wood, pile it vp and lay it on a heape, that when the holy Ghost commeth, hee may set fire to the same, I meane the fire of his loue, which searcheth still for stubble, and other such combustible matter, that it may consume and burne it. What man can heere excuse himselfe? hath not euery one a staffe in his hand, whereon to leane and support himselfe, which is the will? whatsoeuer you haue besides, you owe vnto God, but this will is your owne, since God hath made it ouer vnto you; and therefore take this staffe vnto you: For God is the shepheard and you are the sheepe of his pasture, whom if the woolfe come to rauin vpon and to deuoure, hee will take the staffe of your will, and will swinge him so soundly, that hee shall neuer returne for his prey, but to his owne confusion.

Then did *Verrine* inuite all the creatures of Heauen, all the Quires of Angels, all Saints, especially the blessed mother of God, as also the whole Church trium-

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phant and militant, to praise God for the repentance of sinners, especially of those that were obstinate, as Magicians and Witches, Sorcerers and Sorceresses, in these words. *Verrine* in the name of al Magicians & Witches, Sorcerers and Sorceresses, and by the appointment of that Soueraigne God saith, O yee foure elements praise yee the Lord, all creatures reasonable and vnreasonable praise the Lord, whatsoeuer hath grouth or motion laud the name of God: Earth, Sea, Aire and Fire, trees and starres praise ye all the Lord, &c. I tell you, that if all the creatures of the world could make their eies gush foorth with teares of bloud, they would bewayle as much as in them lyeth the impieties of Magicians and Witches, so abominable are their courses before God. All these things were pronounced by him whilest the Priest held the blessed Sacrament in his hands to giue the Communion to *Louyse* and *Magdalene*. After this he renounced those abiurations of Magicians and Witches, Sorcerers and Sorceresses, as he had formerly done at midnight Masse. *Gresill* and *Sonneillon* did also the same three seuerall times, once when the Crede was said in the Masse, another time at the eleuation, and the third time at the Communion. In like manner these three Diuels confirmed by oath all that was aboue mentioned, in the same manner as at the midnight before. The same day the Dominican Father wrote a letter to father *Michaelis* in answere vnto one of his, written the 13. of this moneth, wherein hee intreateth him to come to S. *Baume*.

The same day *Verrine* said vnto the Dominican Father, command mee in the Name of God, and by the authority of the Church triumphant and militant to goe foorth about an imployment which God hath imposed vpon mee: then hee called father *Romillon* and father *Andrew Godan* of the Order of S. *Dominick* to be witnesses hereunto and then departed.

Moreouer, there happened a very memorable accident

dent on the ſame day, for *Belzebub* began to ſpeake in this ſtrange manner as followeth. *Verrine* not long agoe cryed out that all Hell was conſtrained by God to renounce whatſoeuer the Magicians and Witches had proiected; and I [e] *Belzebub* cheefe of the Diuels that are in the body of *Magdalene*, am compelled by the Almighty to make the like abiuration in effect, contrary to my reſolution, and the greatneſſe of my pride. [f] Yes, yes, yes, in deſpight of my ſelfe, and againſt my cuſtomary pride and rebellion in the name of all my companions, I renounce, I renounce, I renounce, I ſay, whatſoeuer I haue ſuggeſted vnto *Magdalene*, aſwell for the time paſt as for the time to come, both againſt her God and conſcience: Yes, yes, yes, I reuoke it all, I condemne and diſclaime it now at this very inſtant.

[e] *Belzebub* conſtrained to make an abjuration.

[f] Before the tribunall of God all things are ſo exactly waighed in al the circumſtances that the Diuels haue nothing to reply againſt it.

The ſame day at high Maſſe were the two women that were poſſeſſed exorciſed by the Dominican father, and *Verrine* began to ſpeake in this manner. Thou God of power, cauſe now an Angell to deſcend from Heauen, vpon this Altar that theſe men may beleeue. what meaneſt thou to doe? Wilt thou vſe the miniſtry of a Diuell in a buſineſſe of this importance? Thou haſt here Doctors able and ready to ſay the ſame that I ſay, men will euer bee ſaying that *Louyſe* is not poſſeſſed, curſed be her folly, I could endure Hell better then her.

Then [g] the ſaid *Verrine* began to ſcoffe at *Belzebub* and his Princes in this manner, What *Belzebub*, art thou the maſter of Pride, and doeſt thou now ſlinke away in this ſort? Thou art he that doeſt ſuggeſt vnto the Nobility: What ſir? will you yeeld to him, you are noble and of an ancient ſtock, why will you abaſe your ſelfe before a fellow of ſuch cheapeneſſe? You muſt not doe it, it doth detract from your nobility. Miſerable *Belzebub*, was it not thou that wouldeſt haue throwne God from his ſeate of Maieſty? How art thou now abaſed, hauing nothing to reply, and being ſwallowed vp in ſhame and confuſion. And thou *Leuiathan* the

[g] The temptation vſuall againſt Nobility.

Arch-Doctor of [h] Hereticks, art thou not hee that bestowest vpon them the apparance and shew of light? But thy light is nothing else but darknesse, for no man can giue that which hee hath not. Thou bringest an itch vpon the curious, to dispute of this place, and of that place of Scripture, because it is not interpreted as it ought to bee; and seing them to bee proud beyond measure, thou diddest by this course hinder them from humbling themselues. I tell thee that the proud and curious shall not enter into Paradise vnlesse they become humble and lay aside their curiosity. What answerest thou vnto this, thou art a iolly doctor, and very pregnant in replyes: but I see thou hast litle to say for thy selfe and giuest sufficient proofe of thy insufficiency. There bee heere very able men that would gladly heare thee argue, but it appeareth that thou art confounded as much as thy companion.

[h] The temptation vsuall against Hereticks.

And [i] thou *Balberith* that doest secreetly whisper in the eares of Gentle-men, and doest tell them, that what they loue in their hart they should oftetimes vse in their mouth: and by this meanes thou makest them to deny and foresweare God from the head to the soale of the foote. Thou doest also suggest vnto them; what sir? doe you not meane to defend your reputation? Can you endure such an affront? Remember such and such speaches, and how he thus and thus belyed you: hee is a base fellow, and in an vnder-ranke vnto you; I tel you you must reuenge your selfe vpon him, and call him into single combate. Thus though they be forbidden by God, excommunicated by the Church, and prohibited by the Kings Edicts, yet are they transported beyond their temper and reason, and doe desire nothing but to come to blowes: neither lyeth it in the power of man to giue preuention vnto these mischances.

[i] Temptations to single combats.

Then *Verrine* iested at *Asmodee*, and said, and thou (accursed fiend) doest perswade yong folke that it is no sinne to offend God, and so doest spread a vaile ouer their

[k] Temptations against youth.

their eies, that they cannot haue the light to bee their guide, but are forced to stumble in the darke.

And thou *Astaroth*, master of the slouthfull, be thou their speaker, & defend thy cause, for thou art a powerfull Prince, and doest excuse no man: Kings and Clergy-men are allured by thy blandishments, and thou hast accesse euery-where, euen when the gates and windowes of mens hearts are locked vp.

And [l] thou *Carreau* art he that maintainest that *Lazarus* could not be raised vp to life, by *Lazarus* meaning the obstinate sinner: but I doe hold it as a truth, that he may bee raised againe, not of himselfe, but by the assistance of the Church and of God, who said, *Lazare veni foras*, and so commanded the stone to be taken away. Hee it is, that is able without paine vnto him, to doe whatsoeuer seemeth pleasing in his sight.

[l] Temptations to hardnesse of heart.

I affirme that God is able to take away the stone from the heart of an vnrepenting sinner: but hee must confesse himselfe & receiue absolution from the Priest, according vnto that authority which God hath giuen vnto his Church: and in this manner is the dead raised vp to life.

Then he said, hee that wants charity is not truely noble, for true nobility commeth from aboue.

All the Citizens of heauen did reioyce at the birth of the Sonne of God; neither is there any difference there put betweene the soule of a King and of a begger, if it stand in the state of grace.

[m] A breefe discourse touching the feast of Christmas.

Vnto you a child is borne, and to you a son is giuen: he is both a King & a Iudge, yet but litle in his natiuity, that it might be published vnto all, how tractable he is and how easie to be appeased, euen with an apple. The apple signifieth the soule with the three powers thereof; the Memory pointeth out vnto vs the Father: the Vnderstanding, the Son: and the Will, the holy Ghost. Dedicate and bequeath your thoughts, your desires, and your workes, to this Childe, whereby you shall also of-

ſer vp vnto him, the odour, ſweetneſſe and bewty of this apple: this is the preſent that will appeaſe and ſtill him; and for this cauſe was hee made contemptible that you might bee bold to tender the ſame vnto him. He is co-eternal with his Father, which *Marie*, and none but ſhee did at the firſt vnderſtand, yet had he not where to lay his head; giue therefore now vnto him the ſtone of your heart, that hee may make a pillow of the ſame whereupon to repoſe himſelfe. If the deceaſed King of glorious memory ſhould haue giuen his Sonne the Dauphin vnto you, it is to be conceiued, that you would haue receiued him with great ioy and applauſe: the celeſtiall Father hath giuen vnto you the Dauphin of heauen, equall to himſelfe in Maieſty; the Kings of the Eaſt came from a farre to ſeeke after him and to worſhip him, and doth it not become you to adore him in like manner? The time is at hand, that God will fill the voide ſeates of heauen; that great day of the Lord approacheth, wherein hee will place you in Paradiſe for euermore.

Then *Verrine* ſaid, I *Verrine* doe renounce, &c. as is before mentioned at midnight Maſſe. After that, he inuited againe all creatures to praiſe God, for his vnexpreſſeable bounty and infinite mercy, as is afore written. When he[i] had finiſhed his abiurations, *Greſill* followed with the like, and laſt of all *Sonneillon* did the ſame: who further added, Almighty God mai'ſt thou be pleaſed to create a thouſand hells anew for all thoſe that will not be conuerted, giue vnto them a thouſand liues, and as many as there bee ſtarres in the firmament (for all this is very poſſible vnto thee, that they may ſuffer as many ſeuerall deaths, as they had ſeueral liues beſtowed vpon them.

[b]Diuers iudgements touching this hiſtory ſee the pag. 27.28.

The ſame day in the euening the two poſſeſſed women were exorciſed by Father *Francis Billet* Prieſt of the Doctrine, and *Verrine* began to diſcourſe thus. The heate of hell is not more vnſupportable vnto mee, then are

are thy Exorcismes, and would God, I had beene deafe when I was first exorcised. Then he said, *Belzebub*, thou tormentest *Magdalene*, yet let it not trouble thee *Magdalene*, for it is now our custome to doe thus, because wee were guided neither by reason nor counsell. The Exorcist said vnto him, *Recede maledicte*, who answered him in latine, *Non est tempus*. And when the Exorcist said, *Angeli decantauerunt, Gloria*, *Verrine* spake these words, the Diuels themselues did say, *Gloria in excelsis Deo*, for that it was no wonder that the Angels did sing, *Gloria in excelsis Deo*, but the miracle was, to heare this *Gloria* chanted forth by the Diuels: and if it were put to their choice, they would rather make election to suffer all the torments of hell then once to pronounce this *Gloria*. Hee [m] farther said, some men doe cauill and say, that the Diuels cannot deliuer a truth, miserable and stupid wretches, is not God powerful to make Angels and men and diuels to obey him? Others say, that these are meere iuglings and fables: Others, that they are stage-playes and inuentions: Others murmur, because they see no signe, and because those that are possessed doe not speake all kinde of languages: Others beleeue that *Louyse* might cary away these discourses which shee had vttered from the many sermons which shee had heard. It is not to bee wondred that men beleeue it not, for it is a thing full of nouelty and rarenesse. And thou [n] *Michaelis* art to examine all this, and then the censure of the Church must passe vpon it. But as hee was esteemed healthie who was indeed infirme before God, as appeared by the Pharisie, so hee esteemed himselfe infirme before God, who was indeed sound and healthy, witnesse the Publican.

O blessed mother of God, thou didst not imitate *Eue*, nor questioned the Angell with [o] *quare & quomodo*, but thou diddest forthwith say *Ecce ancilla Do-*

[m] Diuers iudgments touching this History. see the p.15.

[n] He did examine this, two seuerall times, first at S. *Baume* in the moneth of Ianuarie then next ensuing, where he looked into the verification of all these discourses, and tooke knowledge of the witnesses that had been present at the acts. In the second place hee did read with great aduisednes and attention this whole cōposure written in the Latine & French copies. There is a likelihoode also that the whole body of this history wil be re-examined at Rome by the authority of the supreme Inquisition.

[o] After the Angel had once said, *Spiritus sanctus superueniet in te, &c.* shee neuer replide against it with the *quomodo* of infidelity.

mine. The Serpent suggested vnto *Eue*, God hath giuen you to eate of all the fruit of these trees that are in Paradise: whereunto *Eue* answered, he hath commanded vs, not to eate of this fruite, and added much idle language besides, so that at the last shee gaue credence vnto the serpent, whereupon *Adam* fell also by the perswasions of *Eue*; but he should haue said, that it was not lawfull for her to take the apple, that he had no commandement from God to do it, nay that he was expresly forbidden. Wretched sinner if thy body say vnto thee take and eate there is no offence in it, thy soule as Mistrisse of the body must giue checke vnto it, and say, I will not venture vpon it, for God himselfe hath prohibited it: And if thou chance to be so seduced, beware how thou follow the dangerous tract wherein *Adam* walked, but humble thy selfe without asking *quare & quomodo*, but rather confesse thy selfe to be vnworthy to suffer euen the paines of hell for thy sinnes. Then he said, there are many that say vnto the Preist, Father reueale and remember vnto mee my sinnes, but the Preist must in reason answere them, it is your part to examine your selues, and to disclose vnto mee what your transgressions are, for I am not God or a Prophet, that I should be able to know the secrets of your consciences; your cause is heere to be heard and pleaded, the client ought to furnish his Aduocate with instructions. I tell you in this case the Preist is to demand his absolution from him, because he is confessed and not the penitent person: and men of this humor are worse then vnreasonable beastes. The Confessour is sharply to reprehend such kind of men, but his reproofes must be interlaced with discretion, and must say vnto them that they wittingly, and willingly haue offended, and therefore they are to pray vnto God, for his illumination, who is not dainty to grant the same to those, that beg it of him in humilitie: wee must search for this light if wee will finde it; and knocke at Gods

Gods mercie-gate that we may attaine vnto it. For it is the sister of that eternall Word, which doth easilie open this gate vnto you : nay I say farther that this word is mercie it selfe, and yet it is enuironed with awfull Iustice. Iustice is the sister of mercie, and the indiuiduall companion of Princes : take away the punishments of offenders and behold all order in confusion, and all ciuill Policie trampled vpon and contemned.

p After this hee spake to *Magdalene*, and said, *Magdalene* keepe this childe with all the charinesse that may bee, wrap him vp in the swathling bands of the mortification of the fiue senses, for hee is euer presenting his fiue woundes to God the Father in thy behalfe, which he receaued vpon the crosse for thy saluation. These are those pretious pearles whose estimate is so beyound all value, that God the Father casting but his eyes aside vpon them can deny no suite which he propoundeth vnto him. Iesus is a goodly flower in the garden of *Mary*, and alwayes standeth in the sight and presence of his Father. *Marcella*, it was thou that diddest cry, blessed is the wombe that did beare thee, but the diuine word answered, rather blessed are they which heare the word of God and diligently keepe the same.

p An Apostrophe vnto *Magdalene*.

Then hee said, O yee Kinges of the East, you haue worshipped this childe; what pompe found you with *Ioseph* and *Mary* his Mother, surely nothing but an Asse and an Oxe in a stable. Who reuealed vnto you that the King of glory was there? you did certainly behold the brightnesse and radiature of his face as the witnesse of his Diuinity, with this he strucke the souldiers to the ground who came to apprehend him, and to binde him with cordes. And thou good Theife, who told thee, that hee that was crucified vpon the crosse with thee, was a King ? I am sure thou didst not behold any Crownes, Scepters and Triumphes, or any such customarie pompes and preparations : yet didst

 thou

thou not desist from crying *Memento mei cum veneris in regnum tuum.* For although hee had a crowne of thornes platted vpon his head, yet insteed thereof hee hath acquired for you a crowne of immortalitie, and in stead of his nakednes, hee hath clothed you with the robes of glory. If a King should say vnto a Gallie-slaue, I will take thee for my adopted sonne, were not hee senselesse and disheartéd, if he should replie vnto the King; Sir, I am tyed vp heere with a chayne and therefore I will not bee called your sonne. You are all guiltie of high treason, and your estate baser and more full of slauerie then those that rowe in Gallies, for they at the least canne beholde the Heauen and Earth, but you that are sinners are ouertaken, and incompassed with darknesse. God saith vnto you I will make you Kings, I will enroll you in the catalogue of my children, I will set you at mine owne table, and will inrich you with all my treasures, onely clense your selues, and purge your soules from those filthy and ill sauouring ordours wherewithall it is is defiled. O Christians, bee not solicitous how to nourish your bodies, but be you carefull for the foode of your soules, receaue the Communion often, for Christ Iesus is many times consecrated, and many times sacrificed. Before you doe communicate, see that you diligently examine your selues, for you cannot too worthily approach vnto this table, for although you should liue a 100000. yeares, yet ought you euer to prepare your selues: Let your humility keepe wing with Gods mercie, for so you shal draw vnto you the humanity and diuinity of your God. O blessed mother of God you haue attracted the God of Gods from heauen to be conuersant vpon the earth: he made this great leape (as a Giant) because you became the seruant of seruants, whose humility when hee had once perfectly vewed, hee presently made choice of you for his Mother.

The holy Ghost is the God of loue, of deuotion, of good

good desires and of compunction: knock at his gate, and hee will giue you whatsoeuer you shall demand of him, as he did inlarge his bounty to *Magdalene*, *Peter*, *Dauid*, and the good theefe. Besides, all these Saints are most ready to fly to your aide, and doe desire your saluation an hundreth thousand times more then your selues.

God hath made three things, vnto whose greatnesse no other worke of his can aspire vnto: that is, Heauen, the humanity of his Sonne, and his Mother. *Ioseph* noteth vnto vs the vnderstanding, and *Mary* the will: Say therefore vnto *Mary*, teach mee to obey and loue my brother: Say vnto *Ioseph*, (who is *Maries* guardian) make me to apprehend and to bee sensible of my misery: and then will this childe streame downe vpon you the dew of his grace, and feare; of his loue, and obedience. Your Redemer obeyed his Mother and *Ioseph*, yea he was content to stoope vnto the commands of the ministers of Satan, not that he would thereby adde any reputation vnto him or his kingdome, but because hee would be a president vnto the proud of his great humility. The Diuell doth heere discourse of wholsome and vsefull obseruations, do you cull out the things that are good (as if a wicked Priest should propose these exhortations vnto you) and if you will not, I tell you, you shall not be by me [a] constrained thereunto. After all this he tooke his oathe, and did call the wrath of God vpon himselfe, if he had not sworne sincerely and in truth: he also added *Sancta Maria ora pro eis*, *Sancte Ioseph*, *Sancta Magdalena*, *Sancte Dominice*, *Sancte Stephane*, the arch-enemy vnto *Sonneillon*, *orate pro eis*. Cursed bee they who say, that the blessed Saints doe not make intercessions for you

[a] Obserue that he tyeth no man to beleeue him. See the answere vnto the 2. obiection after the Epistle to the reader.

The

The Acts of the 26. of December being the Feast of Saint Steuen.

THis day in the morning the Dominican Father did exorcise, and at the beginning of the Exorcismes, *Sonneillon* who was in the body of *Louyse* began to discourse in this manner.

I am constrained to speake of *Stephen*, and concerning superstition. Come hither *Asmodee*. Thou art that accursed one which teachest Magicians to vse ligaments, portractures & resemblances of wax, brasse and stone, together with other abominations of the like nature, to the end that they may fire men and set an edge vpon all fleshly prouokements vnto lust. Then doest thou cause the Priest who is the Magician, to baptise these statues, wherein he doth commit a most greeuous sinne, so that he that should baptise a Doue, an Eagle, or any other foule of the aire, should come farre short of the abomination of the same: for the birds doe after a sort blesse God by their melody and voices; although they haue not a capacity of being baptised, because they are beasts and are without vnderstanding: yet doe I affirme, that those who should doe this, should bee lesse culpable and sinfull, then those that baptise these idols which are the statues of Diuels. O execrable Priest how carelesse art thou of thy dignity and calling? I speake of wicked Priests not of those that are good, in generall not in particular, and I doe aduertise you, that they are Magicians, and by a consequent, slaues vnto sinne and Satan.

[a] The slights and subtleties of *Asmodee*.

[b] There are many sorts of Magick, of Magicians and Witches, Sorcerers and Sorceresses. Ha wicked *Asmodee*, thou blindest and seducest the great ones of the world, by telling them: you are mighty and powerfull, who will call you to an account if you offend God? You may doe whatsoeuer your heart desireth, none dare re-

reproue you. The law is not made to cage in or controule such as you, you are he that made the law: who then dareth to wagge his tongue or to attempt any thing against you? There are also some great personages that giue eare vnto Magicians, and are schollers of this Diabolicall Art, that by the assistance thereof they may aspire vnto places of greater eminency.

Asmodee thou art euer whispering in their eares, and saying, Sir you are a Prince, sublime your braue conceptions, and lift them vp to a kingdome, then you are to thinke of an Empire, and then you must conquere the whole world, like another *Alexander*. By these meanes their reprose is disseasoned with these wilde and whirling apprehensions: and they are many times so forgetfull of man, which they continually beare about them, that they giue commandement to be adored as Gods: as appeareth by him, who waded into the Sea, to see if any thing were mightier, and more powerfull then himselfe. The Deuill doth cherish all ambition, and whatsoeuer sauoureth of goodnesse he hath in detestation: hee doth euer solicite all sorts of men of what quality or condition soeuer they bee. But would to God hee onely insinuated himselfe vnto the houses of great personages, hee is euery-where, and tempteth all persons without choice or distinction of sexes. This [b] appeareth in *Nabuchodonosor*, who was tempted with a desire, that whatsoeuer hee did eate, might be conuerted either into gold, or into the semblance and shew of gold; who for his pride was afterwards by Gods permission transformed into a beast, and so at last became humble: for when he remembred what he was, and grew penitent for his excessiuenesse of pride, hee afterward was thought worthy to be saued, [c] *Salomon*, I can tell you, was the worlds wisedome, yet did the Diuels intrappe and take him by Magicians and women, so that he is now burning in the flames of hell because he neuer was bruised and humbled with such repen-

[b] This is a description of pride and selfe-loue, which esteemeth that the hayres and nayles, nay the very excrements themselues are as gold or precious stones.

[c] Touching the point of *Salomons* saluation their appeareth no certainty of any thing touching ye same in the Scripture. There are arguments of both sides, and the Doctors of the Church do differ in their opinions vpon this particular. It is euident that *Nabuchodonosor* repented. See the Apology vnto the 4. doubt, after the Epistle to the reader.

repentance as deserued acceptance from God. *Dauid* indeed offended his God, but hee did seriously repent; dewing and watering his couch with teares, and eating his bread mingled with ashes, that hee might declare vnto all, how much his heart was humbled and made tender.

He further said to *Asmodee*, Accursed spirit, thou art also he, that doest vaile and cast a mist ouer the eyes of such soules as are seduced by thee, and then thou lockest vp their eares, that Gods word may not pierce and penetrate euen to the pith and inmost part of the heart: that so being both deafe and blind, they may lose all hope of their share in the kingdome of God. I meane not the deafnesse and blindnesse of the body, but a spirituall deafnesse and blindnesse, for it is not doubted but those that are corporally blinde may enter into the kingdome of heauen, neither is the light of this world necessarie thereunto: else what should become of the poore men that are blind? there should not one of them be saued; therefore I say that God speaketh not of the light which wee see and comprehend, but of the light of faith. Then he [a] spake to *Baalberith* and said, Impious and accursed *Baalberith*, thou art he that doest continually make Gods name to be blasphemed. Thou also suggestest. What? are not you a great counsellor? doe not you moderate the scales of Iustice? are not you a great familiar of the Kings? whereof should you stand in feare: Vpon these suggestions doest thou lay the first foundations of single combats and Magicke. But thou thy selfe being blinde and full of villany, doest make those to fall, that followes the paths wherein thou doest trace. Thou doest also say, Your ranke and quality will beare thus many Lackeys, thus many Horses, thus many Pages: for from these externall apparances will men iudge of your true Nobility: but I tell thee, [b] true Nobility is euer accompanied with liberality, and as it is studious to act those deeds that sauour of charity and bounty;

[a] The [sl]ights and tentations of *Baalberith*.

[b] Touching true nobility.

bounty; so doth it hate all viciousnesse and prodigality. Thou wilt neuer stand forth to answere for thy Disciples, when God shall demand of them an account of their workes. Resist the Diuell and he will fly from you: there are too too many that suffer themselues to bee deceiued: for some will chafe at the poore that beg almes of them, and tell them they are too importunate; yea they will not stick many times not onely to withdraw their almes, but to bestow many stripes and blowes vpon them: others say vnto the Diuels, giue vs a dinner in this world, and wee will bestow a supper vpon you in the world to come: others there are that will lay an imputation vpon a whole company, for the default of some one that doth not orderly demeane himselfe. Behold *Baalberith*, cursed are all thy doctrines and instructions. Hee [c] further said, There are those who when their children are bewitched, will vse vnlawfull meanes to know who the witch is that did it, and in stead of hauing recourse vnto God that hee may by his good blessing cure the same, they goe vnto a witch, and entreate him to come and heale their children: wretches as you are, your misfortune proceedeth from the Diuell, and you with your children were innocent, but are now partakers of the euill. Ought you not to goe to God, who knoweth the reason why he hath permitted this euill, and not to the Diuell or the sorcerer, to vnderstand from them the remedy? you ought not to haue familiarity with him, but to giue the Church notice of the same, and seeke redresse from them, who haue the care and charge of soules: But cleane contrary vnto this, you eate and drinke with sorcerers, and by a necessary inference with the Diuell, vnto whom they haue abandoned themselues bodies and soules, surrendring vp their part of Paradise, and all the pretensions they may haue for heauen. [d] Nay I say further, they are of that impious and execrable disposition, that if it lay in their power, they would betray God into the hands of Diuels.

[c] Against those that goe to witches.

[d] The outragious madnesse of Magicians.

Diuels. The [e] Diuels doe alſo cauſe them to renounce that natural affection which they ſhould carry towards their fathers and mothers, and to all thoſe vnto whom they are tyed vnto by propinquity of blood: they forbid them to pray for them, and which is more to bee abominated, they doe many times command them to murther them: for it is the cuſtome of Diuels, to miſchieue thoſe whom they ſhould loue, and to returne euill for good; as it is the property of God to render good for euill. I ſay further, that the children of darkeneſſe, doe ſerue the diuell with more diligence then the children of light doe their God; [f] yet is there a great difference betweene the ſeruice of God, and the ſeruice of the Diuell. for your ſeruice vnto God is aſſociated with a ſetled and in-diſturbed repoſe, but the bondage of the Diuell is full of great vexations: for he commandeth them day and night, winter and ſummer, in ſickneſſe and in health, and in what ſtate ſoeuer they bee, they muſt make their apparance, and if they faile but the leaſt ſcruple or minute of time, I tell you they are well beaten for their ſlackneſſe, ſo that a gally-ſlaue is not ſo manicled and bechained, nor a lackey ſo buffeted and beaten, as they are chained and beaten, that make but the leaſt omiſſion in the Diuels ſeruice: and which is worſe, he giueth leaſt recompence vnto thoſe that ſerue him moſt, for he hath nothing indeed to beſtow vpon them. Doe you ſerue him with the greateſt faithfulneſſe that may bee, yet all the reward you ſhall gaine thereby, is nothing but the horrid paines of hell; witneſſe thoſe that haue died without confeſſing themſelues, and ſuch as haue departed the world in the like ſort: I ſpeake in generall not in particular. The children of God when they die, doe recommend their ſoules vnto God, ſaying, *In manus tuas, &c.* But the laſt words that the children of *Satan* breath forth are, [g] *The Diuell take me body and ſoule.* This is the recompence which they demand of him, whom they haue ſo induſtri-

[e] The witches that were conuerted did aſſure vnto vs that this was true, ſo that they are but plagues and the authors of miſchiefe in the houſe where they abide.

[f] It is a toyle to ſerue the Diuell, but it is a repoſe and contentment to ſerue God.

[g] The finall obſtinacy and hardneſſe of heart of witches, together with their blindneſſe of vnderſtanding.

industriously serued, and this is it which he hath promised to bestow vpon them. And certainly they doe well deserue hell.

Then he said to *Asmodee*. What saiest thou? Is it not all true which I haue here deliuered? *Asmodee* answered, that it was so. *Sonneillon* replyed, sweare (*Asmodee*) that it is true, and I will take my oath with thee. *Asmodee* said, I will not sweare with thee. [h] *Sonneillon* answered, sweare thou then by *Lucifer*, and I will take mine oath on the behalfe of God. To this *Asmodee* replied, I tell thee I will not sweare, yet I confesse and doe assure euery body that what thou hast said is consonant to the truth. Then said *Sonneillon*, doe you not perceiue the malice of this accursed fiend. Hee vseth these tergiuersations and delaies, to stagger your beleefe; and it is Gods pleasure that you should merit more in that God (to try you) will not command him to sweare, then if hee had actually commanded him to take his oath; for then hee must of necessity obey. But let it suffice, that I doe sweare by the liuing God, that whatsoeuer I haue aboue spoken is most true, and therefore let this satisfie you; which being spoken he accordingly tooke his oath. [i] Hee further said, I will also sweare that the Church will approue of all this, and that neuer Diuell spake in the presence of his Princes as I haue done: hence it is that I shall [k] receiue an abatement and mitigation of my torments. Besides, God would neuer endure that this should be acted if it were counterfaited, because it would set open a vast gap, to let in the perdition of many soules.

He further said, consider heere the goodnesse of your God, whose manner is to set first before you those things that are worst: for you know that hither-vnto, the viands which were serued in vnto you, haue not been very pleasing, because wee did nothing but ingeminate your offences. Wee must therefore now serue in vnto you a banquet of confections. Then [l] he said, God hath

[h] The Dialogue between *Sonneillon* and *Asmodee*.

[i] This oath containeth foure remarkable points and obseruations.

[k] See the Apology vnto the doubts. the 10. obiect. after the Epistle to the Reader.

[l] A discourse touching S. *Stephen*.

hath commanded me, who am a great enemy vnto *Stephen*, to praise those that in imitation of *Stephen* doe forgiue their enemies; he pardoned those that maliced him after the example of his great master Christ Iesus, saying, *Pater ignosce eis, quia nesciunt quid faciunt.* But O great God, why diddest thou not first recommend thy mother to *Iohn*, and *Iohn* vnto thy mother? the reason was, not because thou wouldest not doe it, but because thou wouldest giue an example vnto all the world, of remitting and pardoning the iniuries done by their enemies.

The riches of this world are but trash and of-scowring in comparison of Paradise. You will heere obiect: What, is there filthinesse in Paradise? I say vnto you, that there is not, for no vncleane or imperfect thing can enter into heauen, but I call riches trash, because the Elect make no account of them, and the blessed Saints doe not esteeme of siluer, gold, precious stones, and all the riches of the world.

The seruant is not greater then his master: the Master entred not into heauen on horsebacke, but naked, and hanging vpon the tree of the Crosse. Why therefore should you tremble at afflictions, troubles, persecutions, or whatsoeuer may deiect and make you humble? it is for your good and his glory that these crosses make you thus to double vnder the waight of them, for by this meanes will he place your soules and bodies in Paradise.

O wondrous accident! the world is conquered with the desires of it, *Satan* is an enemy to *Satan*, and his kingdome is rent and diuided within it selfe, not by his consent, but by an vnresistable compulsion. After all this discourse he said vnto God, [m] Ho! cause an Angell to speake, or a man to deliuer these things, and let mee be freed from this vnpleasing office. There are indeed many Preachers, but few harken vnto them, and if any goe to heare them, they goe to surprise and entrap them

[m] *Sonneillon* his constraint.

them in their sermons, and to quote their gestures and actions. O blindnesse! that men should bee more attentiue to the voice of the Diuell, then to the word of God vttered by a Preacher. Imitate *Stephen* and pray for your enemies, for by this prayer did he merit to behold the Sonne of God, and did win *Saul* to the bosome of the Church, who before was a persecutor of the same, and did keepe the garments of those that stoned him: And *Saul* thou knowest, that his charity did plead for thee at the barre of the Almighty. *Stephen* whiles hee was yet young was one of the first Deacons and Treasurers of the Church, a louer of the poore as if they were his brethren, and a great familiar of God: it was therefore needful that he should suffer, as did you *Margaret*, *Vrsula*, and the 1100. Virgins, and also you *Catherine*, *Barbara*, and *Catherine* of *Sienna*: that so by your examples others might be lessened to be filled with sufferance and patient bearing of whatsoeuer tribulations should bee laid vpon them. And thou *Stephen* if thou haddest not been such a notable instrument of Gods glory, as thou wert, the Apostles would neuer haue thus esteemed and honoured thee. Say but (*Father*) euery day for thine enemies, and it is sufficient, for it is a powerfull prayer and full of efficacy. The abridgement of all perfection is, to pray for your enemies, and it is a [n] well-pleasing sacrifice vnto God, for he loueth the soules of his enemies a hundreth times more, then he doth the bodies of his friends: and one *Aue* said for your enemies is of more waight and importance, then an hundred (*Pater*) for your friends. It is an easie matter to pray for your friends, but it is harsh and vnpleasing to pray for your enemies and such as go about to kill you: this is a morsell not easily swallowed, yet doth it exceedingly conduce vnto saluation, and is the path which chalketh out vnto you the way of life; if it be done in vprightnesse of intention, in purity of conscience, and in charity, for the glory of God and saluation

[n] The powerfulnesse of prayer for our enemies.

tion of soules. I tell you such prayers are no lesse effectuall then the prayers of many Saints; yea then extasies and rauishing in spirit, and other such admirable mysteries. Hee that prayeth for another, hath said enough for himselfe. Then hee said vnto *Belzebub*, thou art startled at that which I haue spoken, I plainly see that it doth much disquiet thee: what answerest thou vnto these things? And thou *Asmodee*, make thy part good if thou hast what to reply: but I see you are tongue-tied and cannot answere, therefore I will prosecute these things further. Then he swore that al which he had spoken should by publicke approbation bee allowed: and speaking to himselfe, he said: O [o] *Sonneillon*, thou art hee which temptest men with enuie, and doest withdraw men from praying for their enemies: for this cause Gods pleasure is thou shouldest speake against thy selfe and against all hell, hee hath taken thy owne weapons and forced thee to beate thy selfe with them. Then he was asked touching three Articles, first of the state of *Nabuchadonosor*, next of the state of *Salomon*, and then whether hee had said that S. *Stephen* was broiled vpon a gridiron, for thus did some vnderstand him. He directly made answere, that *Nabuchadonosor* was saued, and *Salomon* damned, that this opinion was a [p] probleme in the Church, and that his damnation was reuealed to many Saints, but in modesty they would not attempt to make it knowne: that now God will haue his Church to be certified of the truth therof, for many reade his fault, but no man euer saw any mention of his repentance: that God would cleere vp and dispell all the doubts that shadow his Church, before the consummation of the world: for he will endow his Church with some new donations, and will enrich his faithfull Spouse with some fresh remembrances of his affection. And this standeth with reason; for if a King to grace his Queene will make expression of the affection which he beareth towards her by new gifts and presentments,

[o] The tentations of *Sonneillon*.

[p] It is a probleme in the Church.

ſentments, how much more ſhall God being more great and good then the Kings of the earth haue both ability and will to enrich his Church with new immunities and endowments. *Iohn* the Euangeliſt, thou art an Eagle and haſt ſoared higher vpon the wings of diuine wiſedome then any other: and although many myſteries haue been reuealed vnto thee, yet diddeſt thou not vnderſtand all of them, for the Armory of God is inſcrutable and full of hidden perfections, and hee may from thence, when it ſeemeth good vnto him, bring forth many ſtrange nouelties. I affirme further, that neither the higheſt Seraphin, nor the bleſſed mother of God her ſelfe doe comprehend all the ſecrets of her Sonne, or of his humanity. For God is aboue all, and after him is *Mary*, who although ſhe be a woman, yet is ſhee the ſecond after God, and is neuertheleſſe the mother of God.

After dinner, *Sonneillon* vttered many things tending to edification, that Vertue was aſcended vp to heauen, and in her aſcent had let her [q] mantle fall, which, Impiety that remained vpon the earth, tooke vp and clothed it ſelfe therewithall: vnder which couerture and maske it commeth abroad to deceiue men, who otherwiſe would decline the rock of ſuch ſeducements. He further ſaid that the damned ſhould bee puniſhed in all the faculties of their ſoule, in their memory, vnderſtanding, and will, together with their fiue ſenſes, and all this by the viſion of Diuels. At the euening *Verrine* ſaid, that the time would come that his [r] name ſhould bee raſed out, and that many men ſhould ſee the ſame. The ſame euening *Louyſe* was not exorciſed, but *Verrine* made a terrible inuectiue againſt *Magdalene*, becauſe ſhe grew coole in the acknowledgement of Gods mercie towards her, and had not yet humbled her ſelfe with a full and perfect repentance. Then he admoniſhed euery one in particular, how they ſhould diſcreetly carry themſelues in that great buſineſſe of their ſaluation.

[q] The mantle of impiety.

[r] He repeated this ouer diuerſe times, time will make the truth therof to appeare.

The Acts of the 27. of December being the feast of S. Iohn.

THis day in the morning, the Dominican Father exorcised, and *Verrine* after his acustomed manner began to speake thus.

Harken and be attentiue, the [s] houre of that great day of Iudgement is at hand, for Antichrist is borne and brought forth some moneths past by a Iewish woman. [t]God will rase out Magick & al Magicians, and witches shall returne home vnto him: the Soueraigne high Priest shall giue them plenary absolution, and all their complices shall be laid open vnto the world. These are not fables or fancies, or words of ieast and derision: I foretell you these things by the appointment of the holy Ghost, all which is true, I beare but the name thereof, and the Church shall heereafter admit it as a Reuelation. God would preuent the Diuel, and therefore he doth cause this annunciation to be made, that the day of [u] Iudgement is at hand, and that [x] Antichrist is borne. Seauen yeares before the great day of the Lord, the earth shall bring forth no fruite, the women shall not conceiue, and many signes and wonders shall bee seene as is in part already made manifest. For the sonne rebelleth against his father, the daughter against her mother, as you see by experience euery day, and that now there are some of all Nations vnder Heauen who are conuerted.

Iohn the Euangelist, thou hast beene intrusted with many celestiall secreets: thou wert a doue in thy simplicity, and diddest leane vpon the breast of thy Redemer at his last supper, and doest now take thy rest in Paradise [y]. *Moses, Enoch* and *Elias* you are there also, for your bodies were neuer found vpon the earth.

[s] The reuelation hereof (if it be true) was reserued for the feast of S. *Iohn* the Euangelist.

[t] These are Predictions whose truth or falshood time wil bring to light, in the meane time we must hold vs to that which the Church teacheth and practiseth.

[u] After the signes of the last iudgment, there shal come a short time wherein all things shall be husht & quiet, in which men shall lull themselues in securitie and sleep as in the time of Noah. *Luk.* 17.

[x] See the Apology vnto the 3 doubt after the epistle to the reader.

[y] Some Doctors are of opinion that S. *Iohn* is in Paradise body and soule, but in the parallell with the three following he meaneth that his body is in that terrestrial Paradise with the body of *Moses*.

Great

Great God of the Christians, thy Saints haue many reuelations, but such a one as this was neuer disclosed vnto them, because the time of this Reuelation was not then come, and the sonne of perdition was vnborne.

I tell thee O Spouse of God, thou shalt bee beyond measure vngratefull if thou make nice to receiue so excellent a present sent vnto thee by thy husband, but I am assured thou wilt receiue it, as shal also the chief dealers in Magick, if they will bee conuerted, whereby they shall reape much mercy and fauour, and then the secular arme shall haue no power to inflict the rigour of iustice vpon them. It is the good pleasure of God, that his goodnesse should be sounded forth by them, and that they should bee the meanes of the conuersion of many soules, as they were the instruments of their perdition. The [z] Priests duety is to absolue Magicians and Witches that shall repent, and craue of God the remission of their sinnes. And thou [a] Prince of Magicians shalt be particularly sifted and examined, and God shal menace and affright thee by the Diuell, because other creatures haue no force to worke vpon thee. *France* is infected with this dangerous Art of Magick: all the sisters of the company of *Vrsula* are bewitched at *Marseille*, at *Aix*, and at many other places, so that the country swarmeth with the multitude of charmes. Come, and draw neere vnto the childe Iesus, his hands be tender and cannot gripe you hard: yet euer haue you in remembrance that this childe onely shall be your Iudge: that of all Nations some shall bee conuerted, and that this miracle shall bee spread abroad ouer all the world. There are yet many voyd seates in Heauen which God will haue filled. *Lucifer* [b], thou goest about to get those soules, for whom thou hast payed no ransome, but God hath fully shewed that no man can wring that out of his hands which hee hath determined to saue. In this, God doth offer vnto consideration a new tract of his wisedome, power and authority, which thou couldest

[z] The conuersion of Magicians.

[a] This was put in practise at Aix, as it shall afterward appeare.

[b] The brauado of *Verrine* to *Lucifer*.

not perceiue: for hee confoundeth and beateth thee by a Diuell, who is thy seruant and subiect, and by two women hee doth conuert soules, and set all hell in an vproare and distraction. For since the time of this accident, more then a thousand soules haue beene conuerted to the faith: yet diddest thou accursed spirit think, that thou knowest all things, when as I tell thee, *Marie* her selfe knoweth not all, although she be inriched with perfection, and hath much authority and power in heauen. These discourses are not drawne from the pit of Hell, for the tree is knowne by the fruite. When God giueth the fire of Charitie, he also adioyneth thereunto the cinders of humility; for the fire is conserued vnder the ashes.

Then hee spake to *Carreau*, and said; thou also art a wretched spirit; thou art he that saiest that God was not able to raise *Lazarus* to life, I tell thee thou liest, and he shall conuert the Cheife and ring-leaders in Magick, and God shall be praised for his great goodnes by those that shall behold the same.

[c] God perceaueth, that men esteeme not of his Preachers, and therefore sent the Diuell to deliuer his truth by the mouth of a woman: Phisitians to new maladies haue new remedies and appliances: so because this sicknesse of men went beyond ordinary, it was expedient, for the cure thereof to apply extraordinary remedies, especially to those whom the Diuell had deceaued and conquered. I affirme, that it is necessary to goe to Rome, for God will haue this businesse examined and looked into.

[c] A great reprehension & inuectiue against men. See the Apology why this is the highest signall of Gods indignation.

Then he desired to haue his oath ministred vnto him; and because hee had reuealed diuerse things full of nouelty and admiration, it was thought fit, that he should sweare vpon the blessed Sacrament. And whilest the Priest was holding the same, *Verrine* spake of diuers matters, and amongst the rest, that the [d] company of the Christian Doctrine, and of Saint *Vrsula*, and the order of

[d] Touching religious orders.

of Saint *Dominicke* should sprout vp and flourish, (alwaies without offence vnto other Orders, as vnto the Iesuits and the like) that the Father, Mother, Vncle and Aunt, and almost all the kindred of *Louyse* were damned; that it was thought fit that shee should speake this with her owne mouth, and that he himself was constrained to reueale, that they were damned, saying, [e] *Louyse* of a truth thy father and mother are damned in Hell. Who would euer haue told *Iohn Cappeau*, and *Louyse de Baume* that their daughter would openly publish vnto the world their eternall damnation. I doe not conceiue *Louyse* that thy heart is made of stone.

Then *Louyse* wept very bitterly so that the Assembly was so melted with compassion, that they all fell a weeping also.

After that *Verrine* had for a season keept silence, vpon the sudden he cryed out againe, the father of thy father, the father of thy mother, the father of thy grandfather, and the father of thy grand-mother, and all thy kindred be damned: then hee said, the King [f] of *France* of happy memory was an Heretick, but died in the state of grace: father *Romillon*, the superiour of *Louyse* was also an heretick, but now he is her spirituall father; also *Louyse* her selfe was at the first brought vp after the fashion of hereticks.

Then *Verrine* began to cry, that God might do well to vse the seruice of a Queene, or a Princesse in a worke of this nature, in the which if hee had made choice of *Vrsula* who was a Queene or some such as shee was, it were not to be wondred. And directing his speech vnto God, hee said, Why diddest thou not rather chuse a Queene or an Empresse, then this worme here? But thou wilt reply, that thou hast no need of thy creatures, but that they haue neede of thee, that thou art alwaies ready to bestow vpon thē, if they wil further & co-operate with thy heauenly pleasure, that it sufficeth thee to finde a soule framed & disposed vnto that which thou woul-

[e] It were a strãge wonder that a woman honourably descended should speake this of her father and mother in publick from her selfe, out of her fits she is of a composed vnderstanding & very sensible in her discourse.

[f] See the page 219. touching King *Henry* the fourth.

dest impose vpon it. Of a truth *Louyse*, thou hast begged at Gods hands to suffer the paines of hell, if it might be agreeable vnto him, and this thou hast desired for the enlarging of his glory: yet that this might bee without any finall depriuation of the sight of God, according to thy request, God hath yeelded vnto thy petition, because thou diddest put thy selfe vpon his pleasure, and diddest not indent with him to suffer after such & such a fashion, but diddest make a free offer of thy selfe to be disposed by him as hee pleased. And the truth is, all shall redound to the glory of God, to the exaltation of his Church, and to the aduancement of thy calling: yet art thou to expect nothing but confusion and shame hereby, which thou doest confesse thou hast well deserued, to wit, all sorts of iniuries and reproachfull contempts which thou canst suffer for his loue. g It is true *Michaelis*, thou diddest indeed affirme that thou haddest an inspiration infused into thee, to put such an intended reformation in practise; I tell thee, it is rather a reuelation, but thy humility was pleased to giue it that modest appellation, for those that are humble, had rather call it by that name.

g When his discourse is not drawne from Scripture the Diuel constraineth no man to beleeue. And we conceaue that this which is here so spoken is spoken out of flattery.

I tell you, that the Reuelation of *Michaelis*, the inspiration of *Romillon*, and the will of God, doe make a Trinitie, that is, one thing in three, for the other two are dissolued into the will of God. If two different persons do meet in the concurrence of friendship, I affirme that there is but one heart and one soule, so when the creatures conforme their wil vnto the wil of God, they haue then the same will with God.

After many other discourses hee swore in behalfe of the sacred Trinity, and of all the church triumphant and militant to the confusion of all Diuels, and to his owne vtter disgrace and shame; which oath he tooke in great solemnity vpon the blessed sacrament, disauowing all double and sinister intention. Moreouer he called *Belzebub*, and all his companions, saying vnto them, speake

now

now if you haue any thing to reply, if I haue keept in any thing that is fit to be reuealed, I promise you to deliuer it, for all this not one of them dared so much as to grumble. Then *Verrine* began to cry in the presence of the blessed Sacrament, how admirable is thy power great God, who hast permitted, yea and commanded the Diuels to bring hither to his Church Magicians and witches to bee informed of that which from thee I am constrained to speake against them. Hell is diuided and in distraction, it waxeth feeble, and the cousonages and subtleties thereof are dismasked. [h] *Lewes* the Magician shall exorcise, the witchcrafts of the house of S. *Vrsula* are at an end, and all the sisters shall be deliuered, except *Louyse* and *Magdalene*, who are to goe to Rome where *Verrine* by the mouth of *Louyse* with *Magdalene* shall make his declarations.

[h] He did exorcise when he was at S. *Baume* as shal be seene afterwards in the acts of the last of December. pag

The same day *Verrine* said to *Magdalene*, giue the keyes of thy house to God, who is the father of thy family, as the soule is the mistresse, and the body the seruant of the same: giue the keyes to God the Father, the staffe of command vnto the Sonne, and the fewell that is in thy house vnto the holy Ghost, for they will setle a good order there, which is beyond the spheare of thy power to accomplish. The same day also *Verrine* was asked how hee meant that *Moses* was in the terrestriall Paradise, because the Scripture mentioneth his death. Hereunto he answered, [i] Hee may well be dead, and yet be in the terrestriall Paradise too, according to his body, for God might raise him vp to life, because he is one of the foure trumpets, who are appointed in the last daies of the world to denounce the iudgements of God to the foure parts of the earth: and it is certaine that neither his body nor the body of *Iohn* the Euangelist could euer be found. But some man may heere cauill that the Apocalypse mentioneth but two witnesses, to wit *Enoch* and *Elias* whom Antichrist shal put to death. *Verrine* answered, that which *Iohn* hath said of the two

[i] This is a new reuelation.

two witnesses is a firme truth, yet doth hee not exclude others but maketh mention onely of them that were to giue testimony of God by their death, and not of *Iohn* or *Moses* who had already tasted of the same.

k The fall of the Angels.

k Then he said, that his ranke was amongst the number of Thrones, and that hee had command ouer three legions of Angels. That the greatest ruine and downfall that was in heauen was the fall of Thrones: that all the Princes and heads of all the orders were fallen, that the greatest breach was made by the ruine of Thrones, and that therefore God would fill vp his breach by the meanes and labours of Thrones.

He further added, that *Belzebub* had tempted *Adam* and himselfe *Eue*, and spake to her in the shape of the Serpent, but in all his temptations which hee vsed towards her, hee euer retained the face of a girle.

The same day in the euening the Dominican father exorcised, in the beginning whereof *Verrine* began to gibe and to be pleasant with *Belzebub*, saying, A Princes fashion is not to beate a base fellow himselfe, but commandeth one of his meanest seruants to doe it: so fareth it with thee *Belzebub*, thou art not worthy that I should auenge my selfe vpon thee; I doe not care if I bid my seruant to doe it. Then he spake to *Gresill* and said, Cudgell me this *Belzebub*, wicked wretch as hee is, that would dare to pluck God from his Throne, but therein his forces and designements were broken and crusht to peeces.

I am Gods Apparitor, I will bee paid with good money, yet shall neither thou, nor I euer attaine to Paradise, although he were willing to bestow it vpon mee. I doe not say that he will giue it me, but I affirme, that I shall be more happy then thy selfe, because there is a reward that attendeth vpon my labors and paineful endeauours: so that although I shall not enioy felicity yet at the least I shall not bee tormented with the like extent of punishment; for God hath promised to allay and

and giue [l] mitigation to the same.

Moreouer he said, wretched *Belzebub*, I see thou wilt speake, speake on, for all will light vpon thy owne head. *Belzebub* replyed, I speake not to thee. Ha *Belzebub*, said *Verrine*, I perceaue it goeth hard with thee, the keyes of *Magdalens* soule are not now in thy custody, for the gates are shut vp, and the rod of command is taken from thee.

[l] See the Apology, the 10. doubt after the Epistle to the Reader.

Then the Exorcist spake these words, *Ecce non dormitabit*, whereupon *Verrine* said, true, the Diuel neuer sleepeth, but is euer wakefull to doe a mischeefe: God neuer sleepeth also, but hee alwaies is vigilant to doe good, for his goodnesse is greater then the iniquity and malice of all hell.

Iohn, thou wert the disciple of Loue, and *Magdalene* the hand-maid of Affection.

[m] Antichrist when he commeth shall cause himselfe to be adored, and shall haue Kings and Princes to bee attendants in his traine, but what reward shall they haue of him? iust nothing. Hee shall cause himselfe to bee carried pompously in the aire, and say that hee is Christ and the Messias, but hee shall be conuicted of a lie, and be prooued to be Antichrist. Then shall there be discerned the difference and distinction betweene the children of God and the children of Satan. The Iewes were once Gods best beloued children, but because they would not take knowledge of their God, but after a flood of so many blessings, did crucifie him vpon the Crosse, for this cause did God repudiate and reiect them. Christ Iesus was promised vnto them, but they would none of him, no not when hee prayed for them, therefore they are deseruedly depriued of so glorious a light; for he that hateth that which is good shall in the end be seased vpon by that which is euill: the patient is well enough serued, if the Phisitian leaue him, when he refuseth and scoffeth at his counsell.

[m] The action of Antichrist.

[n] You are all subiect to sicknesses, some are infirme in their

[n] The seuerall sicknesses of men.

their head, others in their braine, some in their eyes, others in their eares. Now if God who is the true Physition of your soules, shall aske you whether you be sicke or no, will you answere you are not sicke when you are? for hee well knoweth by your pulse how you are affected. To those that are troubled with a paine in their head, that is to say to the proud, he ministreth the sweet and gentle physicke of deepe humility; to others that are sicke of impatiency, of curiosity, or the like diseases, he doth o ordaine and point forth for euery man a particular remedy according to the nature of his infirmity. But there is alwaies some bitternesse in these potions, which breedeth a difficulty in the Patient to take them. Mis-conceiue me not, as if I should speake of corporall medicaments which are composed of hearbs and simples, I speake spiritually of all sorts of vertues, which are the true receits to cure languishing soules; take therefore and taste this medicine, I dare assure you it wil make you whole, although you were sicke euen vnto death, for you haue a very cunning Physition.

o The medicines for these sicknesses.

p Then he said, alas, behold the great day of Iudgement is at hand, for Antichrist is borne. If vertue seeme bitter vnto your taste God will sweeten your mouthes with diuine consolations, and will not that you should rise from his table with your palate disseasoned. It is high time O yee Christians to surrender and giue vp your will into the hands of your Creator: giue vnto him the three powers of your soule, your memory, that you may haue him in remembrance, your vnderstanstanding, that you may thinke vpon his benefits, and your will, that you may be obedient vnto him. Imitate the Oxen who feede all the day and chew the cud, or ruminate in the night: and let the seruant no longer gouerne your house. The holy Ghost is at your beds side, and hath in his hand a potion for the health of your soules: the ingredients are, a little humility, a little charity, a little patience, a little perseuerance, a little hope,

p See the Apology, the first doubt after the Epistle to the Reader.

hope, and a little resignation. This potion is not without some bitternes and mortification, but he is at hand with the sugar of his consolations to sweeten and allay the offensiuenesse thereof. Ought you not first to goe vnto Mount *Caluary*, and there taste vineger and gall, befor you feed on those delicious viands, and drinke that sweet wine and hipocras of heauen, or haue the fruition of the vision of that eternall brightnesse? Receiue therefore the Sacrament of the Altar, for it will preserue you, it will restore you, it will consolidate whatsoeuer is loose and disioynted within you: yet must euery one of you alwaies say vnto himselfe, I am a miserable sinner, and most vnworthy to receiue my Creator. Thou *John Baptist* wer't by when this great Sacrament was first instituted; thou diddest rest thy selfe vpon the breast of the Sonne of God, at what time there were many celestiall secrets reuealed vnto thee: thou knowest full well that this is a Sacrament of loue, and that the best aduice that may be giuen is, that men frequent the same euery [q] fifteenth day, and haue this meditation continually in their mindes, that Antichrist is borne. You are therefore to play the parts of valiant and able souldiers, and not to shew your selues base or womanish: nay I say further, that Virgins and married women are likewise to arme themselues against him: for [r] the Church had neuer such plenty of martyrdomes as shall bee in the time that is prepared for the same. There shall bee two bands and two armies, the one belonging to God, the other fighting for the Diuell, and in this army shall Antichrist bee. God would saue his whom he hath redeemed with the price of his blood: on the other side, the Diuell would rauine vpon that, which is none of his owne. Nothing happeneth but by the prouidence and will of God, and his pleasure it is that this time should come. When Antichrist shall be in his ruffe and brauery, hee will say, I am Christ, I am the Messias, and he will haue many associates that will

[q] The frequenting of the blessed Sacrament.

[r] The time that is prepared for martyrdome.

auow

auow the same: but the true Christians shall tell him, thou art not hee, thou art Antichrist. The same God who said vnto the Niniuites, repent, doth now call vpon you, my iudgement is at hand, repent therefore and be conuerted. Children, obey the voice of your father: shut, shut, O shut your gates against *Satan*, if he would enter, say that God hath the keyes. If the Diuell be importunate, if he knocke with impatience, if hee would enter by violence, goe presently to the master of the house, and tell him, Sir, you are our good shepheard, there are strangers without that would enter forcibly vpon vs, and if we bee not mistaken, there bee wolues without at the gate. Sir, you haue the keyes, you haue the staffe to beate them hence, you are able with the least winke of your eye to make them auoid the place: vpon this information he will rise and chase them away to their confusion. Haue your recourse to the Child Iesus, he will bee your Purueier and supply your necessities. Present your seruice to *Mary*, and shee will aide you. Why doe you rather chuse to lauish away your time, then to pray for the health of your soules? you are first to honour the blessed mother of God, S. *Iohn*, and *Magdalene*, and then the loue of God shall be conferred vpon you. Is it not good reason to reuerence the blessed mother of God since that you are her children? I assure you, that no man liuing can make a bad end who hath honoured and reuerenced the mother of God, *Magdalene*, *Martha*, *Catherine*, *Ursula*, *Dominicke*, *Anselme*, *Stanislaus*, *Stephen*, *Anthony* of *Padua*, and the Innocent children, but be wary, for in the greatest feasts and solemnities there is most vnrulinesse and disorder.

ſ The reprehension of the wise men of this world.

ſ You deceiue your selues when as you say, that if God would haue reuealed these things vnto his Church, he would haue chosen the ministry of Preachers, not of Diuels: but God is wise enough, yea hee is wisdome it selfe, and doth little need to haue your aduice,

uice, or the counsell of Angels themselues. If he would haue taken the aduice, either of Angels or of men, when he selected and culled forth his blessed mother from all women, they would haue told him, that it had been better to chuse a Queene or a Princesse; for the blessed Virgine was accounted meane and contemptible in the eyes of the world. In like manner, if hee had taken any to aduise withall, touching the place of his Natiuity, they would haue told him, what Lord, chuse a stable? can you not with as much ease chuse a Palace? But it is the custome of God to doe that which seemeth good vnto him, and not to follow the fancies and giddy conceits of men. Then did *Verrine* take his oath, that all this aboue mentioned was true, as hee formerly vsed to doe.

The Acts of the 28. of December being the Feast of Innocents.

ON this day the Dominican father exorcised, and *Verrine* began to speake in this manner: There are two bookes, [t] God keepeth the booke of life, the Diuell the booke of eternall death, in which hee registreth downe all mens sinnes, as God in the other booke setteth downe all mens good workes, whereof S. *Martin* is witnesse. The Diuell ruineth all, and God restoreth all, for from a worke of basenesse he draweth actions of wonder, and maketh that which is vnfruitfull to become fertile.

The way of life vnto death is a broad and beaten way, but the way to returne from sinne to grace is full of mistakes and windings. It is not Gods manner to imploy the seruice of those that are drenched in mortall sinne, when hee would bring about some important worke for the aduantage and good of his Church: as also the Diuell doth not effect any great matter for the aduancement and augmentation of the kingdome of Hell

[t] The booke of death kept by Satan is nothing else but the sleights and deuices which he hath to ensnare vs. But if by this booke of death you vnderstand reprobation, then is this booke in the eternity of God as the booke of Predestination is.

Hell when he vseth the ministry of one that is setled in the grace of God. For there is a sympathie and consent betwixt God and his creature, whom hee employeth in his businesse.

God being omnipotent can easily out of vnfruitfulnesse, nay out of a straw worke plenty of wonders, yet is it requisite, that this straw do not let or giue hinderance thereunto: for the reasonable creature hath free will giuen him by God, that by doing well he may merit, as by stooping to that which is nought, hee may be punished.

It is not with men as it is with Diuels, for we are forced to doe the commandement of God, which men absolutely are not, although God being the Lord of all, and their Creator, Redeemer and Sanctifier may lay his command vpon them: but the Diuell whose nature is depraued and deuoid of the grace of God, doth nothing but by compulsion. God hath created his creatures without any consent or approbation of theirs, yet hee doth not operate in his creatures without them, neither shall any be haled into the kingdome of heauen if hee haue no minde to goe thither: God will open many meanes for the attainement of that endlesse blisse; but if a man will none, [u] God will leaue him to himselfe, and then hee is vtterly cast away. This shipwracke of himselfe commeth not from God, but from the creature, who out of pure malice doth abandon the Mansion of his father, that by his precipitate courses, hee may cast himselfe into the fier of Hell. A good King maketh a good subiect. The [x] deceased King of famous memory was a louer of peace in his life time, and therefore God did crowne him with glory and peace in that other world. Doe not contend and cauill, whether hee were an hereticke or a Catholike, for the end crownes the worke: hee had offended with *Dauid*, and God shewed mercy vnto him as he did vnto *Dauid*.

[u] The shipwrack of men commeth from themselues.

[x] Concerning the deceased King *Henry* 4. see more at large in the page 219.

It is the Diuels property to bring men from euill to worse,

worse, but God nurseth men vp from good to better; for no vncleane thing shall enter into heauen.

Then *Verrine* said, at the pronouncing of these words of the Exorcismes, *Tu Innocentium persecutor*. Of a certainty *Herod*, thou wast a blood-thirsty man, thou wouldest haue thy selfe stiled the Messias, and yet diddest endeauour to slay the true Messias indeed, in that massacre of Innocents: And although hee was able enough to defend himselfe from thy murtherous designements, yet would hee decline thy rage, that hee might teach vs not to tempt the prouidence of God.

Herod thought to kill Christ Iesus, yet on the other side the Kings of the East came to worship him. Good Kings! what saw you in him to draw you to such an action so derogatory (as it might haue seemed) from your States? Hee appeared vnto you but a little childe: *Mary* was no Queene, and there was no traine, onely *Ioseph*, an Oxe and an Asse. Where was his Crowne, where was his Scepter, where were his hangings of Tapistry? where was the royall bed? what could you behold there but cob-webs of spiders sticking on the rafters, and an Oxe that heated the child with the abundance of his vaperous breath.

Thus you must doe. The holy Ghost breatheth on you the breath of deuotion, and doe you lend your breath vnto the little Infant, and being ioyned together, he shall be the fire and you the ashes. The breath of the holy Ghost is a fire, and representeth vnto vs charity; and your breath is the ashes of the meekest humility, for vnder the ashes is the fire preserued. Learne hence to speake of sacred things, aduisedly, and seriously according vnto truth, and beware whether you bee rich or poore, how you blaspheme against him. The pouerty of this world is not the meanes to make you happie, neither doth God esteeme much of this pouerty, for there be many that are now howling & frying in those infernall flames, that reposed too much confidence in

y Which kinde of pouerty is the best.

this pouerty. Blessed bee the poore, but they must bee poore in spirit, for theirs is the kingdome of heauen. Are you ignorant in what this pouerty of spirit consisteth? It consisteth in this, to possesse no other thing but God and him alone, for there are many poore people in the estimation of the world, who are rich enough in their ambition, and yet are there many Kings, Princes, and Noble personages, who are owners of nothing but of God and themselues: For riches are amongst indifferent things, neither hurt they those that make good vse and appliance of them, according vnto the Commandement of God,[z] Then *Verrine* turned to the poore that were there, and said, There is not one amongst you, but is better accommodated for his necessities, then was the Sonne of God when he lay in the manger. you should therefore say vnto him, when hee profereth his kingdome vnto you. Good God, I am not capable of such a blisse, and still you are to acknowledge your owne infirmitie: you must also descend downe as it were to hell, which you are to doe either in this life, or after you are dead: when therefore you are afflicted with aduersities say vnto him, I am ready to suffer with my Redeemer, for I haue deserued much more, yet doth he compassion my tottering and distracted estate, and cheereth me vp with the beames of his mercy. I assure you, that both I & you haue to do with a seuere Iudge, therefore humble your selues and you shall enter into the kingdome of heauen. Grudge not that God hath made such an one rich and thee poore, or that hee hath endowed such with wisedome, and hath left vnto thee nothing but foolishnesse. For hee created the Angels and marshalled them in their orders, there are the Seraphins, The Cherubins, and the Thrones, &c. euery one in their seuerall ranke and station, and although there bee such variety and diuersity amongst them, yet you cannot say that they are subiect to confusion. If you direct and leuell your actions by an vpright intention, that

[z] Consolation vnto the poore

that is to say, if you square all your doings by the rule of Gods glory, the saluation of your soule, and good of your neighbour, Satan will easily flee from you. Let your soule be furnished with three things, with vpright intention in your memory, with pure affection in your will, and with sincerity of conscience in your vnderstanding. The memory by calling to remembrance some wicked thing, offendeth not God; the vnderstanding by considering thereof, incurreth no mortal sinne; but when the will interposeth it selfe, then is there a consummation of the sinne.

[a] Read diligently the booke of the Crucifix, for in this booke you shall learne pouerty, patience, humility, and al vertuous knowledge: be not curious to make inquisition after humane literature, for this shall bee sufficient for your full instruction. He further said, that if a damned soule could breake from hell, hee would indure all torments whatsoeuer in hope to inioy the vision of God, yea, this soule would say, that all these torments were but as flowers and roses. Then hee added, God is vnited vnto his Church, as the nayle vnto the finger of the hand.

The acts of the 29. of December.

ON this day while the Dominican father was saying Masse, *Verrine* held disputation with God, and on the sudden hee thus expressed himselfe by the mouth of *Louyse*.

[b] Great God, I offer vp vnto thy Maiesty all the sacrifices that haue beene offered vnto thee from the first creation of the world, and doe also make tender of all those that are or shall bee presented before thee, vntill the consummation of time bee ended, and all this will I doe for *Lewes*. I also present vnto thee all the teares and repentance of all the Saints that are in thy Court triumphant and militant; and all this will I doe for *Lewes*. I

[a] The booke of the Crucifix.

[b] On this day *Lewes* the Magician was vpon his way iourneying towards S. *Baume* This was vttered with an admirable vehemency of spirit, so that the woman was all ouer in a great sweate. He seemeth to lesson vs with what feruency of spirit and charity we should pray vnto God for such mis-led & wandering soules. And hee made *Louyse* pray, by moouing her tongue, as also he caused her to dictate letters in ye name of *Louyse*, not in his owne name, to which the said, *Louyse* gaue consent as vnto a thing which shee much desired. See the annotations vpon the 304. pag.

offer all the praiers which haue beene, are or shall bee made vnto thee, and al this wil I doe for *Lewes*. I further tender vnto thee all the extasies and rauishments in spirit, as well of men as of Angels, which haue beene, are or shall bee sent vnto them, and all this will I doe for *Lewes*. Moreouer, I would (by Gods appointment I speake this, and not as I am a Diuell) that the multitude of such as offer, were mightily inlarged in their number that so the oblation might be the greater, and all this I desire for *Lewes*. Then he said, Euerlasting father, I now present and lay before you your wel-beloued Sonne, who is in the hands of the Priest that now saieth Masse, and all for *Lewes*. [c] I doe further offer vnto you all the merits of his blessed, and dolourous passion, trusting that you wil take compassion on him. After this he said, *Pater de cœlis Deus miserere Lodouici, Fili redemptor mundi Deus, miserere Lodouici, Spiritus sancte Deus, miserere Lodouici: Sancta Trinitas vnus Deus, miserere Lodouici. Sancta Dei genitrix ora pro Lodouico, Sancta Virgo virginum ora pro Lodouico: Sancta Maria ora pro Lodouico: Sancti Angeli & Archangeli, orate pro Lodouico: Sancti Patriarchæ & Prophetæ orate pro Lodouico: Sancti Apostoli & Euangelistæ, orate pro Lodouico: Sancti Martyres orate pro Lodouico: Sancti Confessores orate pro Lodouico: Sanctæ Virgines & Viduæ, orate pro Lodouico: omnes Sancti & Sanctæ Dei orate pro Lodouico. O Lodouice veni, veni Lodouice.* [d] Why doest thou linger thus to be conuerted vnto thy God? God is wearied, God is thirsty, and craueth to haue his thirst slaked by thee *Lewes*, but thou like vnto the woman of Samaria refusest him, and saiest, thou hast not a pitcher wherewithall to draw water for him. Yet is not this a sufficient excuse, because he desireth to drinke of the water of thy soule, which thou maiest minister vnto him by thy conuersion. *Lewes, Lewes, Lewes*, take the speediest and swiftest coursers that thou canst get, and come quickly, for if thou wilt thou maiest yet bee conuerted. God is more

[c] See the Apology and the answere vnto the 9. doubt.

[d] A prediction of the comming of *Lewes*

more powerfull then the Diuel, neither can any one pul by violence from him that which hee hath resolued to retaine vnto himselfe.

After this was spoken, the Dominican father did exorcise, and at the beginning of the Exorcismes, *Verrine* was very pleasant with *Belzebub*, and scoffed at him saying.

Hola *Belzebub!* I pray thee relate vnto vs in what estate are the affaires of Hell: if I bee not deceiued thou droopest, and seemest to bee troubled with the headache: it may bee that these honest men haue affrighted thee. Thou doest not imitate my example, who desire the censure of the Inquisitour of the faith, and of mine owne accord cal for the most penetrating and iudicious persons that are. But I perceiue thy stinge is taken from thee, yet is it not fiftene dayes agoe, that thou diddest conceite with thy selfe, that thou wer't able to chase God away from S. *Baume*. I would haue thee now expresse thy selfe.

Belzebub answered. I will speake when I see cause, and not when thou wilt haue me. Well, well, said *Verrine*, I see thou hast nothing to answere. Then hee said to *Carreau*, thy weapons are wrested from thee, for that stone which was before so hard, is now mollified, and the bloud of the lambe shall souple and soften the same. *Lewes* say, *Miserere mei*, for thou art yet blinde, but at thy arriual hither, [e] peraduenture thou shalt haue a greater portion of illumination. O poore Princes, where is now your state and power, how cursed is hee that lendeth his eare vnto your sly suggestions? What? can you giue away that which you haue not? Ha, ha, if the Princes bee astonished and at their wits end, what shall the poore lackeies then doe? I tell you, that since God hath appointed me to be heere, I will dis-mantle and vnfould all your subtleties.

[e] He neuer assured the conuersion of *Lewes*.

[f] I doe not wonder if this seeme harsh vnto some mens beleefe, for if a man should shew vnto another

[f] A simile against those that are scrupulous in beleeuing this wonder.

that is altogether ignorant and vnexperienced, the egges of silke-wormes, and that this man had neuer seene or heard what manner of thing this silke or these wormes were, and should bee told, that by the assistance of that industry which God hath bestowed vpon man, there should wormes bee ingendred of these egges, which being fomented and diligently cherished, would in time spinne and make silke, whereof excellent veluets and taffaties should bee made, from a peece of which a fair Altar-cloth might be taken: I say, that this rustical fellow being deuoyd of iudgement to apprehend these particulars, and altogether vnpractised in this art, would in conclusion say, that hee did not beleeue one word of this, for it is a difficult matter to beleeue that which a man cannot comprehend. But he that is conuersant heerein doth very well vnderstand the art of cherishing and bringing them to their perfection. Your Merchants also doe easily beleeue it, for they know the manner how the wormes make silke, and the art how to dresse a faire peece of damaske from the same, yet they had neede of great patience before they can see a peece perfected vp and finished.

g The application of the simile.

g So fareth it with God in this worke, he hath taken a litle graine such a one as my selfe (sai d *Verrine*) and another abiect creature a litle graine also, called *Louyse*, and will from their weaknesse draw workes of power and wonder, that you may know that hee needeth not the helpe of his creatures when he would put any great designe in execution: for being Almightie, and the soueraigne master-fencer, hee doth alwaies reserue some blowes and passages of his art, of his power, and of his wisedome to the confusion of all Hell: but the Diuell doth presently teach all the skill hee hath to those that giue themselues vnto him.

Moreouer he said, you are all of you prodigall children, for some of you will not tary at home in your fathers house, other of you that tary at home, lead a debauched

bauched and vicious life, and at the last are forced to dyet with hoggs. Wallow not in these your delights, for they are but the outward pills and rindes of akornes, the fragments of the feeding of hoggs: let it enter into your consideration, that the composition of your soules is very noble, and that it standeth neither with decency nor honesty to serue Kings with huskes, for if the steward should serue them so, he should well deserue to bee sharpely punished. It is not Gods pleasure that you should feed vpon such course and sordid viands; he hath set you at his table, and will feede you with the bread of Angels. The tables of great personages are abundantly profuse in delicacies, but what agreemẽt is there betwixt Christ and Belial? The loftiest trees are most obnoxious to stormes and falling, but the low shrubbs stand safe vpon the ground. It is not enough to be seemingly honest in the eies of men, as the Pharisie was, and yet to haue a heart steeped in the gall of malice before God. Then *Verrine* said, that hee would discourse no more as hee had done, but bade them ruminate well on that which he had said, for *Louyses* voice was to bee preserued for other occasions. The same day in the euening the Dominican father exorcised, in the beginning whereof, *Verrine* and *Belzebub* did dialogue-wise confer one with the other, their speech was touching the state of Magicians and witches, and of diuerse kinds of superstitions to the astonishment and admiration of the whole assembly. Hee further said that very euening, that father *Michaelis* had been dogged and pryed into by foure Diuels and so many Witches, to bewitch him, and that the charme was so violent in operation, that if hee had once taken it he could not haue outliued it three dayes.

The acts of the 30. of December.

THis day in the morning the Dominican father did exorcise the two women that were possessed, and

before the Exorcismes began, the said father did humble himselfe before them all, and craued pardon of the assembly, in that he had the day before, beene guilty of some open impatience.

Then *Verrine* said, many times the mistresse is as foolish as the chamber maide, and doth nothing that is pleasing in the eies of the master, but is too much addicted to her ease and delicacies. What then doth the master, he complaineth on them both, and taketh away the keies of the house from them, yet without any manner of violence. h The same doth God by the soules of men, for when he perceiueth that neither the chamber-maide who is the body, nor the mistresse who is the soule, doth performe any action agreeable vnto him, he (as master of the house) takes the keyes from them, and shut's the gates and windowes himselfe, that theeues might not breake in vpon them: yet doth hee all this without violence or noise, and patiently causeth the said keyes to be deliuered vp vnto him. Then he laboureth an attonement and reconciliation betweene the mistresse and the seruant, but in case they should resist and grow refractary, then doth hee suffer them to fall, through their owne default into the bottomlesse pit of hell: for as the prouerb hath it, they that neglect to doe good are at length ouertaken with euill; and hee who doth not chuse Christ Iesus for his host, shall haue the Diuell to be his companion.

h The goodnes of God, and the malice of men.

Christ Iesus is the good sheep-heard that leadeth his sheepe into pastures fatned by his body and blood: hee is a sheepe-heard and a lambe together, and was offered vp as a sacrifice for your sinnes: giue him the staffe of your will, and leaue the guide and gouernement of your selues vnto him, for he will preserue you from the fury of rauening wolues. Cursed be the sheepe that doth not suffer it selfe to be guided by him, it doth well deserue to be deuoured.

The sheepe doth graze and chew the cudde, so (saith

Christ

Christ Iesus) must you take and eate not flesh that is dead, but the liuing and celestiall foode of his body, there is no dainty in the world comparable to this viande. *Paul* in his extasie of spirit had an essay thereof; so had also some others after him: yet is there stil plenty of this food, and the treasure of Gods mercies is so infinite, that the Seraphins themselues cannot sound the depth or know the end of his riches: for they doe euer see new and vndiscouered perfections in God, maruell not therefore if hee bestow a new Present vpon his Church.

Then he turned to the image of S. *Magdalene*, and said, O *Magdalene*, thou wer't abiding in this *Baume*, where thou diddest repent, neither is it lawfull for any man to enter into the litle caue where thou diddest lye, but vpon his bare feete, and I *Verrine* am of opinion that God will hardly giue way to a man hardened in his sin to passe into that sacred place. God spake to *Moses* from the fiery bush, *Put off thy shooes, for the place whereon thou treadest is holy ground*, and I also affirme that this place is no lesse sacred then that, because the Sacrament resteth here which is the Saint of Saints, and [i] Christ Iesus himselfe in his diuinity & humanity came downe from heauen to visite *Magdalene* in this *Baume*. Consider therefore seriouslie you that approach vnto the Communion, how pretious a foode it is which is administred vnto you; to the seruing in of which the Angels themselues are assistant as the seruants and pages of God. O *Marie*, sacred mother of God, thou wer't the first that diddest taste of this meate, and wer' more familiar therewithal then any other creature whatsoeuer, for thou diddest humble thy selfe at the comming and salutation of the Angell, and diddest repute thy selfe vnworthy to be the seruant of seruants of the Lord. It is the custome of God where hee bestowes other vertues to circle them in all with perfect humility, to the end that the soule bee not stayned with the spots or polluti-

[i] An authentical history reporteth this.

ons

ons of ingratitude, but may acknowledge those benefits which it hath receaued. For the grace of God is a waight by which a man sinketh into the gulfe of his nothing, and is drawne vp againe on high to make a coniunction and concurrence of the creatures will to the good pleasure of the Creator: by this meanes also doth he vnderstand how slauish and fearefull his condition were, if that God did not wing and protect him from all danger. *Mary*, thou art shee that like a waight diddest draw downe thy Sonne from heauen to earth, not for thy owne sake alone, but for all other distressed sinners, so that he who will enioy euerlasting life, must haue recourse vnto thee. God indeed is that fertile cloud from whence all vertues drop downe vpon men. Thy sonne doth indeed present his wounds before his father, and thou art a remembrancer vnto thy sonne of all the seruices and offices which thou hast done vnto him, not by way of ostentation, but out of loue, and to the end thou maiest obtaine mercy and forgiuenesse for comfortlesse sinners. Whilest thou liued'st in this world thou wer't fired with zeale and charity, how much more now when thou art so neere vnto the furnace of loue, and the fountaine of mercy. [k] Then hee said, *Lewes* hath committed an infinite number of sacrileges against God, and hath caused a thousand and a thousand persons to deny their Sauiour: but God is desirous to expect a litle longer the euent of things. Magick is the most pernitious and diabolicall art that may be. *France* hath taken a strong & spreading infection of the same, and at Paris the schooles of Magick are more frequented then the diuinity lectures in Auignon.

[k] An inuectiue against *Lewes* the Magician.

God hath oftentimes offered himselfe and as it were way-laid the soule of *Lewes*, sometimes by preaching, and sometimes by other inspirations, but he would not giue him a drop of drinke.

Belzebub drew him on to practise Magick and inchantments, the schedules are now in his hand, he hath

beene

been the occasion that many haue died very strange and sudden deathes; and although God doth labour his conuersion, yet doth hee thrust away and reiect the same.

All that which hath beene aboue spoken, began vpon the day of the conception of the Virgine in the very place of pennance, to figure out vnto you, that you are first to receiue into your embracements repentance, represented vnto you in *Mary Magdalene*; and then innocence, pointed out by *Mary* the mother of God. When hee had thus said, hee tooke his oath as hee was accustomed.

The same day in the euening were these two possessed women Exorcised; whereupon [l] *Belzebub* said, I am assured that about this time they hold their synod and assembly, will he relinquish this charge, to come hither? I must goe see. Then *Asmodee* issued forth to giue aduertisement vnto the Magicians and witches, as he said.

[l] He spake of the Magician.

The same time, which was about nine of the clocke at night, father *Michaelis* came to S. *Baume*, from *Aix*, whence hee came with his companion father *Anthony Boilletot*, and the master of the Chapter-house at *Aix*, hauing finished his sermons for the Aduent. Vpon whose arriuall, there was inquiry made after *Lewes*, for father *Michaelis* did imagine that *Lewes* was come, because hee set forth from *Aix* the day before, in the company of two *Capuchin* fathers: but hee was not as then arriued.

[m] The arriuall of father *Michaelis* to S. *Baume*.

The Acts of the 31. *of December*. 1610.

THis day in the morning were the two possessed women exorcised by father *Domptius* the Dominican: and *Verrine* began to speake in this manner.

Blessed mother of God, *Veni Maria, veni in adiutorium Lodouico; Sancta Maria Magdalena, veni in ad iutorium*

[n] This is to be vnderstood, as in the precedent Acts.

iutorium Lodouico : Sancte Ioannes Euangelista, veni in adiutorium Lodouico : Sancta Martha veni in adiutorium Lodouico. Then he said, Most sacred mother of God, thou knowest those insupportable paines which thy Sonne suffered on the Crosse; *Verrine* also did inuocate many other Saints, that were assistant vnto Christ at his passion on mount Caluary. Afterwards he added, O sacred humanity, I adiure and charge thee in the name of thy eternall father, that thou offer thy wounds for *Lewes*: I charge thee, that thou present before him, all the paines, punishments and tortures, which thou diddest suffer, for *Lewes*; make thou proffer also of that thirstinesse which caused such a drought in thee vpon the tree of the Crosse. And continuing his speech to Christ Iesus hee said, What Lord? are you thirsty? you are a fountaine that can neuer be drawne dry, you are a sea of waters; you are the seller of all sorts of excellent wines, and doe you cry *Sitio?* Lord the soules that are in Paradise are able to quench this thirst. But some one will obiect, what? can Christ Iesus bee subiect to thirst, and such naturall infirmities? is not his body glorified? said he not, that the Saints in heauen should no more hunger and thirst? how can God who is the center of all perfections, haue vpon him such an impotency in nature? *Verrine* answered, God is wearie without wearinesse, he is impatient without hastinesse; he was thirsty on Mount *Caluary*, but it was after the saluation of soules, for whose sake if it were expedient hee would once againe be re-crucified, on this very ° Crosse of S. *Baume*, if his body were passible and subiect to suffering: O how vnexpressable is his compassion towards you? Then he said, This is the Friday of your redemption, and the day of *Lewes* his iustification, if he please: let him ponder vpon these words, *Remittuntur tibi O Lodouice peccata tua*: and also these, *Vade in pace. Lewes* why doest thou thus fore-slow thy comming? O ye *Capuchins, Capuchins, Capuchins*, hasten your pace, and come

° There is a great faire Crosse at S. *Baume*.

come quickly. But you will obiect, that you are barefooted, and that it is impossible for you to make such festination. P indeed Hell did yesterday and to day raise such a storme, and made the clouds to spout downe raine after that vnmeasurable manner, that the Diuels had well hoped to giue some stop vnto thy worke (O God) but thou art euer omnipotent, and doest make thy creatures to stoope vnder thy commands, although they be most rebelliously bent against thee.

P The stop which was laid to hinder the Magicians comming by great store of raine, that fell downe in great plenty two daies together.

Then speaking to *Magdalene* he said, Sigh not thus, God hath the key of thy soule, and will giue thee meate from his owne table. Thou *Belzebub* art heauie, but I am glad; knowing that whatsoeuer is held by the puissant hand of God, cannot be plucked from him, by the strength or policy of hell.

q The soule is a goodly Vineyard, purchased at an high rate, but the number of those that manure and labour the same, is small and not worthy to come into consideration: yea some of the labourers themselues suffer the Wolfe to steale in, and to make hauocke in this Vineyard: the master whereof is the Sonne of God, who is without mother in Heauen, and without father on earth, a second *Adam*, conceiued of a *Virgine* without sinne. The Eucharist is the Sacrament of loue, and the nourishment of soules, translating you vnto glory, and making you as Gods. Paradise is the habitation of Saints: but if thou wouldest be absolute and compleate in perfection, descend by contemplation as low as Hell, and say, I am vnworthy to suffer the paines of Hell, although that horrible pit of sulphure was built for such as I am, who carry in my bosome the well-spring of all sinnes and wickednesses. But how few are there that arriue to this point of humiliation, and vnder-valuing of themselues, although it bee the center from whence they are to begin, and the highest assent whereunto they are to climbe: yet this debasement of themselues taketh little roote with the greatest sort of men. Who is

q The soule is a Vineyard.

hee that will beleeue that himselfe is the cause of all the euils, paines and iudgements, that haue been so fearefully rained downe vpon you! especially if hee haue from his youth liued in some religious Order, and obserued the rules and precepts of his Superiors? yet is this humility the extract of all perfection, & the Queen that draweth after her, all the other Princesses, Ladies, and Damsels: and which is more, the mother of God is humility it selfe, and doth therefore the rather exact it from you. God hath giuen two wings vnto the soule, the one of feare, the other of loue; the first hath regard vnto sinne, the second doth apprehend the goodnesse of God.

Hee that eateth at a Kings table, will not sit with foule and vn-washed hands, though otherwise hee bee of a rude and boysterous behauiour: and will not you be careful to wash your hands with the water of contrition, and make confession of your sinnes? Christ Iesus at the first institution of the blessed Sacrament, did wash the feet of his Apostles, and *Peter* at the beginning would haue hindered him; but when hee saw, it was the good pleasure of his master, hee then subiected himselfe thereunto. *Iudas* himselfe set his feet vpon the breast of the Sonne of God, that they might be washed, yet would he not for all this be conuerted. *Iohn* leaned vpon the heart of his master, and therefore had the wings of an Eagle giuen vnto him; so that hee was afterwards the adopted Sonne of the blessed Virgine. The iudgements of God and men are infinitely different; for many are sickly, and in a consumption by their sinnes before God, who in the estimation of men are very healthfull: and contrariwise those that are sound before God, are feeble before men. God will come to iudgement with terrour and power, all things shall tremble before his face; the [r] Angels and the righteous shall go before him like burning Torches, all creatures shall behold this awfull spectacle, and shall bee arrested before this

[r] Touching the day of iudgement.

this Maiesty. Then shall the bookes bee vnfoulded, and all shall be laid open in publike. You haue many heere that are shamefast and nice to confesse their sinnes: in the meane time the Diuell booketh downe all that is actionable, and hath euer his pen and ink-horne ready, so that he omitteth nothing, and intendeth to obiect it against you openly and to your disgrace. It were a folly beyond pardon to beg a straw of a mighty King, for Princes Presents are like themselues, magnificent, and they are not to be disseasoned with petty suites: Thus, should not you craue the straw and stubble of temporary blessings from the King of Kings, but you should beg of him the treasures of heauen, which hee himselfe is contented you should request at his hands. Pray him to giue you patience, humility, and other vertues; and bee not euer solliciting him for faire weather, for raine, for the riches and preferments of this world. Whether it raine, or whether it bee faire, bee thankfull vnto God, and co-operate with him in al things, so shall you giue best satisfaction vnto him.

[f] This day in the euening there came to S. *Baume*, *Lewes Gaufredy* with father *d'Ambruc* sub-priour of the couent at S. *Maximin*, and two *Capuchin* fathers: where it was thought fit that *Lewes* the Priest should exorcise *Louyse*, and to that end father *Michaelis* granted vnto him all his power and authority. Whereupon *Verrine* made *Louyse* to cry very loud, and began a prayer full of zelousnesse and deuotion, desiring Christ Iesus to take compassion on *Lewes*: And hee pronounced this prayer so passionately, and with such affection, that he made many mens hearts to throb and melt with compassion: yet some others did breake off this prayer, & said, that it was not fit to suffer *Verrine* to make such praiers. Notwithstanding after these interruptions were blowne ouer, *Verrine* propounded certaine interrogatories vnto [t] *Lewes*, saying: *Primo*, Whether God bee omnipotent or no? to which *Lewes* answered, That hee was

[f] The arriuall of the Magician.

[t] The Diuels interrogatories vnto the Magician.

was omnipotent. *Secundò* he demanded of him, *Whither the Church hath power and authority to command Diuels?* *Lewes* answered, that the Church had such power. *Tertiò* hee asked him, *Whither Diuels may be inforced to vtter a truth.* *Lewes* answered that they might. *Quartò* he demanded, *Whither the othes which are taken by the Diuel, with all the conditious and solemnities requisite vnto the same be of validity or no?* To which *Lewes* answered, that they were of validity.

u Then said *Verrine* to the fathers that were present, Marke well with me what he hath heere granted. And so he bade *Lewes* to exorcise him, which accordingly x hee did. But not being able to read, and being altogether vnacquainted with matters of Exorcismes, at euery word he asked of father *Michaelis*, must I say thus and thus: to which the said father answered, yes; and bad him to proceed.

u The Diuels inference vpon the Magician.

x *Lewes* performeth the office of an Exorcist, which was according to the prediction mentioned in the page 265.

Here is to be obserued, that the fathers, Michaelis and the rest questioning with him of the truth of the fact, whither he were indeed a Magician or no, with other interrogatories vpon that point, insteed of innocating the name of God, he bad all the Diuels of hell to fetch him, if it were true: which he oft repeated to all the questions that were propounded vnto him, and made shew as though he wept, yet as experience taught vs, and as Belzebub himselfe did aduertise vs, he did not shed a teare. About the end of this exorcisme, Verrine exhorted Lewes to renounce all Magick, and to turne vnto his God, and to this purpose laid before him many pregnant motiues and inducements.

It befell, as the said *Lewes* was exorcising *Magdalene*, *Belzebub* and *Verrine* beganne both together to laugh a loud, saying, Who would euer haue thought that *Lewes* would haue exorcised *Magdalene* & *Louyse*? At the Exorcismes that were said by *Lewes*, and also when they were ended, *Magdalene* shut her eies, because shee z would not see him, hauing him in detestation

y *Belzebub* and *Verrine* laugh at the Magician, for that hee was become an Exorcist.

z The feare that *Magdalene* had to looke vpon the Magician.

tion, because he was a seducer, a Magician, and a man so execrable, as indeed he prooued.

[a] When *Verrine* had once layd him open, who hee was, to wit, that he was a Magician, that he had seduced *Magdalene*, that he was the Prince of them all, and many other particulars touching the art of Magick, and the charmes which he gaue as well to the house of S. *Vrsula*, as to many other persons and places, he tooke his oath vpon the blessed Sacrament, that all these things were most true. Also [b] *Magdalene* confirmed the same by a double oath, and that vpon the blessed Sacrament also. After al this *Verrine* said, that they might do wel to shut vp *Lewes* in the place of penance, and that it might bee locked fast vpon him, with a lock of iron, and that two Priests should lye and watch with him in the said place of penance, and two should remaine without that he might be safely kept from making an escape.

[a] The Diuel reproueth the Magician and telleth him his wicked acts.

[b] *Magdalene* and the Diuel doe both accuse the Magician.

The acts of the first of Ianuary being the feast of Circumcision. 1611.

THis day in the morning father *Michaelis* together with the two Capuchin fathers, father *d'Ambruc* Sub-Priour of the couēt of preaching Friers at S. *Maximin*, and two other Priests M. *Ganbert* and M. *de Rets*, held a [c] counsell at the Kings chamber, where it was concluded that father *Romillon*, father *Francis Billet*, and father *Francis Domptius* the Dominican, who had assisted these two possessed women since the beginning of Aduent, should bee excluded from the counsell, because the said father *Michaelis* ment to proceed legally, and to that [d] purpose had sequestred and examined seuerally the said women, that the verity of this fact might be sifted and found out, and that nothing but the pure truth might be published.

[c] A counsell held for the verification of the precedent acts, with the exclusion of the fathers, the Exorcists and Confessors.

[d] The two women that were possessed are separated that they might bee examined.

The same day father *Michaelis* did minister the Communion to *Louyse*, and *Verrine* against the com-

mandement that was impoſed vpon him not to ſpeake, began to diſcourſe and ſay, that God by reuelation bad him make declaration of thoſe admirable diſcourſes, which hee muſt vtter to thoſe that were come purpoſely to heare him.

e The Dominican father was a litle diſcontented becauſe he was excluded from the counſell, for he cōceaued that they did him wrong as ſuſpecting him of partiality.

e The Dominican father who was the Exorciſt demanded leaue and licence of father *Michaelis* his ſuperiour to goe home to his country, but not with that modeſty which is wont to be vſed to one of his ranke: yet did he proſtrate himſelfe to the feete of the ſaid father, after the faſhion of his Order, in the preſence of the Capuchin fathers, not without ſome appearance of ſpleene and anger. His reſolution was to get him home, becauſe father *Michaelis* gaue order that he ſhould not bee preſent at the conſultations, nor heare or examine that which had been declared by *Verrine*: for his purpoſe was to examine and looke into theſe particulars himſelfe, together with the aboue mentioned fathers. And this was done by good aduice and reaſon: for the ſaid father was a party and wrote all that *Verrine* had ſaid during the whole time of Aduent, ſo that it ſtood not with conueniency that he ſhould be preſent at theſe examinations, that it might bee the more fairely carryed and not obnoxious to any partiality or paſſion.

f The audience of *Magdalene*.

f The ſame day in the preſence of the ſaid father *Michaelis* the Capuchin fathers, and the others aboue named, *Magdalens* deſpoſition was heard, who, in perfect ſenſe & memory and in the preſence of *Lewes Gaufridy* deſpoſed many things againſt him touching her poſſeſſion, ſeducement, and the like, deſcribed at large in the acts that were gathered by father *Michaelis* from the eleuenth of January vntill almoſt the laſt of Aprill. Furthermore, ſhe ſhewed the marke which ſhee had in her feete, which to outward appearance ſeemed to haue loſt all ſenſe, as experience made it cleare when they made prooſe thereof, by putting pinnes into them.

Not-

Notwithstanding this deposition, *Lewes* would by no meanes make acknowledgement of his fault, but in a menacing sort he said, that in time hee doubted not but to haue reason against those that had accused him, and that he would neuer desire to stirre aliue from S. *Baume*, if he were not found innocent.

g This euening father *Michaelis* did exorcise the two women that were possessed, whereupon *Lewes*, by the aduice of some of his friends, renounced the art of Magick, and at euery renunciation *Verrine* answered, Amen: and in disclayming all the scheduls *Verrine* likewise answered, Amen, and said vnto him, *Lewes*, prepare thy soule, and God will giue thee the light of his grace.

g The Magicians renouncing of Sorcery.

As father *Michaelis* in the exorcismes was saying these words, *Qui inferni triumphator fuit*, *Verrine* replyed, he shal triumph of hel againe which is now ful of anguish and distraction; and when the Exorcist said, *Quem ad imaginem suam fecit*, *Verrine* spake and said, it was a goodly Image indeed before it was defaced, but God doth once againe take his pencills and colours to repaire and make full those lineaments that are impared. After this *Verrine* spake to *Lewes* and said h *Adam vbi es? Adam vbi es?* Cry vnto God from the bottome of thy heart, and he will heare thee, pray vnto him that thou maiest goe where the quier of heauen doth sing *Sanctus*, *Sanctus*, and not where they curse father and mother, and the euer-liuing God himselfe. Then he said to *Belzebub* this house is yet open, and full of ruines, but if *Lewes* will but lend the table of his heart to God, he is so good a workeman that hee will depaint a liuely portraicture vpon the same.

h *Verrine* would often say that the Magician was the losse of an infinite number of soules, as *Adam* in times past had been.

After this father *Francis* the Dominican tooke the stole and demanded *Astaroth* why he spake not; whereunto *Verrine* answered, thou seekest truth of him that taketh part with *Lucifer*, and not of him that taketh part with God. Then did *Verine* exhort *Lewes* and en-

deauoured to perswade him to bee conuerted, inuiting the Sonne of God to present his wounds vnto his father: the Virgin *Mary*, to shew her breasts vnto her Sonne: *Peter* and *Magdalne*, to obtaine grace for *Lewes* by their teares, repentance, sorrowes, and contritions.

[i] Wee are heere to note, that *Verrine* said to *Lewes*, thou art like a desperately sick man that lyeth at the point of death, who although he haue the vse of none other of his members but of his tongue and eares onely, yet if when the Phisitian doth aske him touching the cause and progresse of his maladie, and hee shall answere that hee knoweth nothing, and that hee hath lost the vse of his memory, notwithstanding all this he may recouer as long as his soule is in coniunction with his [k] body: for it sufficeth the Phisitian that the patient conceaueth himselfe to haue neede of helpe, and permitteth that they minister vnto him those remedies that are fit for his recouery. So *Lewes*, the Diuels haue taken away thy [l] memory, but it is sufficient to recouer thy health if thou wilt but bequeath the manage of thy selfe vnto the true Phisitian of soules, who will incontinently apply those medicaments vnto thee, by the force whereof thou shalt easily recouer.

[i] *Verrines* exhortation to *Lewes*.

[k] That is to say there is no hope of men after they are dead.

[l] The Magician told vs, that if we did vnderstand his condition wee would be amazed at it, for he had no memory. But in this he did co-operate with the Diuell, & gaue his consent there-unto, which being by the Diuels oftentimes practized vpon *Magdalen* they could neuer by any charmes bring the same about (as shall be seene heereafter) because she would neuer consent there-unto.

The acts of the second of Ianuary being Sonday.

THis day in the morning the Dominican father excorcised, whereupon *Belzebub* told them that hee was bound by an oath which *Lewes* had takē, but being discharged and vnbound he swore very solemnly, [m] that *Louyse* was really possessed, that *Lewes* was the Prince of Magicians, and that he himselfe had suckt vpon him certaine vndiscerneable markes; one in his head, and another in his side: that *Lewes* had bewitched *Louyse*, and that by a charme of his, shee was possessed. And this charme hee gaue vnto her to cause her to commit

[m] *Belzebub* accuseth *Lewes* the Magician.

some foule cryme against her God, but hee of his meere grace had preserued her. *Verrine* also confirmed the said oath of *Belzebub*, and called vpon all sorts of creatures to take vengeance of *Lewes*, if hee were not conuerted. Then hee rendred the reason, why God would make vse of him in the discouerie of *Lewes*, because (said hee) hee had renounced all things that might conuert and discouer him except the Diuell. Then *Verrine* by the tongue and consent of *Louyse* presented before God the father, the[n] wounds of his sonne, and said, if thou wilt thou canst pardon *Lewes*, and a drop of thy Sonnes blood is able to appease thee. Hee further said, Mother of God, restore vnto this poore infirme wretch the vse of his senses, and to this blinde man the light of his vnderstanding: plunge thy selfe *Lewes* into the wounds of thy Redeemer, and hee will receaue thee into his protection.

Then he turned to the assembly and said, There are of you that shall see the time of the persecution which shal bee made by [o] Antichrist, and many shall then suffer martyrdome.

Then he said, it is not so difficult a matter to purchase back the soules of *Cain*, *Pilate*, *Herod* and *Iudas* from hell, or the Diuels themselues, who are too wel acquainted with the torments of that place, as to withdraw the soule of *Lewes* from his abominations whereunto it is so strongly glewed. [p] *Lucifer* himselfe, and the whole rabble of Diuels would not resist with so setled and resolued obstinacy, if God were to call them to repentance, as this *Lewes* now doth.

[q] The same day there was a consultation held, wherein father *Michaelis* made this proposition, that his intendment was to exorcise *Louyse*, and *Magdalen*, that he might haue certaine information whither they were really possessed or no: which particular the Presidents and Counsellors of the Citty of Aix were very desirous to vnderstand. Heere-upon it was concluded that they

[n] *Louyse* related vnto vs that she vnderstood wel al that *Verrine* had prompted vnto her, and did readily co-operate and gaue her assistance to all the praiers that were powred forth for the conuersion of the Magician.

[o] Touching Antichrist see the Apology vnto the doubts.

[p] The hardnesse of the Magicians hart

[q] The aduice for the seperation of the women possessed.

should be separated, that *Magdalene* should remaine in the Kings chamber, and *Louyse* in another chamber, both of them attended by certaine women appointed for that purpose that they might not speake one to the other: that father *Romillon*, father *Francis Domptius*, and father *Francis Billet* might not be present at the consultation, nor at the examinations which should be taken of them, but should onely bee admitted to the Exorcismes, that so all suspition and doubt might bee remoued, which some iealous braines might conceiue of this fact.

r The Exorcist changed.

s Leuiathans answeres.

r The same day in the euening, s father *Paul*, Priest of the doctrine who was purposely come about this businesse, a man of extraordinary note, did exorcise, in the beginning whereof *Verrine* spake as if hee had been *Louyse* her selfe, saying; Exorcise me no more, for I am not possessed. Then the Exorcist demanded *Leuiathan* what was become of *Belzebub*, hee answered that hee was entred into the body of *Lewes*: To this the Exorcist replyed: Why doest not thou get thee out of this body which is none of thine? *Leuiathan* answered, that hee would not goe forth, because hee was destinated thither for to torment her. Then father *Michaelis* asked him, *Quod tibi nomen*: he answered, *Leuiathan*: Then he demanded of him againe; How many are there in her? There are of vs (said he) in euery part of her body. Whereupon, asking him againe, Why they did not get them gone. He replyed, we cannot goe from hence vntill the schedules bee deliuered. Then hee was asked where these schedules were. Hee t answered that hee would not tell them. Then *Lewes* who was in a chamber hard by was called for to come into the Church, and to renounce all the property and right which hee might pretend to haue by those schedules; whither being come, he made his renunciation accordingly. Then *Leuiathan* said, this renunciation commeth not from his heart. After all this, a *Capuchin* father began to exorcise

t He said this because hee was put to silence vpon the accusations against *Lewes*, for a season.

Lewes:

Lewes: and when *Verrine* profered him his assistance, and the meanes to doe it, the *Capuchin* father said, I haue to doe with thy master, *Obmutesce maledicte*. Ha *Michaelis* (quoth *Verrine*) God hath vnloosed mee, and doest thou tie me vp? Then the Exorcist said againe vnto him, *Obmutesce maledicte*. But *Verrine* would not hold his peace, and turning him to *Lewes* hee said, Whence ariseth it that thou art not able to impose silence vpon the Diuels which are in the body of *Louyse*, and yet hast power to chaine vp those that are in the body of *Magdalene*? As I am a Diuell I cannot know thy inward thoughts and apprehensions, but as I am heere by Gods appointment, I doe easily diue into thy most reserued cogitations.

The Acts of the 3. of Ianuary.

THis day in the morning (after that *Lewes* had been with father *Michaelis* in his chamber, and made semblance to weepe, although he played the hypocrite in all this) *Magdalene* being much tormented with the Exorcisme, *Verrine* began to speake in this sort:

Almighty God, why doest thou not send an Angell, or some famous Preacher to vnfould these mysteries, but doest thus make a seely woman the instrument of thy glory? but it is enrolled in thy eternall decrees, that thou wilt vtterly confound the damned Art of Magick, by the meanes of poore and dis-respected creatures. Make me to change states with the Magician, and I will assure thee that I will repent mee of my sinnes: for if I might obtaine this grace at thy hands, I do not say that I will prostrate my selfe onely at thy feet, but would also humble my selfe to the lowest depth of the pit of Hell, and pray thus vnto thee: Good God, erect a ladder from the bottome of Hell, which may reach vnto the Heauens, and let all the steps bee framed of the sharpest razors, and I will with all my heart passe vp and

[u] The Diuels exclamation and inuectiue against the obduratenesse of the Magician.

downe vpon the same, ascending and descending til the day of doome shall aproach: all which I would esteeme as easie as to tread on flowers and Roses, and should accept thereof as of a high and singular fauour. This Magician *Lewes* (O God) hath somtimes pronounced the words of consecration, and at other times not, he plaies the hypocrite and Pharisie, making iourneyes into Turkey and Flanders, to visit the Synagogues and assemblies of *Satan*. It is not for mee (good God) to finde fault with thy Maiesty, yet I wonder why thou wouldest permit such prodigious villanies to bee contriued and acted. Of a truth I see thou wilt shew hereby the vn-exhausted riches of thy bounty, as thou diddest in times past to *Peter* and *Dauid*. A wicked life and a good end doe seldome follow one the other: hee that will die well, must liue well.

Then he said vnto S. *Magdalene*. *Magdalene*, thou haddest once thy body possessed by Diuels, but not after the manner that *Magdalene* heere is possessed. Thou wer't once a Courtizan, and wert amorously enclined to keepe company with proper and handsome men, but at the last thou diddest fall in loue with the fairest among the sonnes of men, as this *Magdalene* now doth.

x The hypocrisie of the Magician.

x Then *Verrine* said, *Lewes* vnto outward appearance seemeth to be a Saint, but inwardly he is full of all impiety: he pretendeth abstinence from flesh, yet doth he glut himselfe with the flesh of Infants.

Heere is to bee noted that *Belzebub* also witnessed the same at an Exorcisme: wherein it was demanded of him what the reason was, that during the space of nine or ten daies, that *Lewes* remained at S. *Baume*, taking his meales with the religious persons there, he euer left his meate vpon his trencher and would eate nothing: to which hee answered, sporting and gibing at him, Tush, hee little regardeth your pottage and egges, hee feedes vpon good flesh, the bodies of Infants, which are inuisibly sent vnto him from the synagogue.

Moreouer

y Moreouer *Verrine* said *Louyse* shall not liue long to enioy the glory and good of this action: for z shee shall die soone after the Church hath approued of these acts.

You aske to haue signes shewed vnto you of her possession: some would haue mee speake Greeke, others Spanish, and many aske questions of me in Latine; but I tell you this worke is very farre distant from the admittance of any curiosity. I haue foretold you many things already happened, as that *Louyse* should be examined, and *Magdalene* conuerted, and doe you yet with the Pharisies hunt after signes and wonders?

Then he said, all the conuentions of Sorcerers are in an vprore, and Hell it selfe is in confusion, seeing that the conuersion of their Prince *Lewes Gaufridy* is so closely pressed: they are more distracted then the Kingdome of France would bee, if her most Christian King should become a Sarazen, or then the Church would be, if the Pope should proue an Hereticke.

He further said, God will roote out this cursed race, and will fill vp the seates of the Angels that fell, because the day of iudgement is now at hand, and a Antichrist is already borne of a Iewish woman that was got with child by an *Incubus*. God will now prepare his souldiours for the field, and the Diueil his: Magicians shall be the forerunners and Prophets of Antichrist.

b This day about three of the clock in the afternoone the two *Capuchin* fathers departed to goe to *Marseille*, which iourney they vndertooke both by the aduice of father *Michaelis*, and of their owne voluntary desire, to informe themselues of the life and manners of *Lewes Gaufridy*, and to search his chamber and bookes, if peraduenture amongst them any schedules or characters of Magicke might there be found.

The same day in the euening whiles father *Michaelis* was exorcising, *Belzebub* cried out, see, see, the c witches, that are come to visit their Prince *Lewes*: to which

y This is very obseruable, for he made repetition diuerse times of the same.

z The death of *Louyse*.

a Touching Antichrist, see the doubts after the Epistle to the Reader.

b Two Capuchin fathers go to *Marseille*.

c Witches are carried inuisibly.

which *Verrine* said, their Prince called for them, but God muzleth vp the wolfe that commeth to deuoure the sheepe. It is the dogs duty to obey his shepheard, and to barke and giue notice vnto him of the wolfes comming, and [d] thereupon he presently fell a barking like a dog, which hee did at sundry other times when the Magicians and witches came to S. *Baume* inuisibly. Then he said, will you not suffer mee to talke, who am an instrument in the discouery of these witches? And *Belzebub* being asked what they were that were lately come thither, and from whence they came, he answered I am bound to silence. Whereunto *Verrine* said, do not wonder that he speaketh not, it is by reason of your vnbeleefe; would you haue God come downe from heauen and leade you vp and downe by the hand. You haue the Prince of Magicke in your hands, will not this satisfie you? But you are so blind you will beleeue nothing. then he cried with a loud voice, Magicians & witches, God confound the whole rout of you: what seeke you heere in this Church? this is not a place for your cursed Synagogue: but I see your [e] proiect is to checke the Diuell and keepe him from speaking, and thou accursed Magician, the ringleader of this rabble; God confound thee thou stinking Goate. Then hee tooke his oath that the Diuels in *Magdalene* were bound, and could not speake, and that hee was free from the same, and therefore (said hee) you ought to listen vnto mee who am of a contrary faction vnto them. Vpon this hee was bid to discouer the ambushments of the Diuell: whereunto *Verrine* said, since you will needs haue mee to expresse and explaine vnto you what I formerly had said, listen vnto me. It is the pleasure of God, that all men know what I haue said this morning, and not the confessors of *Louyse* onely: for God will now make demonstration of his exceeding bounty. The truth is *Magdalene* is not throughly conuerted, but is perpetually vexed with the Incubi, who commit a thousand impurities

[d] *Verrine* barketh like a dogge.

[e] The superiour Diuels doe tye and binde vp those that are inferiour and in subordination vnto them, as amongst men the stronger bindeth him that is weaker, and maketh him to hold his peace. So amongst liuing creatures, one by the instinct of nature, doth master another.

purities with her. It is true[f] *Michaelis* that God will bee offended with thee, vnlesse thou take some order that this be redressed: and doe not thinke that I speake it for her behoofe, or for the sake of her heere, whom I now possesse: for if shee bee not possessed, why doe you exorcise her, were it not better to send her backe into the kitchen? She would be contented with such a place, as she was formerly before she came hither. What think you, why doth not *Magdalene* harken now vnto mee: The reason is, because I speake the truth and shee is not yet throughly conuerted: shee obeyeth not her superiours, and confesseth her sins with nicenesse and affectation like a Player. *Magdalene* you must not confesse them so, but you are to reueale them vnto the Priest with much penitency and compunction. Then *Verrine* was commanded to speake lower; for he cried as loud as possibly the forces of a woman could giue assistance thereunto. Vnto which *Verrine* answered, when I speak low you despise mee, and when I talke aloude you put me to silence. *Sodome*, neuer were such abominations spoken by thee; nor in the time of the flood did there euer happen so strange a fact as this is, yet were they drowned in the waters, and burned with the fire. Was it euer heard of before, that the Diuell should come to reprehend sinners? You know there is a[g] difference to haue a Diuell in the body, and to haue a Diuell in the soule, or to haue him in the body for the conseruation of the soule. Afterward when some or other had told him that hee was to obey the Church as the spouse of God, hee answered that this spouse also was to humble her selfe before her husband. God goeth about to enlighten you with the brightnesse of his grace, yet do you euer cry vnto me *Verrine*[h] *obmutesce*. I tell you I will speake, but it shall be for the glory of God. Did I euer bid you worship *Verrine*? no, I euer told you that I was a damned Diuell. If I haue spoken euill, reproue me of this euil; but good God (said hee) command me

[f] We were yet in indifferency, and were at that time making inquiry after these things.

[g] The difference of Diuels.

[h] By this often reprouing of the Diuell they gaue intimation vnto him that they did not beleeue him.

me to speake Hebrew, or to doe some other prodigious and amazefull act, for these poore blind caitiffes are yet calling vpon me for a signe. But what did you Lord to those that asked a signe of you: you could haue giuen them signes from heauen which their curiosity did itch after, but you would not satisfie their brain-sicke fancies herein, because they wanted faith, which should be in men.

Michaelis, the young sucking Infants which they haue eaten, and others which they haue strangled, and digged vp from graues to make pies withall, cry loud for vengeance before God, for crimes so punishable, and full of execration. Yet are not these accursed Magicians contented, but will plucke God from his Throne: they worship a [i] Goate, and sacrifice vnto him euery day. What? Thinke ye not that God is exceedingly incensed by these audacious prouocations? At their tables and meales they vse no kniues, because they will not pare off their imperfections: they vse no salt, because they hate the vertue of wisedome, they haue no Oliues nor oyle, because they loue nothing but crudities and cruelties. In this very *Baume* doe they keepe their Sabbaths: in this very *Baume* doe they deuoure mans flesh: in this very *Baume* do they belch forth vnconceiueable blasphemies against the sacred Trinity, the Sacraments, the mother of God, and all the Saints in Paradise. Hath not God then iust occasion to bee incensed against them? The Turke with his vnbeleefe; the Iewes with their expectation of the *Messias*, the Heretickes with their adorations of the bastardly figments and conceptions of their owne braines, are not to bee held in such detestation as these Magicians heere: for they doe day by day renounce God, and there passeth not a minute wherein they crucifie him not. I do further affirme, that if this which hath been pronounced and published in S. *Baume* had been declared at *Geneua*, they would haue shaken off the chaines and fetters of their obstina-

[i] The adoration of a Goat in their *Synagogues*.

cy: yet doe the children of the Church keepe the Magician from mee, and will not suffer mee to speake vnto him. O *Michaelis*, the Magician is now in thy custodie, haue a curious and quick regard ouer him, for hee doth yet put *Magdalene* to shrewd plunges. After this *Lewes* was sent for from his chamber to come vnto the Church, and as he entred [k] *Verrine* did barke and bay wondrous like a dogg, and said, Meruaile not that I thus barke, for I see the woolfe. Then he spake to *Lewes* and said, thou art a Magician, thou art an execrable Sorcerer, I lay it heere before thee, that if thou be not speedily conuerted thou [l] shalt bee burned: and these two women heere must bee exorcised before the Parliament at Aix. If *Lewes* be not conuerted within eight dayes, I tell you heere before hand, and doe call to witnesse the blessed mother of God, the Seraphins, Martyrs, Virgins, Saints, and as many as be of you, that [m] he shall be deliuered vp into the hands of the gouernour of Marseille, and then let them speak whither *Louyse* were possessed or no.

[k] *Verrine* barketh against *Lewes*.

[l] The prediction that *Lewes* should bee burnt, and the two women exorcised at Aix, as it afterward happened.

[m] He was degraded by the Bishop of Marseille, who was also deputed a Commissary at the hearing of his cause.

Heere is to bee obserued, that the Capuchin fathers found not any thing in the chamber of *Lewes* that might any wayes concerne Magick, and this search displeased many at Marseille, and presently it was bruted abroad through all the citty, that father *Michaelis* was the author of all this.

You must further note, that the Magicians and Witces which came inuisibly into S. *Baume* left very vile and offensiue sauours behind them, and cast, now vpon one, and now vpon another certaine powders and oyles once vpon father *Francis Billet*, and twice vpon father *Anthony Boilletot*, who found himselfe benoynted ouer the lippes, and when hee asked *Lewes* what the meaning thereof might bee, hee onely laughed at the same. They also threw such kinde of stuff vpon sister *Catherine*, who was co-adiutour of the company of S. *Vrsula*, so that shee was a long time greeuously sick

vpon

vpon the ſame.

n Beſides all this, *Verrine* tooke his oath on Gods behalfe, the Creator of heauen and earth, and on the behalfe of the bleſſed mother of God, and of Angels, Patriarches, Apoſtles, Martyrs, Doctors, Confeſſors, Virgins and Widowes, and on the behalfe of the whole Church triumphant and militant, and to the irreparable confuſion of all hell, that except *Lewes Gaufridy* be conuerted he ſhould be taken, bound, and burnt. And added, that if euer oath were in force and validity, it was this which he had taken: and therefore (ſaid hee) doe not aske further for any ſignes, and ſo inuocated the wrath of God vpon himſelfe if it were not true. He further ſaid, that if he would be conuerted, there ſhould no harme betide vnto him; but it was more probable that he ſhould be puniſhed.

n The prediction of the execution & death of the Magiciã ratified by a ſolemne oath which prediction the Diuel gaue as a ſigne-

The acts of the 4. of Ianuary.

THis day, during the time of Maſſe which *Louyſe* heard, *Verrine* cryed Lord, ſuffer me to ſpeake Spaniſh or Greeke, for they o are euer demanding ſignes of me: or permit this Sub-Prior who is ſo ful of doubts and incredulity to be blinde of an eie, or this father who is a Capuchin to fall preſently lame, or command fire from heauen, ſo they ſhall haue ſignes enough. Then he ſaid, if you make a doubt of the wiſedome and diſcretion of your God, you were beſt to helpe him with your aduice. They demand ſignes, and ſay, that whatſoeuer is done or ſpoken, proceedeth onely from *Louyſe*, notwithſtanding they ſuffer her to receaue the Communion, who hath ſo many times called for the wrath of God to fall vpon her. I would ſay thus, if ſhe be not poſſeſſed (as ſome would haue it) ſhe is worſe then *Lucifer*, and deceaueth the Church of God by vnfoulding ſo many propoſitions that are wrapt vp in admiration and aſtoniſhment: as that *Salomon* is damned, and Antichriſt

o The difficulty which the fathers made of the truth hereof.

christ borne. Shee were worthy to bee taken and burnt, or that God should open the wombe of the earth to swallow her vp aliue, if shee should bee guilty of a practise so full of insolency and boldnesse. Then *Verrine* spake to *Louyse* and said,

Poore wretch looke well to thy selfe, alas, who will defend thee? Thou art but a simple woman, and doest put thy selfe in hazard of thy life, if thou say that thou hast in all these discourses spoken no heresie. But I tell you that there was neuer seene a thing like vnto this which you now behold. What saiest thou *Louyse*? speakest thou nothing? Thou must bee apprehended and burnt in steed of the Magician. O miserable blindnesse! it is no wonder if hereticks beleeue not, since you your selues after my relations of so many admirable things, and after the booke which is already written, doe thus stagger in your beleefe? *Michaelis* thou knowest well whither *Louyse* spake this or no, for thou art priuy to all her confessions.

Then he said, take heed good Christians, for euery one that thinketh himselfe to bee in the bosome of the Church shall not be saued, neither shall all those that be in religious orders enter into the kingdome of heauen: and added, I protest before thee, O Lord, that I haue faithfully discharged thy commission. See you not that *Belzebub* is contrary vnto mee, and I to him? Come, come, accursed [p] Magician, thou wilt be said to be innocent, and then shall they suffer thee to depart.

[p] The prediction that the Magician should be enlarged vpon supposition of his innocence: which was verified the 14. & 15. of Ianuary.

The acts of the 5. of Ianuary.

VPpon this day was *Magdalene* exorcised by the Dominican father, whereupon [q] there went out of the body of *Magdalene* two and twenty Diuels, being commanded thereunto by the Prince that was within: yet so as they were to returne thither againe after a certaine space. And in their issuing forth one after the other

[q] These departures were very sensible, as well by the blast which brake forth frō her mouth as by their names which in their issuing forth they gaue themselues.

ther, they made a rusling and noyse, euery one calling himselfe by his owne name, as *Agrotier*, *Perdiguier*, and so of the rest as they are afterward set downe in the following acts of the moneth of Ianuary. Then *Astaroth* said in the latine tongue that *Belzebub*, *Leuiathan* and *Carreau*, were entred into the body of *Lewes*, saying: *Belzebub est in intellectu, Leuiathan in voluntate, Carreau in corde.*

The acts of the 6. of Ianuary.

VPon this day was *Magdalene* exorcised by father *Paul* Priest of the Christian doctrine: whereupon *Belzebub* said, as long as Magicians are partizans with vs, we doe neuer vse to possesse them, at the least not visibly, but [r] when they begin to apostate from vs and relinquish our Synagogue, then we do begin to torment them, and if I had leaue to tyrannize vpon the body of *Magdalen*, and to let out my rage against her at the ful, I would handle her in such an impetuous manner, that she should neuer depart from hence with her life. And when hee was bid to point forth the Magician that had bewitched *Magdalene*, he answered, he is not far from hence: and added, I am bound.

[r] Magicians are not possessed.

After dinner was *Louyse* exorcised by father *Francis Domptius* the Dominican: whereupon *Verrine* said, you will not yet beleeue, but at the end and *Catastrophe* of this history, which is not yet perfected, you will giue credence thereunto: God hath reserued to himselfe an illustrious manner of working, by which in conclusion he will get the vpper hand. They are to [s] goe to *Marseille* & to *Auignon* before the Vicelegate, & there it shall be seene whether the witch-craft of *Louyse* bee imaginary onely, and builded vpon a coniecturall conceite (as it was giuen out at S. *Baume*) and whether the scope whereunto shee doth addresse her actions, bee ambition or no. The schedules also must be restored, other-

[s] This is to be seene.

otherwise these two cannot be freed. Then one of the company said, thou art not to presse that too farre: whereunto *Verrine* suddenly replyed without being questioned thereof, call to minde the miracle of *Theophilus* and [t] *Basill*, it could not indeed stand with expediency to presse this, if no man should haue notice where they were, but it is well knowne where these are, and in whose custody they lye. I tell you God is now more angry then hee was in the time of the *Niniuites*, for the aire is infected with their malice, and the earth can no longer bury in silence the death of so many children which they haue deuoured: they please their appetites with the relish of this delicate flesh which doth cost them nothing.

[t] There were schedules rendered to *Theophilus* the Magician, and to S. *Basil* for an other Magician, as is set downe at large in their liues.

The same day in the euening was *Magdalene* exorcised by Mr. *Paule*, whereupon *Belzebub* being demanded whither the Diuell did torment Magicians or no? He made answere that they did not, except when they were conuerted, or when they were in the way to conuersion: but whensoeuer such conuersions should happen, they might well bee filed in the lyst and catalogue of Myracles. There be an hundred and an hundred that are dead, and yet but one onely Parisian that in visiting of *Lazarus* was conuerted, and three dayes after hee dyed. And being asked touching the witch-craft of *Louyse*, hee answered, that it was two yeares since shee had these charmes vpon her, and that shee had on her body inchantments, markes, ligatures and oyntments.

The acts of the 7. of Ianuary.

THis day before the Communion *Verrine* played many prankes full of resistance and insolency, saying, *Louyse*, thou art lunatick as they report of thee: thou art foolish, thou doest counterfait and vse much iugling: doest thou think to put a trick vpon the whole world? Then he added, what, doe madd women re-

ceaue the Communion? Then he ſpake to father *Michaelis*, and ſaid, *Michaelis* command mee, [u] for I am as much tyed to obedience vnto thee, as is *Louyſe*.

[u] Being in a Church of his iuriſdiction.

[x] The ſame day *Verrine* diſputed with God, as was collected by his ſpeaches ſaying, Great God, they are not content to heare thy Ambaſſage from me, ſend vnto them a bleſſed Angell: bid *Gabriel*, *Raphael*, or *Michael*, or elſe *Raſael*, who was *Adams* good Angell, to goe in this errand, that they may bring back and conuert this third *Adam*. God anſwered him, I will not ſend my Angels, for if hee whom I ſhould ſend ſhould ſpeake vnto them in an inuiſible forme, they would ſay that he were a Diuell: if in a humane and viſible ſhape they would cauil that he were a man. Then ſaid *Verrine*, ſend vnto them the mother of thy Sonne: God anſwered, that this miſſion would not bee auaileable, no not if I ſhould ſend my Sonne againe amongſt them, for if he ſhould come downe from heauen viſibly, they would againe crucifie him. Whereunto *Verrine* anſwered, ſend then vnto them ſome famous preacher. God replyed, No, it is my will that this imployment ſhould be vndertaken by thee. Lord, ſaid *Verrine*, they will not beleeue mee, but doe euer aske for ſignes. God anſwered, leaue that to me, I will prouide them ſignes ſufficient to create a beleefe in them.

[x] *Verrines* complaint vnto God.

Then *Verrine* applying his ſpeach vnto the time, which was the day of the Kings, ſaid to thoſe that were preſent. Euery one muſt make enquiry after the childe Ieſus in the company of the three Kings, who repreſent vnto you your three faculties: for the memory offereth the mirrhe of contrition by calling your ſinnes vnto remembrance: the vnderſtanding preſenteth incenſe by contemplating and thinking vpon the bleſſings of God: and the will giueth the gold of charity, but the ſtarre of faith muſt guide you and goe before you, for good workes without faith, are barren and vneffectuall.

Heere

Here is to bee obserued, that all the time that *Lewes Gaufridy* remained at S. *Baume*, which was nine or ten daies, they read certaine chapters of the Bible while they sate at dinner and supper, according to the custome of the Order of Preaching Friers, and by meere chance lighted vpon the [y] Prophecie of *Ezechiel*, where the chapters that were read for the space of nine or tenne daies (being a thing chancefull and not premeditated) did all point out the conuersion of a sinner, and laid downe the threatnings against those that should be obstinate, and the mercy vnto those that should proue penitent, to so good purpose, and so expressed to the life that we were all amazed at the same, and thought of no other thing while we sate at meate. Notwithstanding this, and all other exhortations, which somtimes one father, and somtimes another gaue vnto the said *Lewes*; yet were they not of any force to mollifie and soften him, the chapters that were read were continued from the 18. to the 40.

[y] The prophesie of *Ezechiel* accidentally lighted on and read.

The Acts of the 8. *of Ianuary.*

THis day *Lewes Gaufridy* after dinner departed from S. *Baume* to returne to *Marseille*: the [z] Bishop of which place had sent foure of his Canons to seeke him out, who came to S. *Baume* vpon Friday being the seuenth of that moneth, in the euening. Then *Belzebub* triumphed, thinking that hee had gained the better of the cause, because the Magician was suffered to depart as innocent, and the precedent Acts were in a manner condemned, so that *Verrine* for a season was put to silence: and euery one expected to see the censure which father *Michaelis*, and the fathers that were with him would passe vpon this fact, that they might enforme the Court of Parliament at *Aix* of the truth thereof, as Monsieur *du Vair* the first President, and the rest of the Councell did desire: so that father *Domptius*

[z] These Canons did alleage that *Lewes* was a Priest appertaining to the Diocesse of the Bishop of *Marseille*; to whom we answered, that hee was come thither not vpon command but by aduice.

the Dominican and Exorcist in the time of Aduent was commanded to surrender all the papers which hee had written; which he denied to do, conceiuing that father *Michaelis* would either teare or burne thẽ, in so much as they were cōstrained to force open his chamber dore, to get into their hands all the Acts that were past euen to this day, [a] and all for the stricter examination of the cause. The said father being thus incensed was commanded to his chamber for certaine houres, and was afterwards prouoked by the mockes and taunts of some of the said fathers, who made a iest of that which hee had written, and told him that there was nothing contained in those writings but fables and falshoods. They also were euer contradicting him in many particulars, and hoped by some tricke and deuice of theirs to cause the said Acts to be abolished in the Synod of the Right Reuerend father the Bishop of *Marseille*, and in the meane time to giue it out, that all was meere gullery and cheating: but this deuise of theirs tooke not, as shall appeare hereafter, although that *Lewes*, together with some that were dealt withall by those aboue named, did not long after goe to [b] *Auignon*, and to *Aix*, to declare and make intimation of his innocency, affirming that the whole body of this fact was meerely practise and foolery.

[a] Inquisition into the verity of the writings.

[b] *Lewes* the Magician went away to *Auignon* with some others to make declaration of his innocency, but he was remitted backe againe.

The same day the said father *Domptius* went to *Auignon*, although hee gaue out that hee would goe to *Marseille* with the fathers aforesaid, that hee might from thence returne to his countrey of *Flanders*; where being come, he communicated all this businesse with the Reuerend father the Chaplaine vnto the most Reuerend the Archbishop of *Auignon*: where all his allegations and reasons which he could enforce for the cleering vp of the truth of these acts, were heard at large, but they remitted him to [c] father *Michaelis* inquisitor of the faith in all the Legateship of *Auignon*, being willing to put off from themselues the prosecution and examination

[c] Father *Domptius* sent backe vnto his superiour.

examination of this busines. Whereupon father *Domptius* returned to *Aix*, and entred into the same communication which Monsieur *Garandeau* Vicar generall to the most Reuerend the Archbishop of *Aix*, and afterward deputed for a commissary in the cause of *Lewes* the Magician, as Monsieur *Thoron* the counsellor also was; but the said Monsieur *Garandeau* sent him backe to father *Michaelis* as belonging vnto him who was his Superiour, and vnto whom he was bound to render all obedience. Then the said father *Domptius* the Exorcist returned to S. *Baume*, and humbly submitted himselfe to whatsoeuer should bee determined by the said father *Michaelis*, as Inquisitor of the faith and his superiour.

All these Acts being throughly examined, and the two women found to bee possessed, the Court was then certified of the whole; and father *Michaelis* contrary to the opinion of many men gaue backe the Acts vnto father *Domptius* to dispose them into order and method against the end of the moneth of *Ianuary*. Yet was there prosecution made of the same for the more ample verification of these things from the eleuenth of the said moneth vntill about the end of *April*, as shall afterward appeare.

The end of the first part.

THE ACTS THAT WERE COLLECTED AND DISGESTED INTO ORDER BY FAther *Michaelis* Priour of the Couent Royall of S. *Maximin*, and of S. *Baume*; who *came thither after Christmas, in the yeere* 1611. Returning from Preaching his Aduent Sermons in the towne of *Aix* in *Prouince*.

The Acts of the 11. *of January*. 1611.

AFter wee had read the Acts that were formerly taken by father *Francis Domptius*, and were verified by many eye-witnesses, men fearing God, and worthy to bee beleeued, who had euer been in presence and had an eye vpon the two women that were possessed: wee then proceeded vnto the Exorcismes and continuation of administring the Sacrament, and for the more ample verification of possession by wicked spirits, we narrowly sifted and pryed into the words and gestures which they vsed. Vpon the eleuenth day of *January* after Masse was said, *Magdalene* was exorcised, and *Belzebub* being charged to come forth, answered: Vpon the day of the exaltation of the holy Crosse last past, at the Exorcisme performed at *Aix* in the Chapell of the doctrine

ctrine, thou holding the blessed Sacrament in thy hand (speaking to father [d] *Francis Billet* who did Exorcise) by vertue of the same, and by the power of the holy Crosse, as also by the Virgine *Maries* interposing her selfe by her entreaties, there issued forth out of this body 6660 Diuels, very priuately and without noyse, who are not returned backe vnto this place, so that now there are of vs still remaining seuen Princes, and 100. inferiour Diuels within and without. And being asked when and how these Diuels came out of her, he would answere nothing thereunto, but onely that they issued forth by the powerfull prayers of *Mary, Magdalene, Dominicke*, and *Francis*. Whilest the Exorcismes were pronouncing, he drew backe and was euer flying away, in so much that *Magdalene* was faine to bee stopt and held fast by maine force.

At the second Exorcisme in the euening, *Belzebub* made answere vnto nothing, onely hee seemed sad and composed the face of *Magdalene* to melancholinesse. Whereupon *Verrine* said, *Belzebub*, I guesse at the cause of thy sadnesse, it is because there are foure Magicians with many others as well men as women at *Marseille*, at *Aix* & else where, in the high way to cõuersion. Then the Exorcist admonished *Magdalene* to renounce the Diuell, & all the schedules which she had made vnto him, which she did in very ample maner, saying: I *Magdalene* of *Demandoul* do renounce [e] *Lucifer, Belzebub, Leuiathan, Asmodee, Balberith, Astaroth, Carreau*, and all the Diuels of hell, together with all those that liue in the ayre, in the water, & in the earth: and all those which are in ỹ bodies of such as are possessed. I do also renounce all the schedules which I haue made vnto them, and do prostrate my selfe at the feet of my Redeemer Christ Iesus, putting my selfe vnder his protection, and humbly crauing pardon for my enormous transgressions: and for the better attainement hereof, I doe implore the [f] aide of the glorious mother of God, Queene of all

[d] This was a Priest of the Doctrine, Confessor in ordinary to the sisters of S. *Vrsula* and particularly to *Magdalene* since her possession: A man godly and learned, and at this present Superiour in the house of the Priests of the Doctrine in the city of *Aix* in *Prouince*, who did Exorcise *Magdalene* in his Church.

[e] She named all the wicked spirits in their order as readily as any one could reade them in a booke.

[f] This was her vsuall prayer when she was among the sisters of her Order which she said by heart.

the Angels of S *Michal*, and the Angels of *Ioseph*, and all the Patriarches, of S. *Peter*, and all the Apostles and Euangelists, of S. *Stephen* and all the Martyrs, of S. *Gregory* and all the Doctors, of S. *Martin* and all Bishops and Confessors, of S. *Anthony* and all Monkes and Hermites, of S. *Dominicke*, and S. *Francis*, and all Friers, of S. *Ursula* and all virgins, of S. *Monica*, and all widowes, of the glorious S. *Magdalene* and all penitent sinners; promising vnto God by the assistance of his grace, neuer to adhere more or to giue my consent vnto the Diuell. g Whilest shee made these renunciations, *Belzebub* did tosse and wreath her body after a strange manner, the agitation whereof was such, that it made her tremble ouer all her body: neuerthelesse she did resoluedly continue on her abiuration although her voice trembled by reason of this extraordinary shaking. Then *Verrine* by the mouth of *Louyse* said, *Belzebub*, thou hast now good cause to bee sad; for *Magdalene* hath from her heart renounced thee and all the rest of vs.

g *Belzebub* strangely shaketh *Magdalene*.

The Acts of the 13. of January being the day of the octaue of Epiphany, 1611. for vpon the day before, which was the 12. Belzebub spake nothing, Verrine telling vs that he was bound by the Magician.

THe 13. day about seauen a clocke at night, when *Belzebub* was pressed and vrged to speake, at the beginning of the Exorcismes, he tooke *Magdalene* by the throate as if he would haue strangled her. And this endured a long time, vntill hee was commanded to get him downe and to leaue her.

After the Exorcisme, *Magdalene* being retired vnto her chamber, and all of vs keeping her company (because it was not yet time to withdraw our selues,) *Belzebub*, by the toung of *Magdalene*, as being now vn-

loosed, (for he had bin tyed onely during the time of Exorcisme) said that he would now speake. [h] I my selfe (said he) am he that tempted *Adam*, and [i] *Asmodee* taking on him the face of a hansome woman, did with sweete and sugered speeches steale into *Eue* by his temptations, and perceauing that she began to fluctuate, and was yet but a Nouice in the world, he was incouraged to inforce and double his temptations, and so at length remained victorious. I am he (said *Belzebub*) that tempted Christ Iesus in the wildernesse with the two first temptations: at the third which was the strongest to witt, to cause him to fall downe and worship me, I tooke *Leuiathan* for my coadiutor, but not being able to gaine vpon him, we had a strong coniecture and suspition that he was the Messias, whereas before wee onely esteemed of him as of a great and perfect Prophet, for although some called him Christ, yet did they speake it either doubtfully, or flatteringly. But we began to doubt no longer of him when he once prayed for his enemies, after they had at my instigation (said *Belzebub*) so blasphemously reuiled him, whom also I animated, to cast him downe headlong vpon the stones as a blasphemer. I was on the right side of the Crosse, *Asmodee* at the foote, and *Leuiathan* on the left side, but he ouercame vs all. [k] *Leuiathan* is the Prince of Hereticks, *Asmodee* of wantons, and I (said *Belzebub*) am the Prince of pride, yet did he ouercome those three mighty aduersaries, the world, the flesh, and pride. They fastned the Crosse with cords, and in setting it vp in the hole which was forced into the rocke, by the shaking and shogging of the same they opened againe all his wounds, he was nayled with [l] three long nayles, hauing one foote nayled ouer the other to augment the greatnes of his torment: and in crucifying him they turned the Crosse and his face towards the earth, to fitt and fasten the nayles on the other side. This Crosse (said he) was very high, of the height of the Crosse which

[h] This was said after the Exorcismes were past.

[i] *Belzebub* vaunteth that he had tempted *Adam*, and Christ Iesus.

[k] The distinct places, and Office of Diuels.

[l] Some Doctors are of opinion, that he was fastned with foure nailes.

which you haue below at the comming in vnto Saint *Baume*, if you adde the height of a foote thereunto, and was two foote broader then that. The forme of this Crosse was not made in the manner of a [T] but it had a beame of wood aboue, and the Iewes turning the Crosse downe on the other end did hoise vp his leggs aboue his belly.

Of a truth (said he) your God hath suffered more for you then you imagine. After hee was dead, hee visited the fathers in Lymbo, and all hell trembled at his arriuall. *Adam* and *Eue* were the first that presented themselues vnto him, who came with great contrition, and hartely prayed him to pardon their sinnes that had occasioned those manifold torments which he suffered. He deliuered, like a great King, all the soules aswell of those that were in Lymbo, as of those that were in [m] Purgatory, but the bodies which he had raised did vpon this deliuerance dye againe. When *Belzebub* had said this, vpon the sudden hee blew out the candle which stood on the table, whereat we were somewhat abashed, for it was night: and crying with a loude voice, he said, *Lodouice veni, veni*, for the Magician was indeed come, as *Magdalene* who sawe him when he came, recited vnto vs. And *Belzebub* said to *Magdalene*, thou hast not seene him since he hid himselfe behind the bed, when thou wouldest haue done him some outrage, but he went away as he entred in, and was carried from hence through the chimney.

[m] Some schoole-men do hold, that he did not deliuer all the soules that were in Purgatory, but all those that were in Lymbo, otherwise called *Abrahams* bosome.

After this we went to the Church to say Matines as our maner is, which being ended, father *Romillon* aduertised vs that *Belzebub* played strange horse-play in the chamber, and would not suffer *Magdalene* to confesse her selfe, nor to kneele vpon the Earth. Then father *Michaelis* flung towards her chamber, and there did threaten him that he should bee brought into the house of holy penance, and causing it to bee done accordingly *Belzebub* cryed, that he would rather bee there

there all night long, then suffer her to bee confessed. Yet at the presence of the blessed Sacrament which was shewed vnto him, and by the holinesse of the place, hee was so dispirited and his forces so farre spent, that shee confessed her selfe in that very place to father *Michaelis* with great contrition and deuotion to the singular comfort of her soule: and performed diuers actions of humility and submission to all those that were there present, especially to father *Romillon* whom shee had resisted in her chamber, and so remained reposedly, and in good quiet that night till about an hower after midnight: at which time *Lewes* the Magician came againe vnto her as she afterward auowed, and cast a caracter vpon her head to trouble her imagination, memory, and other faculties of her soule, that they might stand her in no steed against him in the accusations of the crimes wherewith he was burthened.

The Acts of the 14. of Ianuary. 1611.

THis morning at the Exorcismes, *Belzebub* made all the body of *Magdalene* to swell, and caused her [n] visage to bee exceeding red, so that shee cast about strange and diabolicall lookes, hauing her eyes sparkling and fiery, her lippes open, her necke swollen like a toade: sometimes hee was ready to strangle her, and sometimes tumbled her on the ground, sometimes hee made her laugh, and sometimes he made her cry. Being exorcised, and asked wherefore the night before, when *Magdalene* was brought to the holy Penitence he cried and repeated it diuers times, that she was not to haue absolution after her confession, because shee had committed a sacriledge, he would not make answere thereunto vntill his paines were augmented by a new coniuration. And then hee answered, that hee had said it to make her fall into despaire, by suggesting this scruple vnto her, that he had caused her to enter hastily into the holy

[n] The horrible gestures of *Belzebub* in the body of *Magdalene*.

holy penitence, so that she forgot to put off her shooes as the maner is.

After this *Verrine* speaking by the mouth of *Louyse*, said: the last Euening, when at the time of Exorcismes you heard a great cry aboue ° vpon the Church, it was a great number of Magicians that came thither, some because they beleeued not that *Magdalene* was conuerted, others to listen what was said, others to spread abroad their charmes and so to deceiue her, others to see a thing so worthy of admiration, that *Verrine* an inferiour Deuill should braue *Belzebub* who was his superiour. Then *Verrine* began to barke like a hunting dogg, saying: that the Wolues were come againe, thereby meaning the Magicians whom hee saw carried thither by the Deuils.

° Great cries heard on the top of the Church.

Then said *Verrine*, The world is turned vpside downe, for the Deuils do now labour to preserue men, and to pleade for them as their Aduocates and Proctors: so that it is now no wonder, if God, the Angels, and the Saints do succour and giue assistance vnto them: And added, that this was like the time of Antichrist, when Nations should rise against Nations, so do now the Deuils bandy themselues against Deuils.

Then he inueighed against Magicians & reprehended them for their great folly to combine and oppose themselues against God: Then he turned to *Belzebub* and said: I am not ignorant that thou *Belzebub* with thy companions haue determined to torment and beate me greeuously when I am once departed out of this body, but I regard it not as long as I do my duety, and for the time to come, let it hap as hap will. But see my braue Princes, the Princes of ᵖ Tharasques (for so he called the Sorcerers) you haue now no more force then a flie, or a pismire, although you were of the Seraphins and my selfe but of the Thrones, and thou *Belzebub* wert faine to intreate me to side with thee, or at the least that I would giue thee my two companions *Gresill*, and *Sonneillon*

ᵖ *Tharasque* was a monstrous Dragon that deuoured men in Tharascon in Prouince.

neillon to aide thee, in soliciting the Magicians to hold out, but I refused thee, for I heere take part with God.

At the second Exorcisme at Euening *Asmodee* by the commandement of *Belzebub* (who was the cheefe in her body) did shake and tumble *Magdalene* after a q beastly and odious manner, that hee might shame her, and so bring her backe vnto him, by perswading her to auoide the shame and imputation of these things which were done in the sight and presence of men. And he continued these courses aboue 15. daies, so that in conclusion *Magdalene* vtterly refused to go to Exorcismes, when there were any strangers by. In the meane time *Verrine* reproched *Belzebub*, that hee was now driuen to his last shiftes, and that the Magicians and Witches did nothing but runne in and out, to hinder the working of God: which yet they were very vnable to bring to passe.

q The filthy gestures caused by *Asmodee*.

Then he said, there are at *Marseille*, and elsewhere, many persons of good ranke and place, that go to Masse, and do neuerthelesse traficke with the Deuill: yet if they will be conuerted, God is not desirous they should be punished or burnt, and doth therefore force the Deuils to carry them heere to S. *Baume*, that they might heere vnderstand our discourses: And then hee added. O r you that are come from *Marseille* (we silence your names for your credits sake) to bring backe the Magician, and to giue out that hee is a holy and innocent man, retire your selues, retire your selues, you shall see the end. The silke-worme doth but now begin to weaue the materials, but the tapistry that must bee made thereof, is not yet finished.

r Six Knights came from *Marseille* to lead with them the Magician, whom they fauoured and gaue countenance vnto, as their speciall friend.

The

The Acts of the 15. and 16. of Ianuary, being Saturday and Sunday.

VPon the Saturday, which was the day wherein the friends and fauourers of *Lewes*, did lead him to *Marseille* that hee might there iustifie and cleere himselfe, all was in an vprore at Saint *Baume*. *Verrine* did nothing but cry as loud as *Louyses* forces would permit, that the Prince of Magicians was like to bee declared guiltlesse: saying, O my Lord of *Marseille*, why haue you licensed these men to carry *Lewes* away with them? you do not rightly vnderstand the businesse, but do offend through ignorance. There were also many men on this day tempted to distemperatnesse, and much impatiency, for the Deuill had been sowing his tares amongst those that were at S. *Baume*, although through the prouidence and grace of God, they were quickly choaked.

The Sunday morning, *Belzebub* spake not, except when the Exorcist did reckon vp all the parts and members of her that was possessed, saying, *A capite, a collo, ab oculis, a naribus, ab arteriis, a pulmone, a spatulis, a corde, &c.*

Whereupon *Belzebub* said (expressing a sensible gesture in euery part of the body, iust when it came to bee named, as stamping with the feete, when they were named, and lifting vp the knees, when they were pronounced, and so of the rest) There are charmes in euery part of her, he that wanteth any, let him come to *Palud*, for shee hath them in abundance.

At the same Exorcisme *Verrine* cryed, and tooke on very terribly, when the Exorcist set his hand on *Louyses* head, saying, take of this hand (which hee repeated diuers times) you should torture rebels, such as *Belzebub* is, and not mee. And added, I onely am tormented, and not my two companions *Gresill* and *Sonnellon*.

Being exorcised, and adiured, to speake, why he was tormented, he said, that the last night he was exceedingly importuned by *Lucifer*, to take his part, which hee [f] had promised to do. He had also tempted *Louyse* to pray no more for *Magdalene*, and had made her fall into a mortall sinne by procuring her consent; hee also had made *Louyse* to say, that one of the fathers was a proud fellow: and shee had deceiued her Confessour, with a confession which himselfe counterfeited, and was not made by *Louyse*: for all which delinquencies (said hee) *Dominicke* my aduersary hath procured from God, that I should receiue due chastisement.

[f] Out of his commission we might easily conceaue him to bee a true Deuill, when hee was left to his owne nature; the iudgement of God permitting this to happen, least otherwise men might mistake, and beleeue him to be no Deuil.

Being commanded by Exorcismes to sweare as abouesaid, hee answered, with all my heart, I will take mine oath, for *Dominicke* hath also obtained this fauour from God. Then the Exorcist commanded him to put both his hands vpon the words of the consecration of the Chalice, and presented vnto him the Canon of the Masse in folio. *Louyse* who was altogether vnlearned, did neuerthelesse put both her hands vpon the said wordes. Then did the Exorcist command him againe to put them vpon the second prayer, which the Preist had said before the Communion, which he accordingly did, and withall added, what art thou yet satisfied? and so beginning his oath he said.

I sweare vnto thee by the power of the Father, by the wisedome of the Sonne, and by the goodnesse of the holy Ghost, according to the intention of the Church triumphant & militant, and according to thy meaning, and the meaning of all these heere, without reseruation of any sinister intention whatsoeuer, that what I haue now said is true, to witt, &c. repeating that which hee had before deliuered.

The same day at the Euening Exorcismes *Belzebub* did shake *Magdalene*, as hee was accustomed, alwaies drawing backe her head, when the Exorcist would make the signe of the Crosse; and snatching the booke of

of Exorcismes out of the Exorcists hands, he threw it to the ground, and cryed, get you gone, and open the doore for *Romillon*, for he would come in; which indeed they found to be true.

t They try the Deuils, whether they would contradict themselues.

t Being asked, which of them two was the greater and of most authority, himselfe or *Verrine*, hee answered, It is a friuolous question, and sauoureth of nothing but of impertinency, and is not worth an answere.

When the Exorcist was naming all the parts of her body, as is already declared, mentioning the reines, the Deuill did strangely shake and stirre the same, saying: That the day before *Blanche* a Witche of *Marseille*, had laide a charme made of golde and siluer, and other ingredients, vpon *Magdalens* reines, and had cast another through a trunke vpon her eyes, that vpon whomsoeuer *Magdalene* should looke, he should appeare to her to be the Magician *Lewes*. u And *Magdalen* being at her good times questioned vpon the same, confessed, that it was the greatest torment vnto her that could be, to haue that obiect and apparition of *Lewes* euer before her eyes, when any one came in her sight, although it were her Confessour, or the Priest at Masse. But this charme wrought not on her aboue 8. dayes, through the assistance of God and by the efficacy of her frequent receiuing of the Communion, which they ministred vnto her euery day: for this is the soueraigne remedy to scape, or to take away the force of charmes, as the Deuils themselues in the vertue of Exorcismes would not sticke to confesse: and did further affirme, that the Priests which did celebrate the Communion euery day, could not be charmed.

u Charmes cast into the eyes of *Magdalene*. Saint *Clement* in his recognitions reciteth the like of his mother, who thought, that she had euer *Simon Magus* before her eyes.

The same day *Verrine* said, x wee vnderstand and know God better then you, but in loue vnto him, I must confesse you do out-strippe vs; but if you knew God as well as wee, you would be fond of him. We tempt euery body, and albeit they thereby fall into mortall sinne, yet are not wee punished for the same, if we exceed not

x The difference of the knowledge of God.

our

our limits, or the expresse commandement of God, intimated vnto vs by his Angels; because it is in their owne choice whether they will sinne, or no; but we are sure to pay for it, when we are the cause that they are exorcised, and stirre vp rebellion in them: [y] and these paines are accidentall, and do indure but for a season, as for an hower, or a day, &c.

[y] The accidentall paines of the Deuils.

Being asked, whether hee had borne the name of *Verrine* from the beginning, he [z] answered that the Deuils haue no names, for they know one another perfectly well, but they then take a name vpon them, when they enter into a body; and it is for distinctions sake: they do also change their names as they please, when as they enter into other bodies. To conclude (said hee) I am a spirit of the aire, and therefore lesse malicious then those that are lower in hell: the most malicious of vs all is *Lucifer*, who although hee be [a] chained vp in hell, yet hath he aduertisements from all the quarters of the Earth, and commandeth and giueth directions vnto others.

[z] From whence the names of Deuils haue their originall. *Tertullian* saith, *Ibi nomen, vbi pignus.*

[a] *Lucifer* chained vp in hell.

Being demanded, how *Lucifer* could vnderstand all the occurences of things if he bee thus chained vp, hee began to laugh, and said, you are deuoid of sense, and ordinary apprehension: doth not a King that abideth in his Palace, know whatsoeuer passeth in his kingdome, by meanes of Ambassadors, messengers, and Postes? So the Deuils go to hell, (for they are there very speedily) and take instructions from *Lucifer*, who is more knowing, and of greater command then them all.

The Acts of the 17. *of Ianaary, which was Munday, being the Feast of S. Anthony.*

WHiles Masse was saying, there grew a great contestation betweene *Belzebub*, and *Verrine*, *Belzebub* did intellectually and by an intrinsicke conference with *Verrine*, make impression in his vnder-

standing to desire him to go with his associates to *Marseille*, and to lend him his helping hand to harden the Magicians and Witches, that were now at a stand, and very shreudly shaken in their former resolutions, because their Prince was detected and named. Vnto whom *Verrine* audibly made answere, that hee would not go; saying, that hee had sworne alleageance vnto God, and did not therefore feare the paines which they threatned him withall: that hee might go thither himselfe, if hee had any fancy thereunto: and that since hee would needs boast his greatnesse and command, hee should do well to try his forces. But as for mee, and my companions (said hee) God hath hired vs yesterday morning, as a man will hire a labouring man to dresse and trimme his Vineyard: so that thou commest to late to hire vs to thy seruice: thou wert lazy and diddest slip thy time, I do not meane to worke at thy request: for when I haue industriously wrought for thee, what reward canst thou giue me but the paines of hell? thou hast no other thing to bestow. But [b] God hath promised vnto me [b] an asswagement and lessening of my paines, and therefore I will labour for him in this businesse: tempt not mee nor my companions any more. O what braue Princes you are, that do neither defend nor gouerne your people any better! It is very obseruable, that *Verrine* being the night before tempted in the same nature, tooke on, and plained himselfe like a child, saying: They will force me to go to *Marseille* to strengthen the Magician, God will punish mee, if I do it. And after some distances he would often repeate these words, no, no: so that it seemed, that God had restored some part of his [c] former force to *Belzebub*, that hee might labour *Verrine*, and almost constraine him to his pleasure: and he did once in a manner consent vnto him (as wee haue formerly obserued) for the which he was well beaten.

[b] See the Apology vnto the 10. doubt after the Epistle to the Reader.

[c] God bindeth and vnbindeth the Deuils, how and when it pleaseth him: yet he doth this but at times, permitting them sometimes to do whatsoeuer their naturall power can accomplish; at other times he weakneth this power of theirs, as seemeth good vnto him. Examples heereof are in the 1. of Iob in the 7. and 20. of the Apocalypse, and elsewhere.

After Masse *Belzebub* being departed from the body of *Magdalene*, as it seemed to go to *Marseille* for the

aboue named purposes, the Exorcist demanded, which of the Deuils did then beare sway in her body. One of them answered, that it was *Balberith*. And being asked of what order he was, he made very dainty to vtter it, yet at last he spake these words. I am constrained by God vpon the intercessions of the Virgin *Mary*, of *Magdalene*, of *Michael*, and of *Francis*, to declare this, and other things of the like nature vnto you.

1. *Belzebub* was Prince of the Seraphins, and next vnto *Lucifer*: for all the Princes, that is to say all the cheefe of the nine quiers of Angels are fallen, and of the quire of Seraphins there fell the three first, to witt, *Lucifer*, *Belzebub*, and *Leuiathan*, who did all reuolt, but the fourth who was *Michael*, was the first that resisted *Lucifer*, and all the rest of those good Angels followed him: so [d] that now hee is the cheefest amongst them all. *Lucifer* when Christ descended into hell, was there chained vp, where hee commandeth all, and euery one of them knoweth how to trafické in his owne trade.

[d] *Michael* the cheifest of the Angels.

[e] *Belzebub* tempteth men with pride: And as *Iohn Baptist* holdeth *Lucifers* place in Paradise, because hee was the greatest amongst men, and had obtained this great fauour by his singular humility, opposite vnto the pride of *Lucifer*: so *Belzebub* hath *Frauncis* for his aduersary in heauen, who was father and founder of the Friars minorites, and a great example of humility.

[e] What the temptations of Deuils are, and who are their aduersaries in heauen.

2. *Leuiathan*, is a Prince of the same order, and is the ring-leader of the Hereticks, tempting men with sins, that are directly repugnant vnto faith, hee hath *Peter* the Apostle, who is Vicar of Christ Iesus, and chiefe Bishop in the Church, for his aduersary: vnto whom the promise was made, *Portæ inferi non præualebunt*.

3. *Asmodee* is of the same order, hee continueth a Seraphin to this day, that is, he burneth with the desire to tempt men with his sinne of luxuriousnesse, and is the Prince of wantons. *Iohn Baptist* is his aduersary

in heauen, who liued and died a perfect Virgin.

Balberith. Iudg. 9.

4. [f] *Balberith* is Prince of the Cherubins, hee tempteth men to commit homicides, and to be quarrelsome, contentious and blasphemous. His enemy in heauen is *Barnabas* the Apostle, because of his great modesty.

5. *Astaroth* Prince of the Thrones, is alwaies desirous to sit idle and bee at ease: hee tempteth men with idlenesse and slouth. *Bartholemew* the Apostle is his enemy in heauen, who prayed to God, a hundred times a day, and a hundred times a night, kneeling in great humility vpon the earth. Hee did also vanquish that idole *Astaroth*.

6. *Verrine* is also one of the Thrones, & next in place vnto *Astaroth*, and tempteth men with impatience. His aduersary in heauen is *Dominick* your father, who was singularly patient in all iniuries and aduersities.

7. *Gressil* is the third in the order of Thrones, and tempteth men with impurity and vncleannesse, and his aduersary in heauen is *Bernard*, whose conuersation was vnblameable and full of purity.

8. *Sonneillon* is the fourth in the order of Thrones, and tempteth men with hatred against their enemies. His aduersary in heauen is *Stephen*, who prayed for his enemies.

9. *Carreau* Prince of Powers, tempteth men with hardnesse of hart, his aduersaries in heauen are the two *Vincents*, the one a Martyr, the other surnamed *Ferrier*, of the order of preaching Friers, whose hearts were full of tendernesse and softnesse. And this Diuell is euer about *Magdalene*, laying the nets of his temptations to make her obstinate.

10. *Carnineau* is also a Prince of Powers, and doth tempt men to obscenitie and shamelesnesse. His aduersary in heauen is *Iohn* the Euangelist, who was a virgin.

11. *Oeillet* is a Prince of Dominations: he tempteth men to break the vow of pouerty. His aduersary in heauen is *Martin*, who gaue halfe his cloake to a begger.

12. *Rosier* is the second in the order of Dominations, and by his sweet & sugered words, he tempteth men to fall in loue. His aduersary in heauen is *Basil*, who would not listen to amorous and inchanting language.

13. *Verrier* is Prince of Principalities and tempteth men against the vow of obedience, and maketh the neck stiffe and hard as iron, and vncapeable to stoope vnder the yoake of obedience. His aduersary in heauen is *Bernard* a great friend of the Virgin's, and indeed an imitator of her in her obedience. *Fiat mihi, &c.*

14. *Belias* Prince of the order of Vertues tempteth men with arrogancy. His aduersary is *Francis de Paule* for his great and doue-like humility. He also tempteth gentle-women to pranke vp themselues with new fangled attires, to make wantons of their children, and to prattle vnto them whiles Masse is saying, and so to diuert them from the seruice of God.

15. *Oliuier* Prince of the Arch-angels tempteth men with cruelty and mercilesnesse towards the poore. His aduersary in heauen is *Laurence*, *Qui dispersit & dedit pauperibus*.

16. *Iuuart* is Prince of Angels, but hee is in another body, and hath not his aboade heere.

This euening *Balberith* was coniured by the vertue of exorcismes to name all the Diuels which were in the body of *Magdalene*, who answered, I will name the chiefe of them, but not the whole rabble who are heere in great number, and are as pettie lackies who deserue not to be named. Besides the twelue which I haue already named to be in this body, there are also,

Carton, *Arangier*, *Bladier*, *Baal*, *Agrotier*, *Raher*, *Consteller*, *Perdiguier*, the two *Planchers*, *Potier*, *Stone-strong*, *Hard-hart*, *Stop-mouth*, *Fire-stone*. There you haue seauen and twenty of them: and adding vnto them the three which are in *Louyse*, they make vp the number of thirty. I will reckon vp no more.

Being coniured to say what their temptations were,

and what Saints were their aduersaries, he constrainedly made answere. [a] *Carton* doth tempt men with vanity and pride. His aduersary is *Iames* the Hermite, who held all the vanities pompe and preferment of the world in misprision.

[a] Obserue the order which he here keepeth in numbring of them in the same place & ranke as when hee first deliuered them.

Aranqier doth tempt men with pleasures. His aduersary is *Sebastion*, who did shun the allurements of earthly contentations, and liued in great continency.

Bladier was the ninth in the order of Cherubins: hee tempteth men against their vocation, and maketh them weary of Inspirations and Confessions. His aduersary is *Ioseph* the husband of *Mary*, who was very constant in his vocation sweetly reposing himselfe in good inspirations, and was very diligent in his charge without grudging at the same.

Baal was the 50. in the order of Thrones. He tempteth men to commit murther. His aduersary is *Raymond* of Capua, confessor vnto *Catherine* of Sienna, who was of your order, vpon whom wee could neuer gaine or fasten any of our purposes, for hee loued euery body with all his heart.

Agrotier tempteth men with a thirst of honor. Hee is of the order of dominations, and his aduersary is *Ierome*, who contemned all the honors of the world.

Raher was the third Arch-angell. Hee tempteth men to hardnesse of heart as *Carreau* doth: his aduersary is *Vincent Ferrier*, who continually remained penitent, and was of your order.

Coustelier was of the order of Vertues: he tempteth men with contentions, wranglings and making of processes. His aduersary is *Peter* the Martyr one of your order also, who was of an admirable sweete and clement disposition, and frankly forgaue all iniuries.

Perdiquier was of the order of Powers: he tempteth men also with impurity, for one cannot be euery where with those of his troope. His aduersary is *Bennet* for his great purity.

Plancher

Plancher was of the order of Arch-angels; hee tempteth men with disobedience. His aduersary is *Iames* that was of your order, who in writing left the letter (O) imperfect thereby to shew his obedience.

Potier is the second in the order of Cherubins: hee hardneth mens hearts that they should not pray to God nor meditate vpon his mercies. His aduersary is *Victor* the Martyr who is euer praying or meditating.

Stone-strong was the eight in the order of Thrones: he tempteth men with the difficulties and molestations which they must meete withall in the attainement of vertues, especially of humility. His aduersary is *Iohn Chrysostome*, which euer practised himselfe in all sorts of vertues.

Hard-hart is the 15. in the order of Arch-angels: he impeacheth men from lifting vp their harts vnto God. His aduersary is *William* of the order of *Augustine*, who euen at his time of meales did euer lift vp his heart vnto God.

Stop-mouth is the second in the order of Angels, hee tempteth men with friuolous and impertinent speaches, breeding a disgust in men that would speake of God, and endeauouring to interrupt the current of all vertuous language. His aduersary is *Cyprian* the Martyr and Doctor, who was euer talking and meditating vpon God.

Plancher is the 15. in the order of Powers, who together with the other *Plancher*, the order of Arch-angels doth tempt men to doe good workes for sinister and reserued intentions. His aduersary is *Marke* the Euangelist, whose intention in all things was euer vpright and pure.

Fire-stone is the 20. of the order of vertues: he tempteth men to choller and anger. His aduersary is *Alexius*, who practised his patience in the house of his father by his meekenes, and by the sufferance of those insolencies which his seruants offered vnto him.

Belzebub in his discourse to the other Diuels which were with him in the body of *Magdalene*, named the two familiar spirits of *Lewes* the Magician, to wit *Candelier* and *Ferrier*.

The Acts of the 18. of January being Tewsday.

AS soone as the two that were possessed had kneeled vpon the ground before the Altar at S *Baume*, *Belzebub* turning towards *Louyse*, said vnto *Verrine*, Behold our learned Preacher, that doth so much boast of his sufficiency in making of sermons. Whereunto *Verrine* replyed, [b] Thou lyest, I neuer said that I made sermons, or that I was a Preacher. Goe to thou cursed lyar, remember that I euer maintained, that I was sent from God to publish and disclose a truth, and to dismaske thy knauery. Diddest not thou (said *Belzebub*) affirme that God hath promised Paradise vnto thee? Thou lyest (answered *Verrine*) I neuer said so, onely I did auow thus much, that God by [c] his absolute and boundlesse power hath granted vnto me diminution of my torments. Then he said to *Magdalene*, be of good cheere, for God hath hyred thee and the three faculties of thy soule, to be imployed about his seruice. No (said *Belzebub*) shee is hyred by me. *Verrine* answered, thou lyest, and shalt not gaine that for which thou now pretendest. And if it were not for feare of *Michaelis*, master of this place, I would lay open such a throate, as the whole frame of this house should tremble. Thou bearest *Magdalene* in hand that thou wilt cure her, I pray thee, take thou no thought for her health, for shee is sufficiently prouided of good Phisitians of her owne, let her (a Gods name) beleeue her Confessours.

[b] *Verrine* denyeth that he is a preacher. See the 1. doubt after the Epistle to the reader.

[c] The absolute power of God.

It was obserued by some, that shee vsed a particular kinde of gesture and motion with the finger of her hand, on which shee did weare a ring of siluer; and thereupon *Verrine* said, Take [d] away that ring from her

[d] A charmed ring.

for it is charmed: but when they endeauoured to pluck it from her finger, they were not able, by reason that her finger was swollen so big, that they were faine to cut it asunder with a paire of sizers. And we found that in the middest of the ring within side, there was engrauen the head of an Owle in a circle, and right opposite against it, there was engrauen the name of Iesus: which was cut in peeces and cast into the fire.

After dinner, it was thought fit, to take aduantage of the time, and to purge the soule of *Magdalene*, from those leprosies and pollutions, where-withall it was tainted, and by this meanes to delude *Belzebub* and his adherents. Whereupon the Friers together with the fathers of the doctrine came priuatly into *Magdalens* chamber, hauing in their company an ancient Matrone of S. *Ursula's* order, called sister *Catherine* of France, and another that was an associate or coadiutor there. And as we exhorted her to name all the witches which she had formerly seene in their Synagogue, the Diuell spake vnto her, when shee was opening her mouth to reueale them vnto vs, and said, If thou offer to prate of this, I will strangle thee. Yet for all this, shee began to speake, where-upon [e] the Diuell came vp about the bignesse of a toade, and seazed her throate in so terrible a manner, that hee was like to choake her, in so much as she lost her speech, and turned vp the white of her eies, as if shee should instantly haue died. But herselfe remembring to make the signe of the Crosse, and the Exorcist saying that part of the Gospell *In principio erat verbum*, and the whole assembly addressing themselues to prayers, the Diuell at last was forced to quit her, after the space of a quarter or halfe a quarter of an houre; and then he would returne to racke and torture her: which [f] cruell handling indured the space of the three weekes, wherein the examination of these things was to passe vnder the censure of the fathers. When shee came againe to herselfe shee followed on her discourse, as if shee

[e] *Magdalens* throte seased on by the Diuel.

[f] The tortures which *Magdalen* suffered.

ſhee had felt no hurt, and had receiued no interruption. But when the Magician ſaw her reſolution to ſtand in that ſteddy courſe of repentance, he ſent vnto her many Sorcerers and Witches, which were ſenſible vnto her and not vnto vs, who came to caſt their charmes vpon her, that ſhee might looſe her memory or wits: they came in at the chimney as *Magdalene* reported; and when the charme had ſeazed her, ſhe remained a long time, as if ſhee had been in a trance, or were halfe dead. But this being alſo blowne away by the power of Exorciſmes, ſhee was then asked, what was the cauſe of theſe trances: whereunto ſhee made anſwere, you ſhall perceiue how this comes vnto mee, when as I open my mouth. It is the [g] Diuell that cauſeth this in mee, to force mee to take thoſe charmes, which they blow into mee through a cane; which you might obſerue by my ſneezing and coughing, as though there were ſomething ſticking in my throte which I would faine ridde my ſelfe of. All this happened againe preſently after that ſhe was queſtioned touching another confederacy ſo that father *Peter Fournez* an ancient graue man, and Vicar of S. *Baume* being cloſe vnto her, and ſeeing her to begin to gape, hee put his hand ouer her mouth, and the charme was ſeene to fall viſibly vpon the apron of her that was poſſeſſed, which father *Michaelis* tooke vpon his knife, and ſhewed it to all that were there preſent, to their great aſtoniſhment and admiration. The charme appeared to bee a glutinous kinde of matter, as it were a mingle of hony and pitch.

[g] Charmes caſt into *Magdalene* which ſhe reuealeth.

When all the fathers that were there preſent had ſeene this, and knew for a certainty that theſe were realities and not ſhewes, they determined to furniſh the houſe with [h] ſwords and halbards to defend themſelues againſt theſe wicked aſſaylants. And the ſame accident happening againe not long after, a valiant gentle-man called *Monſieur Gombert* kept cloſe to the chimney with a ſword in his hand, euer beating and thruſting into

[h] Either to beat vp and downe in the aire with them, or to defend themſelues againſt ſuch attempters.

into it, and others betooke them to their halberds, ſtriking and laying about them ouer all the chamber. But vpon the ſudden *Magdalene* cryed out, Alacke poore *Mary*, what makeſt thou heere? and made an out-cry like vnto a woman that ſeeth one man murthering another, beating her thighes with her hands, and plucking her ſelfe by the haire. When this was paſſed ouer, ſhe was asked the reaſon of her out-cry, who made anſwere, that a companion of hers whom ſhee loued the beſt of al the Synagogue (for ſhe was of a very gentle and courteous diſpoſition) called *Mary* of *Paris* came into her chamber with a ſeruant of hers named *Cecile*, to bring her a loue-letter from the Magician, which ſhe refuſed to receiue. And they being fearefull to returne through the chimney, were carryed vp and downe the chamber by the Diuels, skipping and flinging about for feare of being wounded. *Mary* (ſaid ſhee) was ſtriken ouer the breaſt with a halbard, and alſo hurt on the left ſide, and *Cecile* was wounded in the back, and I feare me, *Mary* is dead. Being asked why they had not broken through the leaues of the [i] window which were made of paper: ſhee anſwered, that the Diuell hath no power to breake or make a forcible paſſage through any thing, without the permiſſion and conſent of the maſter of the houſe; but if there bee a paſſage, or if the windowes ſtand open, then indeed hee hath a deuice to make the witches paſſe through, prouided that the hole through which they are to paſſe be of that capacity and bigneſſe that a reaſonable great cat may get in and out through the ſame.

[i] O the goodneſſe of God that will not ſo much as ſuffer the Diuell to force through a caſement of paper. What ought the chriſtian to conceaue of his wil which is of an infinite reſiſtance when he ſaith, *Nolo.*

Vpon Sunne ſet, wee heard through the window a [k] lamentable voice of a woman that ſeemed to be ready to giue vp the ghoſt: and as we thought, it came from an adioyning mountaine iuſt ouer againſt S. *Baume*, theſe lamentations continued for a long ſeaſon, ſo that we called for *Magdalene* to vnderſtand of her what the matter was: who when ſhee came to the window, ſhee ſaid)

[k] The doleful cry of one giuing vp the ghoſt.

ſaid, looke, looke, doe not you ſee *Lewes* the Magician that holdeth *Mary* vpon his knee to comfort her? For ſhee is ready to dye, and her father and mother with much other company are very buſie about her.

About nine of the clock at night, the fathers with certaine women there preſent did ſee in the aire great ſtore of[m] torches and candles burning very bright, and carryed in manner of Proceſſion towards Marſeille.

[m] Torches ſeene in the aire.

The acts of the 19. *of Ianuary.*

THis morning was *Belzebub* exorciſed, and diuers times queſtioned, and charged to tell who that creature was which the day before did ſo lamentably bemone her ſelfe. In concluſion, being conſtrained to anſwere, he ſaid, that it was a young woman which was wounded: whereupon it was demanded of him in what part of the body ſhee had receaued this wound; vnto which, after many refuſals, he made anſwere that it was about the heart: then they asked him whether the wound were mortall or no: at which queſtion hee began to laugh, and told them that ſhe was already dead. Being demanded where ſhee dyed; hee anſwered, in yonder adioyning hill that is oppoſite vnto S. *Baume.* Being asked, what time ſhe dyed; hee anſwered, about eight of the clock at night. Being queſtioned where they had buried her, hee made anſwere, that ſhee was caſt[n] into the ſea behind the Abbey of S. *Victor* at *Marſeille*, where all the Magicians and Witches were aſſembled at her buriall. Beeing asked of whence this young woman was, hee anſwered, that ſhe was a Pariſian, and her fathers name was *Henry Alhponſus*, a gentle-man dwelling neere the Louure vpon the left hand. Being asked whether ſhe were damned, he laughed and ſaid, I beleeue ſhe is ſo. Being asked if any other had receiued hurt, hee replyed that the chamber-maide of the ſame *Mary*, whoſe name was *Cicile* was hurt in the

[n] The ſea the graue for Sorcerers.

the back,but the wound was not mortall. After *Belzebub* had deliuered all this, hee came forth through the mouth of her that was possessed,and in his issuing forth he made a noyse much like vnto a belch saying these words, he is departed. When this was ended, the Exorcist began to adiure the Diuell that did then gouerne in the body of *Magdalene*. Then did one of the Diuels begin to neigh like a horse,and presently added,this is *Leuiathan* whom you heare. Then he was demanded,who it was that issued forth of her body: he made answere, that it was *Belzebub*. Being asked,if hee would sweare & auow that which *Belzebub* had said,he answered that he would,and to that purpose had receaued commission and leaue from him to doe it: so causing him to put both the hands of *Magdalen* vpon the holy Gospel,he swore thus.

I sweare according to God and the truth, and according to the Churches intention and yours without reseruation of any secret,sinister, or contrary meaning to my selfe, that all which *Belzebub* hath said is certainely true.

Then hee was againe questioned and adiured to tell, whether any other besides them,which *Belzebub* spake of,were hurt or no. After many refusals and impositions of a thousand degrees of paines, and by as many Martyrs as euer suffered since S. *Stephens* time, he answered that one *Briget* of Marseille had some dayes since receaued a hurt on her right side, but was now recouered of the same. Also a woman of Carpentras was wounded on her left side, but hee made dainty to tell her name, saying, that shee dwelt neerer to them then Paris: but they imploring the aide and assistance of the sacred Virgin, S. *Magdalene* and of the Angels especially of S. *Michael*, and hauing shut vp *Magdalene* within the holy Penitence, and put the holy Pix vpon her head after much adiuration and charging of him, at last hee spake disdainefully, and said, shee is called *Cecile* of

Monts

Monts: whereupon wee presently dispatched away a messenger thither to enquire the truth thereof, but some were of opinion that there should no enquiry bee made after these things, for feare least the Diuell should accuse some body wrongfully, and so bring many innocents into danger.

After dinner about two of the clocke in the afternoone *Magdalene* was questioned touching the manner and fashion which they held in their Sabbath, who answered, Since my conuersion there is a Sabbath held euery day, but before, it was kept but three times in the weeke, beginning at eleuen of the clocke at night, and continuing till three of the clocke after midnight, sometimes more, sometimes lesse: the alteration of the place is day by day appointed by the Prince of the Synagogue, and the witches are gathered together by the sound of the Cornet which is winded by a Diuell. And this sound doth tingle and ring in the eares and vnderstandings of Sorcerers in what part of the world soeuer they be: then the Sorcerers by the power of a certaine oyntment which they vse are carried in the ayre and brought close vp to the Prince of Sorcerers, who is supported in the aire by Diuels in the mid-way, and passing by him they bow vnto him and make him reuerence, and so are hurried to the Synagogue at the place designed: where being assembled, First the hagges and witches, who are people of a sordid and base condition, and whose trade and custome is to murther infants, and to bring them to the Sabbath, after they haue been buried in their graue, are the first that come to adore the Prince of the Synagogue who is *Lucifers* lieftenant, and he that now holdeth that place is *Lewes Gaufridy*: then they adore the Princesse of the Synagogue who is a woman placed at his right hand. Next they goe and worship the Diuell who is seated in a Throne like a Prince. In the second place come the Sorcerers and Sorceresses, who are people of a middle condition, whose

office

office is to bewitch and ſpread abroad charmes, and theſe performe the ſame kind of adoration with the former, kneeling vpon the ground, but not proſtrating themſelues as doe the other; although they kiſſe the hands and feet of the Diuell as the firſt likewiſe doe. In the third place come the Magicians who are Gentlemen and people of a higher ranke: their office is to blaſpheme God as much as they can, and are poſſeſſed with a madneſſe like vnto the raging of a mad dogge; theſe are full of a diabolicall hatred, fretting and fuming when they cannot plucke the Deity in peeces, eſpecially the precious humanity of Chriſt Ieſus. Their duty alſo is to renounce the ſacred Trinity, their Baptiſme and all inſpirations which God may infuſe into them, as alſo all the Sacraments, Preachings, Prayers, Confeſſions, and whatſoeuer elſe God might vſe as the meanes and inſtruments of their ſaluation. Euery one of theſe haue their ſeruants or chambermaids to diſperſe abroad their charmes: for at euery Sabbath the Prince of the Synagogue (vpon the ſuggeſtion of the Diuell who roundeth him in the eare) commandeth and appointeth what charmes euery one ſhall haue to throw about the next day, which euery one performeth in his owne perſon, except the Magicians who leaue the execution hereof to their ſeruants and chambermaides.

[m] The banquet of the Synagogue.

[m] This being performed, in the ſecond place they prouide a banquet, ſetting three tables according to the three diuerſities of the people aboue named. They that haue the charge of bread, doe bring in bread made of corne which inuiſibly they pilfer and ſteale from diuers places. The drinke which they haue is Malmſey, to prouoke and prepare the fleſh to luxurious wantonnes: and this liquor is brought by certaine deputed for that purpoſe from ſellers whence they ſteale the ſame. The meate they ordinarily eate is the fleſh of young children, which they cooke and make ready in the Synagogue, ſomtimes bringing them thither aliue by ſtea-

ling them from those houses where they haue opportunity to come. They haue no vse of kniues at table for feare least they should bee laid a crosse, and emblematically to shew that they must not cut off the foreskin of their damnable customes and habits: and it may bee also to auoide the massacring one onother in the Sabbath by reason of some enmity or hatred. They haue also no salt, which figureth out wisedome and vnderstanding; neither know they the vse of oliues or oyle which represent mercy.

[n] The songs vsed in the Sabbath.

[n] When this is done, the Magicians and those that can reade, sing certaine Psalmes as they doe in the Church, especially *Laudate Dominum de Cœlis: Confitemini domino quoniam bonus*, and the Canticle, *Benedicite*, transferring all to the praise of *Lucifer* and the Diuels: And the Hagges and Sorcerers doe houle and vary their hellish cries high and low counterfaiting a kinde of villanous musicke. They also daunce at the sound of Viols & other instruments, which are brought thither by those that were skild to play vpon them.

[o] The abominable sensuality practised in the Sabbaths.

[o] Finally, they committed vncleannesse one with another: vpon Sundaies they pollute themselues by their filthy copulation with Diuels, that are *Succubi* and *Incubi:* Vpon Thursdayes they contaminate themselues with Sodomy: Vpon Saturdaies they doe prostitute themselues to abominable bestiality: vpon other daies they vse the ordinary course which nature prompteth vnto them. When this is finished, about three of the clocke after midnight euery one is caried to his owne home, and those that are seruants doe carry the Prince and the Princesse in State, some supporting the body, others the feet, and the rest the head. Vpon Wednesdaies and Frydaies, their Sabbathes of blasphemies and reuenge are held, where they doe nothing but blaspheme God and the Saints, and by all the contriuances of their braine they study to take vengeance of their enemies.

Magdalene

Magdalene alſo ſaid, that all Magicians, Sorcerers, &c. are ordinarily marked in three places, vpon the braine, vpon the heart, and vpon the reines, and ſometimes in other parts; but commonly the markes of the Prince and Princeſſe are more inward that they may not be found.

She further ſaid, that that accurſed Magician *Lewes* inſtigated thereunto by the outragiouſneſſe which raigned in him, & which might parallel that of *Lucifer*, p did firſt inuent the ſaying of Maſſe at the Sabbaths, and did really conſecrate and preſent the ſacrifice to *Lucifer*, and in the diſtribution of the conſecrated bread euery one trampled it vnder his feet, and then they caſt it vnto dogs, which the hagges and witches brought with them from their granges.

p O prodigious and vnheard of impiety, but this accurſed Magician deceaued himſelfe, for he could not conſecrate. Saint *Thomas* ſaith that thoſe who crucified Chriſt Ieſus, could not be ſaid to ſacrifice, although in their action Chriſt Ieſus was the hoſt and oblation, becauſe their intention was not in their offering to preſent this their action vnto God, for they did this out of pure malice. 3.pag.q.47.art: 4.ad 2.

She ſaid that vpon a certaine day the Magician commanded a great Maſtiffe to be brought to eate the conſecrated bread which he made vp into a lumpe to be deuoured by him: but the dog being brought before the bleſſed Sacrament, he as it were kneeled with his hinder feet, & cloſed his two fore feet together, bowing downe his head as if hee had worſhipped the ſame; in ſo much as they could not beate him from thence, neither with blowes of ſtaues, nor ſtones: whereupon many of them fell a weeping, ſo that it was ordained, that from that time forward they ſhould bring no more dogs to theſe aſſemblies.

She alſo related, that the ſaid Magician did ſprinkle the conſecrated wine vpon all the company, iuſt like the Prieſt when he deales about the hallowed water, at which time euery one cryeth, *Sanguis eius ſuper nos & filios noſtros*.

She further ſaid, that one of the hanſomeſt fellowes in all that troope crying vpon a time as high as poſſibly he could, *Sanguis eius*, &c. a rocke, vnder which hee ſtood, brake in peeces at the top, ſo that a ſtone thereof fell vpon his head, and did ſhrewdly cut him. But hee

continuing his cry, it thundred so terribly in the ayre, and the ratling of the thunder was so fearefully intermingled with flakes of fire, that they were all amazed at it. But he still persisting in his blasphemous cry, *Sanguis eius*, &c. was hurried away in the ayre, euer keeping the same cry, so that at the last he was carried out of the sight of all the spectators, and neuer afterward appeared: whereupon many of them were conuerted.

The Acts of the 20. of Ianuary.

AS *Magdalene* was confessing her selfe in the morning in her chamber, *Belzebub* cryed out diuers times, and endeauoured to interrupt the confession, and would by no meanes permit that they should giue absolution vnto her; saying aloud, that he had rather bee in hell then suffer it, and that this absolution did burne him more then the fire of Hell did, which hee also sundry times repeated when the said *Magdalene* went to confession.

He also said, some daies before, that he had rather be shut vp in Hell then enter into the Church of S. *Baume*, especially into the place of *Penitence*, where the Sorcerers had no power to spread and cast abroad their charmes and enchantments: whereunto *Verrine* added, that none were to enter thither but such as were in the state of grace, and those were to goe in bare-footed. It happened towards the euening at the time wherin *Magdalene* was accustomed to come to S. *Baume* to be exorcised, they found her stiffe as a statue of marble in all her limmes, and very dull and drowsie, so that they were forced to carry her betweene foure to the Church, where shee remained a good space at the foote of the high Altar, and could not bee brought to her selfe, till they carried her to the place of the blessed *Penitence*, applying and laying the holy Pix vpon her face,

face, whereupon she came to her selfe and went forth to be exorcised.

This euening at the second Exorcisme, *Belzebub* was sullen and would not speake a word: whereupon *Verrine* said; he doth this to make you leaue your exorcising; for hee feareth lest being enforced to speake, the Magicians who are oftentimes carried hither by Diuels, should reuolt from him and bee conuerted, as diuers of them haue already done.

The Acts of the 21. of Ianuary.

AT the euening Exorcismes *Belzebub* was questioned whether hee were in the body of *Magdalene* or no: who answered that he was. Being asked why he together with his companions left not that body, and being many times adiured to make his answere vnto the same, he would say nothing thereunto. Yet after that the Priests had powred forth their prayers before God, and had laid many grieuous paines vpon him, hee made answere in a great rage: Haue not I told thee that the obstinacy of *Lewes* the Magician was the cause hereof, and that wee would neuer depart from hence, vntill he bee conuerted, or dead, or else punished by iustice? being asked what the reason was that this Magician was so hardened in his sinne, and had such a cauterized conscience, shut against all good admonitions, and what aduantage hee did conceiue would redound from hence vnto him; hee would make no answere a long time, till at last by encreasing the degrees of his punishments vnto the number of daies that S. *Magdalene* had remained in the place of her pennance, hee answered, It proceedeth from the hatred hee beareth vnto God, and because hee would still liue in his licentiousnesse, without the checke and controule of his conscience.

Being asked if any Sorcerers or witches had beene

hurt the day before after dinner, when the charmes that were vsually throwne against *Magdalene* were dispersed, hee made answere, that there were two hurt and they were called *Rousse* and *Marine*. Being demanded in what place they had their abode, hee answered, In the City where the Prince of the Turkes remaineth: for the Prince of the Magicians commandeth all those of France, Spaine and England (where their number is greater) as also those of Turkey, his power reacheth vnto them also.

This being said, *Belzebub* and *Leuiathan* did very sensibly depart from her as they vsed to doe.

The Acts of the 22. of Ianuary being Saturday.

AFter dinner *Belzebub* committed many outrages in the chamber, dauncing and singing, and within a while hee ranne suddenly, and hauing opened the doore, hee made *Magdalene* to runne very nimbly towards the great gate of S. *Baume*, but she was presently followed and taken.

Afterward *Belzebub* being exorcised with the stole, to make answere why hee had so done, at length replyed, that the Magician *Lewes* and his liestenant stayed for her at the fountaine, to the end they might transport her together with themselues, if shee would yeeld consent therunto, pretending they would giue her a charme to that purpose: And this happened three or foure seuerall times.

At night after the Exorcismes, *Belzebub* fell to his old trickes, by reason whereof they were inforced to bring her into the holy house of Penance, where being once setled, she fell so soundly a sleepe, that she seemed for a while to be dead, but in the end the holy Host being applyed vnto her, shee awoke and was againe exorcised.

The

The acts of the 23. day of Ianuary being Sunday.

AT the morning Exorcisme *Belzebub* being often adiured and not willing to answere, yet at length (and surely wee haue often tried it, that long patience with perseuerance in prayer ouercomes the wicked spirits, and that as well at Confession, as at the time of Exorcismes and the Communion) after wee had imposed as many degrees of punishments on him as there were Masses said that day in the Catholicke Church, (it was then about eleuen before noone) hee answered By my pride I despise as much as I can your exorcismes, and in what I can doe obey the Magician, who commands me in the name of *Lucifer* my Master.

Being put to the question why they delayed to goe forth before the Magician were either conuerted or dead: hee answered, if wee goe forth, who is it that would induce him to conuersion, or make his designes manifest? *Verrine* added, we are indeed confined hither by inchantment, but God hath turned it to the aduancement of his glory, and the conuersion of Magicians.

Belzebub being againe adiured to leaue *Magdalene*, and to goe and torment the Magician corporally, fell a laughing, and answered, sure a likely matter that I should goe and torment him, q sithence we neuer torment or possesse Magicians, for they are ours already; and for the body we care not much, so wee possesse the soule: but being possessed of the body and not of the soule, (as it falleth out in this case) wee desire rather to remaine in hell, where wee feele onely our ordinary punishment, then heere where we suffer daily addition to our vsuall torments. Notwithstanding hauing hope to gaine a soule to hell, wee care not what torture wee vndergoe.

q Magicians not possessed.

Whiles the Exorcist was reading his Exorcisme in-

tituled *Luciferiana* not marking the rubrique which directed him to the pronouncing of certaine words in the eare of the possessed with a lowe voice, and passing beyond it in the same tenor of sound, *Belzebub* cryed out, thou shouldest haue spoken that in her eare, and it being looked into, it was indeed found to bee so. Being demanded to what end the day before after dinner, so many charmes were in *Magdalens* mouth, he set himselfe to laugh, saying, It is to very good purpose. Afterward beeing often adiured and hauing grieuous punishments imposed on him for the speaking of the truth, to what end hee threw so many powders and liquors vpon her, he answered, what meane you by powders and liquors. I vnderstand it not, vnfold it to mee. I meane (quoth the Exorcist) charmes and inchantments, then hee replyed, it was to prouoke her to the loue of one who was not far from thence, for she loues the Magician no more but rather hates him. And it is to bee obserued, that a certaine person came thither within a while after, who confessed that hee had been extremely affected in that kind, and did penance for it.

The acts of the 24. of Ianuary being Munday.

After this *Magdalene* complained that since midnight she had been vexed with visions, as namely, that the Magicians liuetenant had brought her letters frō the Magician himselfe, written in characters of gold to incense her to loue the Magician, as shee had done in former times, which she refused to read. After that a young maid of Paris her familiar friend and ancient acquaintance at the Synagogue, brought her from the same Magician a faire picture of our Lady, which shee had brought from Paris for *Magdalene* to behold, and to pray vnto, for the loue of the Magician: but shee vtterly refused once to looke on it as knowing, that this were to yeeld cōsent to the suggestion of the Diuel, vpon

on this occasion *Belzebub* was adiured to tell the place where the meeting had been held the night before. He answered, that it was kept at the holy pillar in the cleft of the rock of S. *Baume*, where were assembled all the Magicians of Prouince, of Dophine & Languedoc, to consult what course they should take for the regaining of *Magdalene*, and at last it was concluded that a charme should be made her of hote spices, as Peper, Cinnamon, Ginger & the like, to inflame her to lust: and it was indeed found to be true, as both *Magdalen* her selfe confessed & those who watched with her obserued, where we may note that *Verrine* affirmed, that the matter or stuff of charmes worketh nothing, but that there are three Diuels bound, as it were, or fettered to euery charme, which according as occasion presents, worke, for the effecting of his intention who made it: and further, we may obserue that inchantments or charmes are giuen for two respects, either for the vexation of the body, as are Palsies, choliques, turning of the guts, deafnesse, and the like, and these God permits sometimes to be inflicted vpon the iust (as he did vpon *Iob*) seruing for merits and satisfaction for their sinnes, and in that case we must arme our selues with patience, as he that lay sick of the palsie at the poole of Bethesda, and pray to God either for deliuerance or patience: and these mischiefes which meerely concerne the body, are common to all, euen to young infants in their cradles when they are newly baptised. Other charmes are spred to mooue mens passions, as ambition, hatred, reuenge, carnall lust, and to set men head-long after these affections; and when a christian perceaueth that those passions are beyond measure, irregular and altogether extraordinary he ought to feare, lest they be wrought by charmes and inchantments, and in such cases hee ought to haue recourse to the vse of his free will, and the inuocation of Gods grace, by meanes of which (as S. *Paul* speakes) he is enabled to doe what he doth. And

this ſecond kinde alſo may ſeaze vpon good men, for their triall and the increaſe of their merit, as it befell S. *Paul*, to whom was ſent the Angell of Satan to buffet him with the ſting of the fleſh. Notwithſtanding, the aſſaults of the Diuell vpon iuſt men, haue alwaies prooued vneffectuall, [r] and the Diuels themſelues haue confeſſed, that their charmes haue no power vpon Preſidents, or Iudges, or Biſhops, or Generals of Orders, which we haue tryed by experience, for almoſt all the Nunns of S. *Vrſulaes* order in the cittie of Aix were bewitched by the cunning of the Magician, who deſired to diſſolue that ſocietie, excepting their Abbeſſe named *Caſſandra*, and the Abbeſſe of the conuent of *Marſelles* named *Catherine* of *France*. Moreouer themſelues haue confeſſed and *Verrine* by name, that ſince in Languedoc they haue often aſſayed to bewitch father *Michaelis*, and that to death within two dayes, which notwitſtanding they were not able to performe, by reaſon he was a Superiour, and the Magician himſelfe confeſſed being in priſon, and conferring with the Capuchins, the one a Gardian in the citty of Aix called father *Celſus*, and the other his compagnion (who did him that charitable fauour as to lie with him in priſon and exhort him to conuerſion) that being at S. *Baume*, he often ſet his Diuels a worke to breake father *Michaelis* and father *Romillons* neck, but they could not effect it, becauſe they were Superiours.

[r] Superiours not to be bewitched.

They haue alſo made it knowne in their exorciſmes that the true [ſ] remedy to auoide inchantments is, the frequenting of the Sacraments, and that the Prieſts which offer worthelie euerie day, can hardly bee inchanted.

[ſ] The remedy againſt inchantments.

The euening following, whiles they were at ſeruice in the Quier, the Clarke of S. *Baume* named *Iohn Palouſe* of the age of 21. yeares came into the Quier, like a man affrighted [t] affirming that newes was brought that the witches were heard crying belowe in S. *Baumes* wood

[t] The noiſe of the witches plainly heard.

wood: where-upon the Priour *Sebastian Michaelis* went downe and hearing the noise, caused the Vicar of S. *Baume Peter Fornez* to be sent for, and Frier *Anthonie Boilletot* companion to the said *Michaelis*, and some others who plainly heard diuers voices of men and women and children, who seemed to be in number about an hundred, and cryed loud as if they had beene singing the black sance, and this hubub lasted a long time, which confirmeth the truth of that opinion that holdeth that witches keepe their assemblies in woods and forrests,

The acts of the 25. of Ianuary being Tewsday.

BElzebub being demanded and adiured in the exorcisme to tell why the day before hee had cast powder in the eies, and hands, and mouth of *Magdalen*: he answered, that they [u] were three Magicians, the one cast powder in her eies, that shee might no more know those who came vnto her, the second in her mouth, that she might not bee able to speake, the third vpon her hands, thereby to incite her to vnchast touchinges, and another powder was cast vpon her to make her loathsome to those who attended her, which indeed came to passe; and another made of the haire and the vrine of a certaine person, with whom they tempted her.

[u] The damnable industriousnesse of Sorcerers to diuert *Magdalen*.

Being demanded touching the Magicians who came thither the night before, to what purpose their comming was: hee answered with great skorne, no, no; as who would say, hee would not answere. And continuing in his obstinacy, *Verrine* asked him, vnhappy creature why answerest thou not? it is a matter of importance which is demanded of thee, *Belzebub* replyed, tell it thy selfe. *Verrine* answered I know it as well as thou vnhappy creature. Take the goune and the cap and exorcise mee, and I will tell it, which was as much as if he had said, he had no commission to doe it. Then

Belzebub held his peace, and being diuers times adiured, at length he ſpake in the eare of the Prieſt as vnwilling to be heard. The Synagogue adored the picture of *Magdalene* as of a Princeſſe, which was ſet in the ſame place where her ſelfe was wont to ſit in the Synagogue, and al reuerence was performed to her ſuppoſed preſence, as if ſhe had been really preſent all which was done to mooue her to returne vnto them, conſidering the honour which they did her picture. Farther it was confeſſed that euery night they held a meeting about S. *Baumes* church to that purpoſe, and euery night ſhee was inchanted to hinder her from confeſſing and the exerciſe of thoſe vertues which were inioyned her, and to draw her to the hatred of them, and to cauſe in her a weariſomneſſe of praying vnto God and ſpeaking of him, together with a delight to be talking of the Diuel.

Being demanded what company there was in that aſſembly, he anſwered, they came together from many quarters, as *Paris*, *Lions*, *Marſeilles*, *Turkie*.

Being demanded how it came to paſſe that he trembled not, nor made any adoe during the exorciſme (as hee had wont to doe formarly euer ſince hee was firſt exorciſed) he began to make it very dainty, and after many ſhiftes and much reſiſtance, and many puniſhments impoſed vpon him, being inforced hee at length made anſwere, My pride it was to diſſemble the torments I ſuffered, and in ſo ſaying, he feched a deepe ſigh turning his neck and ſcratching his head.

Afterward going out of the Church, and being followed by company, would you know (ſaith hee) where the Synagogue was held? Behold the place & vpon that bench ſat the Prince, hauing by his ſide the image of that miſerable woman which all the Sorcerers adored.

Being demanded whether or no they conceiued it not to be a great madneſſe to adore a mortall and corruptible creature, carying nothing but durt and excrement within her, who muſt ſhortly alſo die when it

pleased God, hee there-upon turned aside his face and answered nothing.

The Acts of the 26. of Ianuary, being Wednesday.

AFter many out-cryes made as well by *Verrine* as *Belzebub* during the holy Masse celebrated by father *Anthony Billetot*, they cryed and said, wee will get vs from hence, wee had rather be in hell then in this body. Then did *Verrine* fall a blowing, giuing vs to vnderstand that hee was in an hoate place, and cryed out vpon the pronouncing of the word (hell) in the exorcisme and said, hold thy tongue, speake not that word, cursed are they that now are or hereafter shall be in hel. Thou tellest vs that in hell death is euerlasting, hold thy tongue, wee knowe that well enough, wee I say, who are accursed as are all those who seek after it.

Belzebub being demanded what charmes had beene cast vpon *Magdalene* the day before, answered, that [x] one was cast into her right eare to make her hate the word of God and not to harken vnto it; another into her left eare, to make her impatient of correction and exhortation: the third into her mouth, to make her out of loue with the holy eucharist, the mercy and the goodnesse of God.

[x] Another charme cast vpon *Magdalen* and why.

Being demanded if any other were giuen her to other ends, after many denials he was adiured in the behalfe of *Magdalene*, and by the merits of her patience and penance, whereupon he answered, that the charme also tended to hinder her from the discouering of their iugling and from the receauing of grace by the Sacrament, and to make her vnable to resist them.

Verrine being put to the question in these words, *Cur miser vt solebas non contremiscis?* he answered, I am a poore ignorant idiot which vnderstand not latine. Then said *Belzebub*, sir, you vnderstand it not, because you will not, knowe you not what *Contremiscis* meaneth

neth: it is, why tremble you not? I haue interpreted it, now speake. Well quoth hee, I see he playes the counterfait, *Scobillon* who is the least of the Diuels in hell vnderstands that latine. *Verrine* replied, answere thou who art more learned then I, I giue thee leaue to speake. *Belzebub* answered with some indignation, [y] true sir, it is fit indeed that I should obey you.

The Acts of the 27. of Ianuary being Thursday.

AT the very entrance of the Exorcisme the wicked spirits which possessed the body of *Magdalene* hauing cunningly dissembled their feare two dayes before, began now to tremble strangely, manifesting that outwardly which inwardly they suffered, and *Belzebub* beeing adiured to speake, which of the Saints were the greatest aduersaries to the Synagogue of the Magicians, refused to answere a long time, but after sundry punishments inflicted on him for his often refusals, at length hee answered, that they were specially two, namely [z] *Cyprian* and *Gregorie Nazianzen*. *Cyprian*, by reason that he had beene a Magician labouring to seduce *Iustin:* and *Gregorie* who persecuted the Magicians in his Country, and wrote an history of *Cyprian* the Magician: but (said hee) of those kinde of people there are many more now adayes, then were in those tymes.

[a] Afterwards *Verrine* being demanded and adiured to tell, wherefore he had been so bitter against S. *Chrysostome* (it fel out then to be his holiday) he answered, that there were other aduersaries of the Magicians, as [b] *Aegidius* of your order, (who was himselfe a Magician) and *Theophilus*, but aboue all *Peter* the Apostle, who incountred *Simon* the first Magician in the Church, yet for mine owne particular, my speciall aduersaries are

[y] Behold here the pride that is amongst wicked spirits.

[z] The Saints that are aduersaries vnto the Synagogue of witches.

[a] He had raged and stormed against S. *Chrysostome*.

[b] This *Aegidius* whiles he liued gaue himselfe to the Diuell, that he might be a skilful Physitian. He was a Portugese, and his history was made by father *Sampaye* of Portugal also. we wondered that an illiterate woman could relate such an history that is almost vnknown vnto all men: and came not forth in print, but a while since, and was written and published in latine by a Portugese, after it had lyen a long time obscurely among the manuscrips of our Library.

Dominicus, Sebastianus, and *Chrysostome* (but aboue all *Dominicus*) by reason of their great patience.

[c]Being adiured to tell wherefore he said, that he had tempted *Eue*, and what garment she wore: he answered, a garment of innocencie, all made of one peece by a master-worke-man, and innocency (quoth hee) hath no need of couering.

[c] *Verrine* did scarce euer refuse to answere at the Exorcismes.

Being demanded wherefore the day before *Belzebub* was mute; he answered in latine, *erat ligatus*.

Being demanded wherefore *Belzebub* suffered himselfe to be bound by a Magician, sithence he was *Princeps dæmoniorum*: hee answered, the one bestowes a dinner vpon the other, and the other againe a supper vpon him, as much to say, that by the power of *Lucifer* the Magician bound *Belzebub*, but otherwise *Belzebub* mastered him.

Being demanded how it came to passe that himselfe was neuer bound by the Magician, hee answered, because he cannot bind me being heere on Gods behalfe.

Towards the euening *Magdalene* fell a singing and dancing, and playing many tricks in the chamber, so that they threatned to carry her to the holy house of Penance, which being done, *Belzebub* made her sleepe so soundly, as if she had been dead for the space of three or foure houres. At last after many Prayers, Psalmes, Letanies and Exorcismes, fetching a deepe sigh she began to awake, affirming that the Magician had againe inchanted her, and would haue strangled her, and indeed shee was like to die at that instant, feeling herselfe extremely perplexed, yet recommending her selfe to God, the Diuels power ceased, and howbeit the night before whiles they held their assembly, the [d] Magician had presented himselfe vnto her vpon his knee, with an haltar about his neck, praying her to returne vnto him, not to discouer him and the other Magicians, and in her presence had adored her statue all gilded ouer, drawing bloud out of the hands of the Witches with

[d] The diligence of the Magicians to diuert *Magdalene*

rasors

rasors, and saying vnto her, behold what honour wee would doe your person, considering wee doe so much to your picture, yet would shee by no meanes yeeld her consent, but remained victorious. O that wee were so carefull, and would take so much paines for the conuerting and the sauing of soules as these Magicians doe to peruert and destroy them, for they watched euery night during the moneth of Ianuary, to recouer to thẽselues this poore soule! *Magdalene* added that the Magician seeing her continue in her constancy, cryed out, saying to the whole company, is there any heere present that would die for her, and presently there presented himselfe a young man, declaring that himselfe was ready for that purpose, whom the Magician twice stabbed with a poniard: yet would shee by no meanes yeeld her consent. Now whether this History were acted truely and indeed, or onely in imagination, yet was it surely for her a very great temptation.

The Acts of the 28. of Ianuary being Friday.

AT the morning Exorcisme *Verrine* began to cry out against those who voluntarily offend God, giuing themselues to the Diuell of their owne accord. O *Belzebub* (quoth he) thou alwaies gainest some one or other, and registrest him in thy bookes. And as the Exorcist made mention of the paines of hell, *Verrine* cryed out vpon there damnable state, who rather chuse the paines of hell then the ioyes of heauen: O *Belzebub*, thou art eased of much paine which the Magician *Lewes* beareth for thee. For we must vnderstand that *Belzebub* being commanded by the Magician to torment *Magdalen* in all sorts that might be, to the end to constrain her to resume her former course of magicke, or at least wise to make her mad & sottish: his answere was, that the Exorcist would then impose so much punishment on him as he should not be able to endure it: the

Magician replyed, that hee would vndergoe the third part of the torments which were imposed on him, and oftentimes hath *Belzebub* spoken to father *Michaelis* when he imposed punishments on him, impose them on the Magician who is the cause of that which I doe, and oftentimes they haue confessed in their Exorcismes that the Magician suffered inwardly so great tortures, that he would willingly haue taken his bed vpon it, had it not been for feare of discouering himselfe, and yet notwithstanding was hee euery day more obstinate then other.

During the Masse father *Michaelis* came from the Cloister to the Church, the doore of the cloister being shut, at which *Belzebub* cried out, behold father *Michaelis* is come, and instantly the said father opened the doore and entred into the Church to the astonishment of all the beholders.

The same morning *Belzebub* discouered another peece of businesse as strange as the former. The day before being the 27. of Ianuary, there came thither two men of *Marseilles*, and one of them desired to heare newes of his wife, who rysing very early in the morning, [e] tooke leaue of him vpon Innocents day, and returned not since, who receaued answere of father *Michaelis*, that it became him not in that holy place to demand such curiosities of Diuels, but hee should rather recommend both himselfe and his wife vnto God, who would not faile to help him. As soone as they were once entred the Church, *Belzebub* began to cry out, turning himselfe towards the husband, and saying, you haue wel sought your wife, she walkes through the cloudes in the aire, and was heere two or three dayes since in company of some others, and there-with-all comming neere him, hee touched him, saying againe, you haue well sought your wife? haue you not? There were present at this action father *Francis Billet*, and father *Peter Fournez* Vicar of S. *Baume*, and a good company besides.

[e] A woman that was lost, and sought after, and the place where she was abiding.

This

This being done, the said men came to father *Michaelis* to certifie him of that which passed to whom he answered, I did indeed make a doubt thereof before, for about 10. or 12. dayes since, the father of the lost woman being come to the same place to seeke her, the possessed said that shee had seene her with some other witches vpon the hill ouer against S. *Baume*, and moreouer that she had [f] strangled two yeares since a daughter of her owne named *Margarite*, of the age of two yeares a fair childe, and that she did this at the instance of the Magician, who told her that hee longed to eate of her childes flesh; whereupon shee was taken out of her graue by the rest of the witches and carried to the assembly. O bloudy tyrannie of the Diuell and his vnder officers, more cruell then that of *Pharaoh!* and O the miserable estate of them who put their necks vnder his yoke. The woman that was possessed said farther, that this woman was lifted vp in the aire thereby, to be the better inabled with her companions to cast inchantments against her, which because shee would not doe, fearing to receaue hurt as the rest did, the Diuell broke her neck and cast her into a vally betweene two hils. And indeed since that time shee hath not beene found. The two men which sought after this woman were honest Citizens of *Marseilles*, whose names the Parliament of Aix noted in their processe against the Magician.

[f] The said fellow and father of this child, said that he had indeed a daughter called *Margaret* that died two yeares agoe.

The acts of the 29. of Ianuary being Saturday.

AT the morning Exorcisme *Belzebub* was very insolent, not suffering *Magdalene* a long time to kneele before the altar, and when the exorcist would haue inforced her, shee knocked him on the shinnes with her feet; and when he would hold her hands, shee scratched him till the bloud came, which was a cleare argument that the Diuell had gained more footing in her

her the night past. Afterward *Magdalene* turned her selfe toward the Church doore looking earnestly vpon the hill ouer against it, and being demanded why shee did so; shee answered, that it was the place where the Magician *Lewes* offered sacrifice to *Lucifer*, which hee performed on Thursday, Saturday, and Sunday.

About two of the clock in the afternoone, father *Michaelis*, and father *Francis Billet*, and father *Anthony Boilletot* discoursing with *Magdalene* being then in her sound and perfect iudgement, about the Princes of the 9. companies of Angels, whether or no she had not heard *Verrine* say, that hee was a Prince of the Thrones, (which they demanded thereby to vnderstand what any of the Diuels which haunted *Magdalene*, and were *Verines* opposits would answere there unto) vpon the suddaine, *Magdalene* ratled in the throate, and *Astaroth* mounted into her tongue, neighing as it had bin a feirce horse, and saying, heere am I *Astaroth*, the Prince of Thrones, and not *Verrine* who is but a base companion.

Being demanded why *Verrine* spake not Latine, sithence he was a spirit, hee answered it is for reasons which I could now declare: but one day you shall see *Verrine* to bee *Verrine*.

Astaroth being retired and *Magdalene* returned to her selfe, shee demanded in writing the names of those Saints which were opposits to the wicked Spirits that possessed her, that she might call vpon them for helpe, for when we called vpon them, shee perceiued that the Deuils stirred and vexed themselues: *Belzebub* said she possesseth the braine, *Asmodeus* the reines, *Carreau* the heart, and in like sort others whom she named, and as we discoursed vpon the reason and cause of there opposition, whether it proceeded from the holding of there place in Paradise, or for the contrarietie of their vertues to the others vices, which they exercised most, father *Michaelis* arguing, that it could not bee the former

cause, in as much as Saint *Bartholomew* was the Saint contrary to *Astaroth*, who was but of the order of Thrones, and Saint *Francis* to *Belzebub*, who was of the order of Seraphins; whereupon *Astaroth* instantlie mounted vp into her tongue againe, and said: *Bartholomew* is mine opposite, because he defaced the Idoll of *Astaroth*, and since that time he hath alwaies opposed himselfe against me. And being about to retire, now saith he, I will make *Magdalene* feele my furie, and therewith she began to rage and foame, being whollie plunged as it were and swallowed vp in the torments which she suffered, but it lasted not long, *Astaroth* being threatned with an hundred thousand degrees of punishments, if he withdrew not himselfe, for that is it which they most feare, *dæmones credunt & contremiscunt*. And it is [g] surely worth the obseruing, that the like punishments may also bee imposed on Magicians, who haue spred abroad their inchantments, which wee well vnderstood, because the Diuels desired that the punishment which was imposed on them, might bee turned ouer vpon the Magician as being the principall author of that Tragedie, which it behooues Preists cheifely to remember, it being of good vse in dispossessing, my meaning is that [h] after the inuocation of Gods assistance, the true remedie to stop the inchantment is to impose greiuous and fresh punishments vpon the author of the mischeife.

[g] Notable instructions for Preists, to hinder the working of charmes.

[h] Experience teacheth that Sorcerers being menaced or beaten do make the charmes to cease.

Oderunt peccare mali formidine pœna.

Experience teacheth vs out of the Confessions of the wicked spirits themselues, that neuer yet any Exorcist imposed any degree of punishment on them, but the dew execution thereof followed vpon the same by Gods iust iudgement, who hath said to his Church *dedi vobis potestatem, calcandi supra serpentes & supra dæmonia.*

The same day after Euen-song, *Belzebub* being demanded how it came to passe that the Magician being

at Saint *Baume*, for the ſpace of 10. dayes (whether he was called by [i] father *Michaelis*) became ſo pale, that thereupon father *Anthony Boilletot* exhorted him to repentance: hee anſwered, that it was by reaſon hee had touched him to the quicke in his conſcience, hauing at that time many inſpirations.

Being demanded why the Magician ſo often opened the window of the refectorie where he abode, and that in the midſt of Winter he anſwered, becauſe that ſometimes their aſſemblie is held aboue on the top of the houſe, and then hee had commerce with the Witches, calling vpon the Diuels for fauour and ſaying: *Diabolos venite in adiutorium meum*; being reprooued for his incongruitie of ſpeech, he anſwered that he reported the words of the Magician, in the ſame ſort as he pronounced them, for he can not ſpeake Latine, ſaid he.

Being demanded wherefore he went ſo often to the garden next the refectorie, hee anſwered, that all the while he ſtayed at Saint *Baume*: the aſſemblie of Witches was alwayes held the neereſt they could to the place where hee was, to the end they might the more eaſily haue conference with him.

Being demanded whence it came to paſſe, that eating with vs in the refectorie, hee left vpon his trencher all the meate that was giuen him, he anſwered ſmiling, is he a man fit to feede vpon your fiſh? he eates of the fleſh of pies, which wee bring him from the aſſemblie inuiſible.

Being demanded why hee walked ſo often with his head hanging downe: hee anſwered, that he then walked with the witches.

Being demanded wherefore hee being inioyned to lie all night in the holy houſe, could not abide there but a litle while: hee anſwered, that it was becauſe the

[i] Father *Michaelis* ſent for him thither to purge himſelfe from thoſe publike defamations, which the Deuils with open throate daily proclaimed againſt him. And the two good Capuchin fathers, into whoſe familiarity he had wonne himſelfe the better to couer his villianies, did beare him company. Hee remained with vs 10. dayes, vntill there came ſome perſons, and carried him from thence in great ſcorne. Wee cauſed him to exorciſe both the one and the other, of thoſe that were poſſeſſed: and thereupon the Deuils began to ſport at it ſaying, who would euer haue thought that thou ſhouldeſt exorciſe vs? Afterwards he pretended as though he could not read, and intreated father *Michaelis* to read the Exorciſmes for him.

assembly could not be held there, which he must of necessity be present at.

At night at the second exorcisme *Belzebub* being demanded and adiured to tell how it came to passe, that so great a number of Princes were in the body of *Magdalene*: hee answered, shee is a Princesse and deserues well to be honoured of Princes.

Being demanded whether the punishments imposed on the Magician were not of force to bring him to some grieuous disease or to death: he answered, yes for that he suffered from the head to the foote, as if he had been in a continuall fire. [k] Notwitstanding out of his great obstinacy, hee had demanded whether hee could not liue till the comming of Antichrist to assist him, and to whet his rage and malice against Iesus Christ. To which I answered (said hee) that he could not, it being onely in Gods power to effect that; neuerthelesse hee should comfort himselfe in this, that he did as great iniuries to Iesus Christ, as Antichrist himselfe should bee able to doe and greater too; but Antichrist cannot be begotten by thee as thou desirest (said he) for hee shall be borne of a Iewish woman, and conceiued far enough from hence.

[k] *Magdalene* reported vnto vs, that in deflouring of women in the Synagogue, hee had this end & scope, to be the father of Antichrist. But the Diuels made him to vnderstand his ignorance of the Scriptures.

Being demanded whether the paines hee indured softned his heart: he answered that they rather hardned him the more, and that he would be well content to indure all the paines of the damned vpon condition, hee might regaine *Magdalene*. There is extant an example hereof in the hardnes of *Pharaos* heart, among the plagues which God sent vpon him.

[l] Being demanded whether his paines should bee grieuous after his death: he answered, if he be damned, his punishment shall be more heauie then that of *Lucifer*, for with more malice and lesse respect hath he been iniurious * to Iesus Christ.

[l] The Diuell first blindeth them, and then (when they are thus hoodwinkt) he scoffeth at them.

* Because he had prophaned the holy Host.

The

The acts of the 30. of Ianuary being Septuagesima Sunday.

IN the morning *Magdalene* being willing to present her selfe for confession (as shee was wont) to father *Michaelis*, *Belzebub* would not suffer her to kneele, but ran diuers times towards the Church doore; yet at length the forenamed father imposing on him very grieuous punishments, if he suffered her not to confesse. Hee replyed, impose all these punishments on the Magician, who commanded me to doe it, and command him also to forbeare me, if I shall suffer her to confesse. Which when the said father had performed in the vertue of Gods name, and the bloud of Iesus Christ, *Magdalene* returned to her selfe, and being in her sound and perfect sense made her confession.

After this at the Masse of father *Francis Billet* he commited great outrages, plucking the Priest by his cope, & taking hold of him, he also cryed aloud and hindred his deuotion.

Being exorcised after the Masse, and adiured to yeeld the reason of his vnusuall out-rage, hee answered vpon Sunday the Magician endeuoureth to doe the greatest iniury he can to Iesus Christ. Hee came to me this morning and said, in despite of God I will vse my greatest rage in the Church this day, doe thou the same at the Masse of thine Exorcist. He hath confessed to day (said he) at [m] *Acoules*, and cast forth gentle soft cries as he was taking the confessions; and being demanded by the women whose confessions he tooke, why he did so: he answered that hee found himselfe some-what ill, but in very deed his greatest torments were the punishments imposed on him by the Priest. Being adiured diuers times in the name of God, to shew the meanes how the Magician might be inforced to render back *Magdalens* obligations, he would answere nothing, remaining as it

[m] Parish church in *Marseille*.

it were dumbe: at last after many grieuous punishments imposed, he answered, that they should neuer be rendred, vnlesse that he were either conuerted or punished by iustice, or dead of a naturall death, and yet (said he) after death they cannot be restored neither, being buried deepe in the earth.

Being demanded why hee had not rendred them when hee was commanded by father *Michaelis*, being Priour of the place, and Inquisitour of the faith, hee answered, that *Lewes* was not subiect to him, but to his Bishop.

Being adiured and commanded to goe to *Marseille*, and to bring the writings thither: hee answered, that it could not bee done without the consent of the Magician, who had them in keeping. And further added, that in vaine men seeke after those kinde of writings, for before they can come to the houses where they are, the Diuels conuay them some-where else: [n] in vaine also (quoth he) doe they search after those who are either slaine or wounded, for they cast the dead carkases either into the sea, or into some riuer neere adioyning: and for such as are hurt, if the wound bee not deadly, they know how to couer and heale it with an oyntment, notwithstanding they remaine sick; and when the wound is deadly, they conuay away the witches some-where else, and in this fashion many women are made away, if heed were taken of it.

[n] What become of Magicians when they are either hurt or slaine.

[o] At night at the entrance of the Exorcismes, *Belzebub* began to torment *Magdalene* in fearfull manner, causing her to tremble euery ioint, and making her head to tumble, some-while backwards, and againe suddenly forward, euen to her belly, beating the earth with both her hands, in so much as they were inforced to put a cushion vpon the ground for her to beat vpon, notwithstanding shee still vexed her selfe, and this continued for the space of aboue halfe an houre. Being adiured to tell why he tormented her so terribly, hee answered

[o] The torments of *Magdalen*.

ſwered, that it was becauſe ſhee had ſubmitted her ſelfe to her ſuperiour. Afterwards *Belzebub* himſelfe was ſorely tormented, in ſo much that he cried out aloud for very paine: and being demanded why he did ſo, he anſwered, that the Angell *Michael* and *Cleare-ſight* the gard Angell of the Exorciſt, and *Fortitude* the gardian of *Magdalene* tormented him, and added force to the flames in which hee fried, becauſe ſome daies ſince hee had hindered *Magdalene* from her confeſſions, and had made her inſufferable to her ſuperiour, and all that reſorted vnto her, whereof although he had receiued expreſſe prohibition from God, yet did he rather deſire to obey the Magician then the Almighty.

Being demanded wherefore the night before the wicked ſpirits would haue choaked father *Francis Billet:* he anſwered, becauſe he prayed, and ſtrongly aſſiſted *Magdalene* againſt vs. Not long after *Magdalene* craued pardon of *Louyſe*, for thoſe malicious wrongs whereby ſhee had offended her, and ſo reconciled her ſelfe vnto her, whereat the Diuels began to cry out, We haue ſpunne a p webb to catch this flie, tempting her to hate *Louyſe*, but ſhee hath now broken the webb, and we haue loſt our labour. The ſame afternoone *Belzebub* and his companions expreſſed a great rage, whiles *Magdalen* demanded pardon of father *Romillon* for her ſtubbornneſſe and obſtinacy againſt him.

p Reconciliation doth fruſtrate ỹ attẽpts of the Diuell. The hate which the one did beare vnto the other was ſo great, that they could not indure to ſee neere one another: ſo that we were conſtrained to exorciſe them apart for a certaine ſeaſon.

The acts of the 31. of Ianuary being Monday.

AT the morning Exorciſme, *Belzebub* did maruelloully torment *Magdalene*, making her to q bow her head downe wards, rubbing the earth with it, but not ſtriking it againſt the ground. Hee continued the ſaid motions by the ſpace of an houre, during the Exorciſmes, and the like ſhee did with her hands. Then the woman that was poſſeſſed began to complaine, and *Belzebub* told her, it was to accompliſh her puniſh-

q The great tortures which *Magdalene* indured, and the reaſon why.

ments. Afterwards taking her by the throte, hee would haue strangled her, but hauing an hundred thousand degrees of punishments imposed on him, if hee forsoke not his hold, he let goe his gripe, and mounted into her tongue.

Being adiured to tell why he tormented her so vehemently, after many refusals, he answered, it is to gaine that from her by torments, which cannot be compassed by other meanes: and besides, the chiefe of the Magicians commands me to doe so, who is heere present in the Church, but not to bee seene of you: hee now presents to *Magdalene* so filthie a thing, that shee is forced to turne her eies aside, yea euen at this instant hee commandeth vs to torment her yet more grieuously. And turning himselfe to the Magician, hee said, what wilt thou that I doe? Her body is so weakned already, as she can indure no more. A while after hee got him vp againe into her throte, but hauing inuocated the name of Iesus Christ, and the assistance of the holy Virgin, and imposed as many degrees of punishment on *Belzebub* and the Magician, as there are Angels in heauen. *Belzebub* forsoke his holde, but said, loe heere the Magician who mocketh at *Michaelis* and the Exorcist for that they see him not.

After this *Belzebub* began to blowe and to shew by manifest tokens that himselfe was sorely tormented; being adiured to tell why. It is *Fortitude* (quoth he) *Magdalens* good Angell, who torments both mee and my companions, because wee tempted her to indeuotion and blasphemie.

Being demanded whether those Sorcerers and Witches which *Magdalene* named in the afternoone the day before, were such indeed: hee answered yes, and swore vpon the booke of Exorcismes, reseruing to himselfe no sinister or secret intention, to their vtter confusion and damnation.

[a] The Angels who are gardians vnto men, are of an inferiour degree of Angels, & are commanded and sent by their superiour Angels.

Being [a] adiured to tell and to name the good Angel,

of Frier *Peter Fournez* Vicar of S. *Baume:* he answered, hee is called the *Vision of God*, and is the thousandth of the order of Vertues.

Being demanded if they knew one another, both the good and the bad, hee set himselfe to laugh, and said, I beleeue it well, wee were all created together. Being adiured to name the good Angell of father *Michaelis*, he answered: hee hath three, his good Angell from his natiuitie is the hundreth of the Powers, and is called *Iesia*; as he is Inquisitor he hath an Arch-angell, which is the 2000. of the same Order: as Superiour and Prelate of the rest, hee hath for his guardian the hundreth of the order of *Throes*. The Angell of father Frier *Anthonie Boilletot* is the 15. of th'Arch-angels, and is called *Simplicity*. The Angell of father *Romillon*, is the 4000. of the Arch-angels, called *Burning inflammation*. The Angell of father *Francis Billet* is the 4001. of the Arch-angels named *Cleere-sight*. *Magdalene* being demanded if shee patiently indured all those paines, answered yes, and that shee suffered all in hope of the remission of her sinnes: and told vs that the same day after dinner *Lewes* the Magician according to his wont came vnto her, together with diuers others, telling her that hee was exceedingly tormented, notwithstanding he willingly indured all those torments for her sake, howbeit she refused him.

At euening during the time of the second Exorcisme *Belzebub* tormented her that was possessed in like manner as hee had done in the morning, affirming that the Magician was there present, and inioyned him to do as he did; and as if he had compassion on her, he said, she can indure no more, if this last but one halfe houre, all this tragedie will be ended.

Being demanded in what state the Magician then was: he answered with indignation, goe looke, hee is tormented in all his body, particularly in his head, his reines and his heart, and yet not visibly before men but

secretly in his chamber from 10. at night vntill the morning, and would keepe his bed were it not for feare of discouering his griefe. Then said *Verrine*, the Magicians are worse then Diuels, for the Diuels adore God, and tremble, specially when the possessed receaue the Communion, hiding and retiring themselues, or getting vnder the tongue to let their Mr. passe ouer; and if God should create a thousand hell's, the Magician were worthie of more punishment then they all could inflict vpon him.

Being demanded by what meanes hee might be conuinced to be the man: by this meanes (quoth he) if he be apprehended and imprisoned by the Bishop of *Marseille*, you shall finde that hee is marked on the head with the marke [f] of the Diuel, as Priests and religious persons carry shauen crowns for the marke of Iesus Christ. Then said he, there is one come hither vnder the pretence of deuotion, but indeed to see *Magdalene*, with whom he is sottishly fallen in loue since her possession, yet at length it may be out of [t] despite, he will be drawen to accuse the Magician.

[f] The markes which witches haue vpon them.

[t] It fell out so indeed about 3. moneths after.

The Acts of the first of February, being Tewsday.

BElzebub at the morning Exorcisme, tormented *Magdalene* in the same fashion as he had done the day before, saying, This is enough to make an end of thee; and being adiured, he said, that he was commanded to doe so, and that the Magician was there present, and so tormented her still more vehemently, by reason whereof they brought him into the holy house where *Belzebub* vttered these speeches: Thou saiest, that I must go fetch the writings, I go, and there-with all he issued out of her body very sensiblie. In the meane season *Magdalene* renounced the Diuell and all writings made vnto him after her wonted manner, *Belzebub* was obserued vpon his returne to bring the writings to the

the Magician, requyring him to ratifie them a new for the farther hardning of her to be of the Diuels side, and to resist the inspirations of God.

At the euening Exorcismes *Belzebub* continued to torment *Magdalene*, and a litle after he said, What wilt thou? I can torment her no more, for shee wanteth strength; if shee had as much strength as the maide of Aix, I would worke more powerfully vpon her, and as we vnderstood it, he talked to the Magician: but in the [u] meane time hee ceased not to torture her, casting her somewhiles downe to the ground vpon her belly, and sometimes againe vpon her back, and that with great violence; and after that hee tooke her three or foure times by the winde-pipe to choake her, but by the strength of the prayers of those which were present, and specially of those words, *Et verbum caro factum est*, he forsooke his hold.

After this *Belzebub* by the hand of the maide opened the yron doore of the holy house saying, get in quickly: we vnderstood thereby that he let in the Magician to ratifie (as he had said) the writings brought from *Marseille*, and then issued forth, as it hee had crept through the hole of the yron gate, crying and saying, within there it is too hote, and they which abide there, burne; for the heate is too great to abide it any long time.

The acts of the 2. of February being Wednesday and the Purification of our Lady.

AT the morning Exorcisme *Belzebub* continued his wonted outrages, laughing, dancing and singing loue-songs thereby to prophane the holiday according to his wont, yet did hee not torment *Magdalene* in that high degree as hee had done the dayes before, saying that *Lewes* was then hindred from being present by reason that he heard diuers confessions at *Marseills*, being taken vp with businesse there all the morning.

[u] God permitted these extraordinary tortures which indured vntill the Magician was vpon the last of April burned, that *Magdalene* might be truely conuerted, who had escaped from a great gulfe of voluptuousnesse and sins. To breake therefore these euill habits, which long custome had made familiar vnto her, shee needed great mortifications, and that which was said of the Canaanitish woman may well be said of her. *Male a dæmonio vexatur.*

At

At the Euen-song as they were singing *Magnificat*, and being come to that verset y *Deposuit potentes de sede*, he beganne to cry aloud, and to grunt and shewed himselfe much moued as he had done to the former part of the Euen-song the day before, yet all this day was *Magdalene* quiet.

y He made this out cry, because he was occasioned to remember his fall.

Being demanded and adiured to tell whether or no we had inclosed the Magician, when we shut the doore of the holy house the last night, and opened it not afterwards, he answered, goe looke. Being demanded whether he would sweare that he was not there: he answered, I wil neither sweare that he is there, nor that hee is not there.

Being adiured with punishments imposed, he answered, he indeed entred, but he came presently forth againe. After this *Magdalen* fully renounced the Diuels, and all the powers of hel, imploring the mercy of Iesus Christ, and calling vpon the Saints in manner as wee haue formerly declared.

The acts of the 3. of February being Thursday.

AT the morning Exorcisme *Belzebub* sharply tormented *Magdalene*, as hee had done the dayes before.

Being demanded whether the Magician *Lewes* were shut into the holy house: he answered, he is so far from that, that behold him there, pointing with his finger to the middle of the Church, he is there (quoth hee) with his liuetenant, they entred indeed but fearing to be taken, they made no stay, but pronounced whiles they abode there these speeches: I renounce God, and ratifie the writinges made vnto *Lucifer*, and all that I haue promised and sworne vnto him. Being commanded to sweare vpon the third prayer of the Canon, which the Priest saies after the Communion, without any more adoe he laid his hand on the booke, and swore with the

the conditions required. adding farther, I sweare that we will not goe forth hence till the Magician *Lewes* be either conuerted or dead, for by this meanes God will root out al the Synagogue of Magicians and witches, such is his will, and so hee hath reuealed it vnto vs.

Being demanded if hee would sweare by the words of the Consecration of the bloud, hee presently put his hands vpon those words, saying, I *Belzebub* sweare in the name of the Father, the Sonne and the holy Ghost, that it is Gods pleasure, we should not depart from the possession of this body, vntill *Lodouicus* Prince of the Magicians be either conuerted or dead, as well for the rooting out of his Synagogue, as for the confusion of *Lucifer*, and this I sweare according to your meaning and the intention of the Church triumphant and militant, without any sinister reseruation whatsoeuer.

Being demanded whether the Magician knew the will of God in that behalfe, or vnderstood what had then been sworne: he answered laughing, yes, for hee is euen now here present, but skornes all that hath been said, affirming that hee will liue a Magician in despite of God.

The Exorcist being about to impose punishments on him, why (said he) should you impose punishments on me since I obay you: impose it on the Magician who would hinder mee from obeying, and command him not to beat me for obeying, and likewise command his liuetenant the same, who beats mee in his absence, and so it was done accordingly.

Being demanded how it came to passe that all yesterday *Magdalene* was quiet. It was (quoth hee) because the Magician could not be present, being [z] taken vp in the morning (it being the holiday of his Church) with confessions, and at night with the Priests of his Church, but as for me God hath preuailed against me, and *Fortitude* the good Angell of this Maide was the instrument of the victory.

[z] The day of the Purification was the feast of the Church of *Acoules* at *Marseille*.

The

The Acts of the fourth of February, being Friday.

AT the Euening Exorcisme (for at that in the Morning, there was no new thing deliuered) *Belzebub* was adiured to name the good Angell of father [a] Friar *Honore Lyon* (who was newly come thither), & turning towards him he said: his good Angell is called *Agilitie*; and (quoth hee) if thou wert so nimble to serue God and to obserue his Commandements, thou wouldest be a braue fellow.

Being demanded wherefore that Euening hee committed so many outrages, laughing and playing of tricks: It is (quoth he) because this day which is Friday, *Lewes* hath offered great iniurie to the Consecrated host in despight of Christs passion, of which this day is a commemoration: he farther added, that [b] all the Nunnes of Saint *Vrsula* should bee deliuered, either from the Deuils which possessed them (there being fiue of them possessed) or from their inchantments, but that *Magdalene* should not be deliuered till the whole processe of the Magician was ended: but yet she should not be so tormented as now she was.

Being adiured to tell with whom he talked that afternoone: for he answered some body, and yet we perceaued not the voice of any that talked with him, he replied that it was with *Fortitudo* the good Angell of *Magdalene*, and after many refusals and punishments imposed on him, he answered farther that he had reuealed vnto him from God, that the Almighty had decreed that the Magician should be discouered with all his Complices if they repented not; and that all his Synagogue should be dissolued, & that by one of these three meanes: [c] either that *Belzebub* when the Magician was at Aix, should crie alowde by the mouth of *Magdalene* in the presence of an honorable company, and some Judges of the Parliament, giuing them to

vnderstand

[a] Hee is one of the ancients, in the Couent at Saint *Maximin*.

[b] This prediction fell out afterward to be true.

[c] This happered at Aix many dayes together in the Archbishops Chappell when they said Masse: for hee then would cry as lowde as he could, that he renounced Christ and his passion in the name of *Lewes Gaufridy* Prince of Magicians. Many heard the same, and some Iudges of the Court were there also. See the Acts of the 1. day of March.

vnderstand that *Lewes Gaufridy* was prince of the Magicians;and he would be so lowde,that they should be very deafe if they heard him not. Or if he escaped from them, that then whiles the forenamed *Lewes* was saying Masse at *Acoules* in *Marseille*, when hee should turne himselfe to the people, and should say *orate fratres*,*Belzebub* by his mouth would crie alowd; *Lewes Gaufridy* Priest of *Acoules* in *Marseille* is the cheife of the Magicians. Or lastly, *Belzebub* going foorth of *Magdalene*, would take vpon him the shape of a man (because that function belongs not to women) and going vp into the pulpit would preach publiquely in the Church of *Acoules*, where the said *Gaufridy* abode, that *Lewes* Preist of *Acoules* was the Prince of Magicians, and would withall lay open all his knaueries and inchantments, which hee had practised since the time he first tooke that profession vpon him. Being demanded when that would come to passe, hee answered [d] that it was onely reuealed to him.

[d] The fact, not the time reuealed.

He farther said and swore, that *Fortitudo* holding a sword in his hand, forbad him on Gods behalfe to tempt *Magdalene* any more to vnchast behauiour by making the inchantment to worke in her for that purpose: and in this (said hee) I could not resist the will of God intimated vnto mee by [e] *Fortitudo*, and howbeit the Magician hath sollicited me to do so, threatning me in the name of his Master *Lucifer*, yet I answered him that I could not and that God hindred me, telling him farther that if he knew that which was reuealed vnto mee it would astonish him, yet did I not tell him that which I knew, though now I haue vttered it being forced by the vertue of Exorcismes.

[e] The good Angell is assisting vnto *Magdalene*.

He farther said and swore vpon the Canon of the Masse, laying his hands (being first commanded thereunto) vpon the prayer made after the offering (howbeit the [f] Exorcist shewed him another to trie what he would doe) that the last night as the Magician was

[f] The triall of the Deuill.

saying Masse to the assemblie of the Witches, *Magdalene* looked on, but was not able to moue her selfe or to crie out that her assistants might take notice of it: And he brought and presented vnto her the consecrated host to receiue it at his hand, which shee refused to do or any way to yeeld consent vnto it, and as the said Magician continued instantly to importune her, shee g saw within the Host a little infant, maruellous faire, shining and casting forth very pleasant beames and saying vnto her, I will not my daughter that thou receiue mee from the hands of mine enemies, but onely from the hands of my seruants; with which shee was exceedingly comforted and strengthened. This did *Belzebub* when hee went out of her, report to the Magician and to his adherents, who sawe not the miracle, which as soone as they heard they began to weepe, foreseeing their ruine: notwithstanding they came againe to *Magdalene* and prayed her to receiue the Host, in as much as shee was conuerted, and that it might be shee had some vision, which was but an illusion, yet she still refused it, and though the diuell opened her mouth by force, yet had not the Magician the power to put the Host into it. But after that shee had long resisted, at length the foresaid child shut her lippes. h After this the Magician desired an haire of her head, which she refused to giue; knowing that that were to do homage to the Deuill if any thing were giuen him: after that againe he demanded halfe an haire, which when shee refused to doe, he then caused her to suffer grieuous punishments, in so much as she rested not all that night, nor fiue dayes after during the Exorcismes; which notwithstanding shee indured with great patience, for the loue of God, and the remission of her sinnes.

g A vision in the holy Host.

h We must not consent or giue way vnto the Deuill in the least thing that is: so that if he come and demand but a rush of vs, wee are not to giue it vnto him.

The assistants who watched with her all the night, witnessed that shee lay still as one in a dreame not able to speake so much as one word, and *Magdalene* her selfe confessed that it was all true which hath bin

deliuered

deliuered of the Host.

The Acts of the 5. of February being Saturday.

AT the morning Exorcisme there being a Frier of the order of S *Francis* come thither, and bringing with him some Reliques which [i] a Cardinall had giuen him at Rome, hee laid them softly and secretly on *Magdalenes* back, at which the Diuell began to cry out that they should take that away, for it burned him

[i] Another trial of the Diuel.

Being adiured to tell what it was: he answered there are two things which I specially feare, the wood of the Crosse, and a bone of S. *Lawrence*, the others I feare not much, and it was indeed found to bee true which he had said.

The same day after dinner father *Michaelis* with his companion father Frier *Anthony Boilletot*, parted from S. *Baume* to goe to S. *Maximin*, and from thence to *Aix* to preach there the Lent following; and being arriued at *Aix*, he went presently to salute *Monsieur du Vair* chiefe President of the court of Parliament, giuing him to vnderstand what had passed at S. *Baume* from the first of Ianuary 1611. to the fifth of February, touching the trial whether those two maides (of whom there was so much talke in all the Country) were indeed possessed or not, and vpon triall hee found that they were in very truth possessed, and to that purpose he had discouered three reall tokens in *Magdalene*: the first that shee was truely possessed, as appeared by sundry vndoubted effects: the second, that being of the age of nineteene yeares, she was found to be defloured, as her selfe confessed: the third, that shee had the markes of the Diuell vpon her bodie, which were depriued of sense and feeling, as himselfe had discouered at S. *Baume*: and that besides this the wicked spirits which possessed both *Louyse* and *Magdalene*, protested that all this hapned by the inchantments of one *Lewes Gau-*

fridy chiefe of the Magicians and dwelling at *Marseille*. Which as soone as the forenamed President vnderstood, he thought good to send for the two maides to *Aix*, [k] who arriued there the 16. of the same moneth of February.

[k] The arriual of the two wome͂ that were possessed at Aix.

The acts of the 17. day of February, being Thursday and the day after Ashwednesday.

THis day after dinner *Monsieur du Vair* chief President, came to the Arch-bishops palace where *Magdalene* was; there being also come thether *Garandeau* Vicar to the Lord Arch-bishop of Aix, and some others, and began to put *Magdalene* to certaine interrogatories, assuring her shee should finde fauour and escape vnpunished, if she would tell the truth how matters had passed from the beginning to the end. And as she began to relate how the Magician first seduced her, the [l] Diuel caught her by the winde-pipe within, thereby not suffering her to speake, and making as if hee meant to choake her, he made her eies to turne in her head, and this lasted a pretty while. At which the said President and the other beholders much merueiled. After certaine Exorcismes the Diuell left his hold, and *Magdalene* went on with her discourse, which beeing ended she shewed the marke of the Diuell in her foote, and the said President thrusting a pinne into it vp to the very head, *Magdalene* felt nothing neither did any bloud issue forth, but at the thrusting in of the pinne they might easily perceaue a noise as it had beene the pearcing of parchment. He saw besides this another euident proofe, which was that *Belzebub* held himselfe in the former part of her head, making there a continuall motion, and heauing vp that part in such sort that a man laying his hand on it might easily perceaue it. And *Belzebub* being commanded by the Exorcist (who was for that time father *Michaelis*) to leaue her by the space of

[l] The signes of *Magdalens* possession and her markes.

of one *Miserere*, he presently left her, issuing sensiblie out of her mouth, and thereupon instantly the motion of her head ceased, as the said President found by laying his hand on the place. The time prefixed being expired, he returned again, making a great noise in token of his re-possession, where-upon hee presently felt the motion againe as before. The same passages played *Leuiathan* who held the hinder part of the head, and if they were commanded to leaue her for the space of three *Misere-rees*, they exactly obserued their time; and this was euery day tried by the iniunction of the Exorcist, when any personages of note came thither to see her. And besides this, [m] *Monsieur Fonteine* Doctour of Physick and the Kings professour, made the same experiment and found it to bee true the 19. of February. The like did the other Phisitians of the same citty, namely *Merindol* and *Grassi* Doctours and professours in Physick, together with *Monsieur Bon temps* a skilfull Surgeon and Anatomist of the same cittie, all iudging it to be a matter aboue the ordinary course of nature.

[m] The witnes of Physicians and Surgeons.

The Acts of the 18. *and* 19. *of February being the Friday and Saturday.*

THe said *Monsieur Fonteine* beeing come thither to make triall of that which we haue spoken of vpon the possessed, wore a goune that he had and said, if thou be *Belzebub* I am the Curat of a village not farre from hence, and am come to exorcise thee. Then answered [n] *Belzebub* (for the maid had neuer seen him nor knowne him in all her life) if thou bee a Priest take thy stole and shew mee thy shauen crowne; but thou art of the number of them which Cure when they can, and when they can not they giue ouer.

[n] He speaketh vnto Monsieur *Fonteine* the physitian.

At the Masse the Priest hauing forgotten to put wine in the Chalice, *Belzebub* cryed out, Wilt thou say Masse without Masse. Where-upon the Priest looking into it, put wine in his Chalice.

The same day *Belzebub* played his olde trickes, and father *Romillons* seruant being about to binde *Magdalene* with the tippet, *Belzebub* strucke him saying, Is it for thee to binde me? Where-upon the Priest himselfe tooke it and bound him without any resistance. In the meane time, whiles the ° Commissioners *Seguiran* and *Rabasse* the Kings Aduocate parted from *Aix* to *Marseille* to fetch the Magician: *Belzebub* and the other Diuels ceased not to cry and howle, not suffering *Magdalene* to confesse or communicate.

° The Commissioners that were deputed to fetch the Magician.

The Acts of the 20. of February being Sunday.

THe Magician being that day come and clapt vp in prison about ten of the clocke at night, there was heard the skriching of a great Owle from the top of the prison tower, and many dogs howled about the prison.

The Acts of the 22. 23. and 24. of February

BElzebub being demanded at the exorcisme where the Magician was, and what he then did; he answered, he is now no longer in the dungeon, yet is hee very sad: and so he was indeed found: for *Monsieur Seguiran* one of the Commissioners gaue order to set him at large with the rest of the prisoners. And *Seguiran* comming to the Arch-bishops Palace after dinner, *Belzebub* told him all that hee had done P at *Marseille*, whereat hee was exceedingly astonished: as first that *Lewes* freely and of his owne accord rendred himselfe vnto him, as it had beene an innocent lambe: and that the Ladie *Liberta* and other gentle-women became suiters vnto him in the behalfe of *Lewes*, affirming that he was a very honest man, and alleging other such matter to the like purpose. He farther said, that hauing aduertised *Lewes* of the Commissioners comming thither.

P *Belzebub* reciteth things that were acted in remote places.

ther. *Lewes* anſwered, what ſhould I doe? ſhall I goe any where from hence? Where-unto he anſwered, that it behoued him to take heed to that, for by this meanes he would make himſelfe guilty. Yea, but ſaid the Magician, they will put mee to the rack. *Belzebub* anſwered, I will take order that thou ſhalt haue no feeling of that. Then the Magician replyed, it may be ſo, but yet many dye there-with. *Belzebub* reioyned, what is that to the purpoſe, if thou imploy thy life in the ſeruice of ſo great q a Lord as *Lucifer*, who hath done ſo much for thee? Heere-upon the Magician was ſilent, and reſolued to doe as *Belzebub* perſwaded him. After this day the wicked ſpirits began to put *Magdalene* to the rack, turning and wreſting her armes and legs, lifting her vp on high, and laying on her many tortures three or foure times a day. And this ſpectacle ſome of the Preſidents and Counſellers, as well of the one Court as of the other, ſtood by, and looked on diuers times, hearing him ſay withall, Thou wilt cauſe *Lewes* to be put to the rack, it is good reaſon then that I put thee to the rack, and at the Exorciſmes hee made her to cry ſo loud and ſo long, that they feared leaſt ſhee had broken a vaine.

q See the impudence of Diuels.

The Acts of the 25. of February being Fryday.

BElzebub beeing at the Exorciſme adiured to tell whence hee came the day before, being Thurſday, and the 24. of February, when as he had left the poſſeſſed woman for a time: hee anſwered, from viſiting our Mr. *Lewes*, who is in priſon very ſad.

Being adiured to tell what conference he had with him there: Hee anſwered, he delt with mee to hide the markes of his body, and to turne them inward: as alſo thoſe of *Magdalene* that they might not ſerue as teſtimonies againſt him, which I promiſed him to doe.

Being demanded whether it was in his power to doe

it: he answered, yes, and that he would doe it to make men beleue that such markes were but imaginary. And further, I haue promised (quoth hee) to free him from prison within these eight daies. We haue found by experience that this was a fallacy, for it is true indeed [r] that he departed out of prison eight daies after he was committed, but it was to bring him to the Palace there to confront him with *Magdalene*, and afterwards to search for his markes.

[r] The Diuell is a cousener and deceiueth euen those that he calleth his. Yet here it was no deceite, but an impotency and want of ability: God gaue hinderance here vnto by his good Angell, because the Magicians markes might be found out.

The Acts of the 26. of February being Saturday.

ABout foure of the clock in the after-noone the Phisitians *Founteine* and *Grassi*, together with *Bontemps* the Surgeon and Anatomist found againe the motion in the [s] forenamed parts of *Magdalens* head, as if it had been Frogs mouing in the inside, but *Belzebub* being once departed out of her, they found the beating of the braine to cease, and to be in her as in other men. And hauing felt her pulse in both armes, and found that it beat equally without any alteration, they thereupon concluded, that the foresaid motion was not naturall, but arysing rather from voluntary then naturall spirits.

[s] Another trial made by the Physitians.

At the same time *Asmodeus* the cheiftaine of *Luxurie* began to moue *Magdalene* to wanton and vnchast actions, as hee had often done at S. *Baume*, thereby to bring her to shame. After this the said Phisitians and Surgeons caused her sometimes to walke, and then to sit and to make repression of those motions as much as she could, but she being then in her right senses answered, that she could not by any meanes hinder it, nor could they themselues withstand or remedy this same whence they inferred that by the course of nature this could not be.

[t] It is obseruable, that euery day during the holy Masse the Diuell assaulted her extremely in all the parts of

[t] A notable & sensible effect of the blessed Sacrament.

of her body, and it was maruelous to the beholders to ſee, that when ſhee had once receaued the holy Communion, preſently thoſe motions ceaſed, and there followed a great calme as well in her ſoule as in her body.

The ſame day one of the Diuels, who called himſelfe *Carton*, cried and howled ſaying, that hee was beaten and burned.

Being adiured to yeeld the reaſon why, he onely anſwered, it is that accurſed *Fortitude* the good Angell of *Magdalene* which beats mee often repeating, Accurſed [u] *Fortitude* let mee alone, and this laſted by the ſpace of an houre.

[u] The Diuell wel ſwinged by the good Angel.

The acts of the 27. of February being Sunday.

FAther *Francis Billet* ſaying Maſſe, and being come to his *memento*, *Belzebub* cryed out foure times, Why [x] prayeſt thou for *Magdalene?* And when Maſſe was ended, the Prieſt aſſured vs that hee then prayed for her. Afterward the Diuell would not ſuffer her to ſet her knee on the ground. And as they forced her to doe it, *Belzebub* ſaid, no, it is not yet time: but as ſoone as the Prieſt had ended the laſt words of the Conſecration, preſently he made her kneele ſaying, loe there.

[x] He felt the vertue of the prayer, for he cannot vnderſtand or diuine the ſecrets of the heart.

After dinner the markes of the woman that was poſſeſſed were ſearched which ſhee had in her feet, in her reines and right ouer againſt her heart, and they were all found to be voyd of ſenſe. Then ſaid *Belzebub*, I laboured to make them ſenſible, but God hath hindred me, After this the Diuels put *Magdalene* to the rack very ſorely by the ſpace of an quarter of a houre, in the preſence [y] of *Monſieur Thoron* Counſeller in the Court of Parliament, and deputed for a commiſſioner in this buſineſſe, and *Monſieur Garandeau* Vicar generall vnto the moſt reuerend the Arch-biſhop of *Aix*, and alſo one of the deputed Commiſſioners, there being withall preſent *Thomaſſin* the Aduocate generall in the Court

[y] Diners men of quality preſent at *Magdalenes* tortures.

of accompts and *de Calas* of the Kings Counsell in the Parliament of *Aix*.

Concerning the foresaid [z] markes it is worth the marking, that *Monsiour Simeonis*, an honest man and a wise, well knowen in that Citty, who menaged all the affaires of the Arch-bishop, told father *Michaelis*, that after the markes were found vpon the Magician, hee went to see him, beeing of his acquaintance since his youth, who in a familiar manner assured and told him, I shall but mock the world in comming thither, for I haue a spirit at my command who can free mee from all men liuing and couer my markes. And hee demanding how they were then found. The Magician answered, Gods finger is in it.

[z] Witnesse of the Magicians markes.

The acts of the first of March being Tewsday, vntill Sunday.

FRom that day vntill the 15. of the same moneth, during the holy Masse, *Belzebub* began to make his [a]renouncements in behalfe of the Magician, as *Lewes* had giuen him cōmission to do, thereby to assure his obstinacy and fastnesse to him. But hauing in charge to do it inwardly, God intended to manifest his malice by the ministery of *Fortitude*, and therefore caused them to make them outwardly with as loud a voice as the maide could cry, in so much as it was doubted, least shee had broken a vaine, terrifying all the beholders, and driuing away some who were the more fearefull.

[a] This is the accomplishment of *Verrins* prediction, who foretold at S. *Baume* that *Belzebub* himselfe should discouer the Magician in a Church, in the presence of Iudges and Counsellors of the Parliamēt, and should cry so loud, that they should be very deafe who heard it not. And that if after all this they did not execute iustice vpon him, God would vse two other meanes in the citty of *Marseille*. See the Acts of the 4. of February aboue written.

He cryed saying, I renounce Paradise in the behalfe of *Lewes Gaufridy*. I renounce the Trinity, the Father, the Sonne and the holy Ghost, in the behalfe of *Lewes Gaufridy*. I renounce the Eucharist, all holy Inspirations, all the members of Iesus Christ (naming them all from the head to the feet, and particularly renouncing euery particular member) all the Masses and Prayers which were said for him, and any thing that might

serue

ſerue as a meanes for his ſaluation After this hee added I renounce the Virgin *Mary*, I renounce *Michael, Gabriel, Raphael, Uriel, Fortitude*, and all the Quiers of Angels. *Peter* and all the Apoſtles. *Lawrence* and all the Martyrs. *Gregory* and all the Doctours. *Lazarus* and all the Biſhops. *Dominique* and *Francis* with all the Confeſſours and Votaries. *Mary Magdalene* and all Penitents. *Martha* and all Virgins, all Inſtructions and Sermons, adding to euery one, In the behalfe of *Lewes*. Laſtly hee concluded, with the [b] Maſſes of *Michaelis, Romillon, Francis Billet*, and *Anthony Boilletot*.

[b] It is to bee noted, that theſe 4. had on this day ſaid Maſſe in the Chapel of the Arch-biſhops Pallace at *Aix* for his conuerſion.

And when the Chalice was eleuated, hee cryed out ſundry tymes, Lord, I renounce thee and thy bloud, and let the bloud of the Iuſt one fall vpon me in the behalfe of *Lewes Gaufridy*.

[c] There was at that preſent an Heretick walking in the hall which ioynes vpon the Chapell of the Palace, whom his brother being a Catholike, had brought thither to beholde theſe ſtrange ſights, but hee durſt not enter the Chapell. Then *Belzebub* cryed, make that Heretick come in, whereat the by-ſtanders were much aſtoniſhed. Then ſaid the brother of the Heretick who was there preſent, he ſpeakes truth, for my brother who is an Heretick walkes in the hall.

[c] The Diuels knowledge of things abſent.

[d] Thus continued he all the dayes following, during which time the Magician *Lewes* was brought to the Chappel, to the end he might vnderſtand the renouncements which *Belzebub* made on his behalfe. And as *Lewes* beheld *Magdalene* thus tormented of the Diuel, *Belzebub* turning himſelfe towards him, ſaid, Come hither my friend, and ſee if I doe not torment her as much as thou deſireſt At this paſſage was preſent *Monſieur Thoron* Counſellour of the Court of Parliament, and Commiſſioner in this buſineſſe, with diuers others. This hapened on Saturday after Maſſe.

[d] *Lewes* the Magician brought into the Chapel.

[e] The ſame Saturday after dinner, the Magician was againe brought to ſpeake with *Magdalene* face to face

[e] They were faine to keepe the Chapel doore ſhut, becauſe of the throng of people.

face, who still maintained stoutly and stifly all that shee had before deliuered against him,

[f] The markes found by the Physitians vpon the Magician.

[f] This done at euening hee was visited by the three Phisitians *Founteine Merindol* and *Grassy*, and two Chirurgeons *Bontemps* and *Pronet*: and hauing stripped him in the presence of *Thoron* and *Garandeau*, the forenamed Commissioners, they found him in a shamefull and odious fashion, whereat they were ashamed themselues, and turned their faces aside. Afterwards being blindfolded they searched him with needles, and when they touched the sensible parts, hee cryed saying, You hurt mee; and when hee cryed not, they thurst in the needle vp to the head without any appearance of sense. By which meanes they found vpon his body three markes, where-upon hauing his eies vnmufled, and being reapparelled, hee thought that they had found no markes on his body, and so returned very merry to the prison: but two dayes after being aduertised of the relation which the forenamed Phisitions and Surgeons had made, he was much dismaid at it, [g] and would needs moue a question, whether the Diuell had power to marke a Christian without his consent. Then said father *Michaelis* to *Monsieur Thoron*, if this man were in *Auignion* he should be burnt to morrow next, for such markes doe plainely conuince him, and they are neuer found but vpon Magicians. For God permitteth not that his children who are members of the mysticall body of Iesus Christ, should beare the marke of his enemie, but hee markes them inwardly by the holy Ghost, and the character of Baptisme, and outwardly in the forehead by the chrisme and the signe of the Crosse, and by this marke hee distinguisheth the elect from the reprobate in the 7. of the Reuelation. And as it is said in the same booke, he will not suffer his elect to carry the marke of the beast, some being willing to dispute vpon the point, alleaged that God permitted Satan to strike *Iob* in all his bodie. To which the said father answered,

[g] The friuolous question of the Magician.

there

there is great difference betwixt a blow or a stripe, and a marke; the blow is giuen for correction, the marke in token of subiection: the slaues of Turkie carry their masters marke in their forehead, burnt with an hoat yron, but it is another matter when their masters whip them till the bloud come. S. *Antony* and other holy men haue beene beaten by Diuels as *Iob* was: but you shall neuer finde that the Diuell stamped markes vpon their bodies, the stripes cease, but the markes remaine, and if that could be, the Diuell would marke the Pope himselfe and all the Iudges, and who is that father of a family who would suffer his sheepe or bull to carry another mans marke? and so the question was at an end.

[h] The selfe same Saterday at the confronting of the one against the other. *Magdalene* said vnto the Magician, Thou canst not deny foure things: first thou canst not but remember how thou diddest abuse my body, and take away my virginity at my fathers house in *Marseille*. Secondly, how thou diddest lead me to the Synagogue, and with thine owne hand diddest baptise me in the name of the Diuell, and anoynt me with their execrable Chrisome, causing me to renounce God, and my portion in Paradise, and to make all other renounciations which they vse to doe in Synagogues. Thou diddest also stampe the Diuels markes vpon me, which I still carry in my body. Thirdly, thou hast giuen me an [i] *Agnus Dei*, and a peach charmed. Fourthly, how thou hast sent the Diuels vnto mee, which doe now possesse mee, because I would enter into the order of S. *Vrsula*. To these accusations, *Lewes* the Magician made answere, that they were all false, and that hee would take his oath in the name of God, the Virgin, and S. *Iohn Baptist* that it was most maliciously vntrue. Then said *Magdalene*, I vnderstand you well. This is the oath of the Synagogue, where, by God the Father, you meane *Lucifer*: by the Sonne, *Belzebub*: by the holy Ghost, *Leuiathan*: O damned villaine. By the Mother of God, thou

[h] *Magdalenes* accusation and stoutnesse against the Magician.

[i] *Magdalene* did afterwards make relation of this vnto vs, for we were not present at their confrontments, but the commissiaries haue the acts of these things in their hands.

thou meanest the mother of Antichrist, and thou callest the Deuill, who is the forerunner of Antichrist Saint *Iohn Baptist*. Whereupon the said Magician remained much confounded.

And for the more ample demonstration of his villany. It is to be noted that in an Exorcisme performed at Saint *Baume* within the holy Penitence *Belzebub* said, that this Magician was more swolne with rancor and malice against Christ Iesus then themselues were: for they did abhorre and hold in detestation, the more then deuellish inuentions which hee daily deuised: hee also made certaine accursed memorialls to helpe the remembrance of those that were in the Synagogue, that they might more abundantly and readily blaspheme, and do villany to Christ Iesus, especially during the time that he liued vpon the Earth. But (said he) he hath cousened himselfe, for we haue deceaued him in the schedule which he hath made vnto vs, wherein it is couenanted, that after the tearme of 24. yeares he was to be ours, and we were to carry him away body and soule: but wee haue so cunningly changed the number of yeares that there are but two yeares remaining. It is 14. yeares agoe since he was first a Magician, and now we haue reduced the schedule to sixteene yeares. It is to be obserued that *Magdalene* did vpon this occasion tell vs that she had vnderstood by him, that at the first he was but a sorcerer, but the Synagogue seeing that he had a practicke head, and did performe the deuillish acts that were enioyned him to their content and liking, as also because he was a great inuenter of new deuices, thereby to aduance the kingdome of Sathan, they made him a Magician, and at last they made choice of him for their Prince.

[k] The difference betwixt the heart of a Catholicke and the heart of a Magician. When God doth not operate all is endarkned; but when he beginneth to put his operations in act, euery thing thereby receaueth life and light, as appeareth in the worke of the Creation. Gen. 1. Now by reason of this participation of Magicians with *Lucifer*, they are not onely possessed with obstinacy and blindnesse, but also with a diabolicall rage, which we haue formerly touched.

[k] In the whole course and current of the Magicians obstinacie we haue obserued: that as the true Christian hath a true sympathie with the hart of Christ Iesus, and therefore his heart is humble, charitable, patient, &c.

So the Magicians haue in their heart a participation of the obſtinacy of *Lucifer*, vnto whom they haue dedicated themſelues: but this is not by any infuſion, for that were impoſſible, but by adhering and conſenting to the ceaſleſſe batteries and temptations of the Deuill, by which they are endarkned and remooued from the beame of grace.

The Acts of the 6. of March being Sunday.

AS well at the Exorciſmes as at all the Maſſes which were ſaid this day in the Chapel of the Archbiſhops Palace, *Belzebub* did not ceaſe to make diuers renunciations in the name and behalfe of *Lewes Gaufridy*, as wee haue formerly noted vpon the firſt of March: but now he vſed more vehemency and cryed ſo lowde that *Magdalene* grew hoarſe, ſo that her words could hardly be vnderſtood, yet did the Deuill ſtill go on with that impeatuous courſe of ſpeaking.

The ſame day *Belzebub* made recitall of the conference he had with *Lewes* in priſon, after that hee was ſearched whether he had any markes vpon him, or no, ſaying vnto him, if thy markes be found betake thy ſelfe preſentlie to renounce God, and all other things as before, and bequeath thy ſelfe wholy to the ſeruice of *Lucifer*. Vnto whom *Lewes* made anſwere, Why if the markes be found. I do not poſſitiuely affirme this, ſaid *Belzebub*, but I ſay and demand, if ſuch a thing ſhould happen, wouldeſt thou endeauour thy ſelfe to renounce God as formerly thou haſt done? To which the Magician replied, I will renounce him for euer, and will for euer ſerue *Lucifer*. It is worth obſeruation, that when as at ſundry times he recited vnto vs things of the like nature tending to the diſmasking and opening of the Magician, and we would aske him, why hee made detection of theſe things that did ſo much preiudice his confederate and ſeruant, he made anſwere, I am conſtrained

thereunto

thereunto by your Exorcismes: when I am with him I make shew of great friendship, and seeme ready to do for him whatsoeuer he will command me, but when I am here with you I betray him and make a mocke of him. Know you not that there are Traytors amongst men, and that there is no sinne which a man may commit that is not more amply residing in Deuils, or at the least committed by their instigations and suggestions? If men be Traytors wee deuils are so too: if men bee proud, we goe beyond them also in pride and arrogancy.

[l] O wretched Magicians! can you haue any affiance in Deuils? put your trust in your good God, *Quia fidelis Dominus in omnibus verbis suis, & sanctus in omnibus operibus suis.*

The Acts of the 7. of March being Munday.

BElzebub still continuing to make the renunciations aforesaid at the time of Masse, *Magdalene* grew hoarse more and more, so that she could scarsly speake a word. Vpon this there came in by chance a certaine honest Priest an Almner vnto a Bishop, vnto whom *Belzebub* turned himselfe, and said: behold a [m] true Priest, who goeth in good clothes, and is not like one of these poore snakes ill fauouredly attired and al to be tattered: nay, which is more he hath crownes in his purse. All which was found to be true, the said Priest confessing that he had indeede certaine crownes about him. So that it appeareth that the gaudy and soft rayments of Priests is pleasing to *Belzebub*, who is wonderously contented to see silkes and veluets worne by Priests in their owne clothes which they vsually weare: but hee cannot endure to see them worne in the Priestly vestments that belong vnto the Altar.

[m] The Vestments of Priests.

The Acts of the 8. and 9. of March being Tewsday and Wednesday.

VPon these two daies *Belzebub* at the time of Masse did make *Magdalene* to skud and runne vp and

downe

downe the Chapel from one end to the other, although [m] she were vpon her knees, laughing and making mouthes, which was very wonderfull to behold. At the Gospell, *Belzebub* held her in, and beganne to make his accustomed renunciations as afore said, crying and making repetition of them in behalfe of *Lewes Gaufridy*. And *Monsieur Perrin* a Burgesse of *Marseille* chancing to come into the Chapel, hee disclosed vnto him [n] that his wife was beset and inuironed with a dreadfull troope of Diuels.

[m] The strange manner of *Magdalens* running vpon her knees.

[n] This woman was bewitched by the Magician, concerning which, there is mention made in the sentence giuen against the said Magician.

Vpon Wednesday about foure of the clock in the afternoone, there came a certaine man of *Marseille* into the chamber where *Magdalene* remayned of purpose to see her. At which very time all the Diuels which were in *Magdalens* body were [o] in an vprore against the Magician, and did endeuoure to expresse their rage by crying and making a noyse as *Magdalene* reported, who affirmed that shee strugled with all her forces to hinder them from making this out-cry, so that her face became extreamly red there-with-all, as the Reuerend father *Celsus*, *Gardian* of the Capuchin fathers at *Aix*, and another Frier his companion together, with many others who heard this report, did rightly obserue.

[o] It is the manner which some haue well obserued to be vsuall among Diuels, that they hate others that come vpon their ground & possessions: which proceedeth from their pride & enuy.

[p] At the morning Exorcisme father *Francis* the Capuchin being assisted by father *Lawrence* of the same order, did adiure *Belzebub* by the power of God, to disclose what the nature of that strāge sicknes was, wherewith father *Angel* the Capuchin was for the space of foure yeares so grieuously tormented. After much renitency and imposition of punishments, hee answered, that he was charmed at *Marseille*, when he sat at supper in the house of *Monsieur de Greau*, where *Lewes Gaufridy* and *Magdalene*, were also present, where the said *Lewes* caused the charme to bee put in the said fathers glasse by the inuisible assistance of Diuels, which was compounded of many powders, and of the bones of young children which they had eaten in their Sabbaths.

[p] A charme giuen by the Magician.

And

And the said charme did inuade his whole body, so that he is not yet able to helpe himselfe, and hath no Diuels in his body, but without. Also one named *Cordon* fell sick, & lay bound in his body, to the end that a charme which the Magician gaue him, out of hatred that he had been reprooued by him, when he preached at *Marseille* and lodged in his house, about his ouer much familiarity with women, might haue the better operation.

It is a note very obseruable, that this day there was a new charme cast vpon *Magdalene* to breed in her a loathing of eating flesh, fish, or eggs, and of drinking wine, to the end that by dis-seasoning and distempering her, shee might die for hunger, or at the least make retraction of her depositions against the Magician. And [q] the truth is, that as soone as shee to shew her obedience did offer to taste the least bitt of those things, the Diuell presently pulled her from the table, and [r] racked her in a horrible manner, wresting backward her legs and armes, and making her bones to crack and grate one against the other, and making her fingers crooke sundry ways, which indured sometimes for the space of halfe an houre, sometimes a quarter of an houre, and sometimes an houre. And this terrible handling continued till the end of Aprill, at what time the Magician fessed the fact. There also came much people of the best note in the citty of *Aix*, at the time when *Magdalene* vsed to dine and sup purposely to see this spectacle.

[q] Ye that are sinners consider seriously how grieuous the punishments are vnto which your sins make you liable.

[r] The horrible and rude handling vsed by the Diuels towards *Magdalene*.

One day after dinner a Ladie brought her some drage powder, and some Syrope to giue her to drinke, but the Diuell would neuer permit her, shutting vp her teeth and saying, All these things are too too nourishing.

The Acts of the 10. of March being Thursday.

VPon this day *Magdalene* reported to vs, that about midnight last past, shee being not able to take her rest, walked vp and downe in her chamber, and vpon the sudden found her selfe circled & ringed in by a troope

a troope of Diuels, who all perswaded her to returne vnto them. Vpon her refusall, they bad her call to remembrance, whether the day before being the wednesday in mid-lent, shee and some others had not bequeathed halfe their hearts vnto the Diuell, and the other halfe to the Prince of Magicians, and whether shee had not done the like by her body? Which shee did remember by this accident, although formerly shee had not thought vpon the same: but hauing many tymes renounced all these Diabolicall donations, the Diuels presently vanished away.

At the morning Exorcisme *Belzebub* cryed with a loud voice, the Diuell take all Magicians, who are the cause of these so vnsupportable torments which I endure: for wee might easily perceaue that hee was grieuously tormented by his puffing, and fuming, and turmoyling himselfe, as if hee had been in a hot boyling caldron. Then taking *Magdalene* by the throate, as his manner was, making shew as if he would strangle her, father *Anthony Boilletot* [f] did put two of his consecrated fingers vpon her throte, where-upon *Belzebub* cryed, the Diuel take these consecrated fingers that doe put me to this paine.

[f] The Diuels haue no power to bite consecrated fingers.

Here is to be noted, and experience it selfe doth cleer it vp vnto vs, that when a Priest doth put his consecrated fingers in the mouthes of those that are possessed, and betwixt their teeth, the Diuels dare not byte them, and are at a stand, as an horse checkt with a bit, crying and saying, Put other fingers heere, and thou shall see how wee will vse them. This experience ought to put the Ministers of Hereticks with all their adherents to vtter shame and confusion.

The Acts of the 11. and 12. of March being Fryday and Saturday.

THe Magician *Lewes* did vpon Fryday intreate Monsieur *Garandeau*, and Monsieur *Thoron*, two

of the Comissaries to send vnto him Monsieur *Gombert* Priest of *Nostre Dame de Grace*, and of the congregation of the Oratory, that he might confesse himselfe vnto him, hauing at that time some glimpse and dawning of that diuine light, although[t] afterward there could no great signe of contrition be perceaued in him.

The same Fryday after dinner, a certaine gentleman publickly knowen to bee an Heretick through all the city of *Aix*, came vnto *Magdalen* and said vnto her, Wench take away all these Crosses that thou hast about thee, and thou wilt presently be deliuered, for all is nothing but[u] imaginatiõs: for my part I could wish that al the Diuels which are in thy body might enter and take possessiõ of me, this was thoght to be a very rash speech.

Vpon Saturday Monsieur *Garandeau* did question *Magdalene*, what those red pimples were which were found vpon the reines and shoulders of *Lewes*. She answered, I know thẽ wel, for euery Wednesday and Friday in the moneth of March, the Magicians are marked by Diuels with a peece of hote yron in contempt of the wounds of Christ Iesus. In discoursing thus, the Diuell who euer since Thursday was silent, and had withdrawne himselfe, leapes vp into her tongue and said furiously, thou makest a discouery of me.

Being asked who it was that spake: she answered, It was *Balberith*, who in Scripture is called *Baalberith*. *Iudg.* 9.

The Acts of the 13. 14. 15 and 16. of March being Sunday, Monday, Tewsday and Wednesday.

DVring these foure dayes there happened no new occurrents, but onely certaine strange gestures, and some renunciations as vpon former dayes.

[t] Mens conuersions from those faults that are enormous, doe ordinarily goe by degrees & succession, as hath been experienced in the conuersion of *Magdalene*, which at length was perfected vp & approoued by the markes that departed from her. A demonstration or externall embleme hereof is in the blinde man in S. *Mark* chap. 8. vpon whom Christ Iesus laid his hands two seuerall times, & so at first he began to see imperfectly, afterwards his sight became more perfect.

[u] He conceited that it was nothing but imagination, not hauing been much conuersant with her that was possessed. The Diuels that were in the bodies of some harmelesse and innocent sisters of S. *Vrsula*, vpon their being Exorcised did say, wee will depart from hence in time, but wee are already prouided of a body to enter into it at our pleasure. Yet would we not iudge this to be ment *de indiuiduo*.

The

The Acts of the 17. and 18. day of March being Thursday and Fryday.

THe Thursday at night, because the Sexton of the Cathedrall Church at *Aix* called S. *Sauiour*, which is ioyning vpon the Arch-bishops house, had reported vnto *Monsieur Garandeau*, that in the Chapel which is called the Chapel of S. *Sauiour*, and is the most priuate place of all the Church, and the most charily kept, there was a Reliquary locked with a key, where there were many bones decently and reuerently ranked, and no man knew what it was, but that there was a likelyhood that it might be the Relicks of Saints, the said *Garandeau* was of opinion to haue her that was possessed to be brought thither, and to exorcise her in that very place, to see the countenance and the portment of the Diuell. Being come thither, they tooke two skulls, one of a lesser size and another greater, and applyed them one after the other vnto her that was possessed: where-upon she wagged her head from one side to the other, and could not stand quyet, but euer said, take this away.

The Diuell being many times exorcised to tell what Relicks these were. He answered, with some renitency: they are the Relicks of Bishops: would to God that I were as holy as they, yet are they at deadly feud and enmity with me. He that spake this was *Belzebub*. Then he cryed. I can indure this no longer, I must get mee gone, and so he departed as he was accustomed. And when the Priests that were there present, had giuen thankes vnto God, saying, *Te Deum*, and the prayer to the blessed Trinity, *Monsieur Garandeau* began againe to Exorcise, and applied vnto her the said skulls, where-upon shee turned her head heere and there, as shee had formerly done, saying, Touch mee not, I doe very sufficiently feele the vertue that is in them.

Being asked who it was that ſpake, the Deuill anſwered, I am *Oſcillon* that doe now ſpeake, for *Belzebub* is gone to giue the Magician aduiſe to weepe (becauſe it was commonly ſaid, that Magicians doe neuer weepe) and *Magdalene* being queſtioned concerning the ſame, when the Prieſts had left Exorciſing, ſhe confeſſed, that when Magicians or Sorcerers would weepe, they put the two fingers next the thumbe vpon the two temples of their head, and then they fall a weeping preſently, but not from apprehenſion of greefe as others doe, albeit they ſee themſelues in danger of death, but coldly and forcedly, ſo that you ſhall ſcarſly ſee their teares to deſcend lower then their cheekes.

× The great charity of two Capuchin fathers.

Father *Celſus*, Gardian of the couent of the Capuchins at *Aix*, being together with his companion, aduertiſed hereof, × who did conuerſe in priſon with the Magician, and kept him company all the time of Lent vntill his death, remaining with him at night to comfort him & to exhort him to repent, that ſo he might diſ-engage himſelfe from thoſe wicked ſpirits, which ſhould come to viſit him for further confirmation of his obſtinacy, which they did with great charity and mortification, God ſo bleſſing them that they did not looſe their paines, but were the inſtruments of the acknowledgment which he made of his ſinnes, and of the confeſſions and depoſitions which hee afterward ſet downe: theſe two charitable fathers (I ſay) hauing had information heereof, did forbid him to put his fingers vpon the ſaid places, where-upon his weeping left him.

But returning to our former purpoſe, *Oſcillon* was adiured to tell whoſe theſe two skulls were: where-upon he anſwered, thou together with thy Relicks ſhalt not know this, onely thus much I will giue you to vnderſtand, that they vnto whom theſe skulls did formerly belong, did maſter the Diuels better then all you; looke and you ſhall finde others alſo. Then they applyed againe vnto her the leſſer skull of the two, where-upon

he

he said: this is the head of an Archbishop who is my Arch-enemie: and so the Deuill retired himselfe and would speake no further. *Magdalene* being demanded what she felt in her body when the skulls were applied vnto her, she answered that she felt as it were a great flame of fire in her body, and that she heard the Deuils speake within her, that the lesser skull did sometimes appertaine vnto one that was a great enemy of *Oscillon*, and the most mortall foe that *Belzebub* had: so growing very late euery man retyred himselfe to his owne home.

The next day which was Friday at the morning Exorcisme performed in the Chapel belonging to the Arch-bishop, *Belzebub* was adiured, who without making any great resistance, after the application of the two skulls which they had purposely brought thither, said thus. The greater skul is *Raymonds* Bishop of Arles: [z] the lesser is *Anthonies*, Bishop of Aix. I wonder (said he) you did not also bring the head of *Charles*: whereupon, they afterward looking among the said bones did indeede finde another head.

The said *Monsieur Garandeau* Vicar generall of the Arch-bishopricke, commanded a Priest of the Church called Master *Claude Meffredy* to bring a skul from the Church-yard, which being applied as the former *Belzebub* laughed at it, and suddenly issued forth being called (as it seemed) by the Magician as he was wont.

The Diuell being againe Exorcised, *Oscillon* came forth and said; This is the skull of one that is damned, whom we burne and fry in Hell: but these heads of *Anthony* and *Raymond* do burne me more greeuously then the fire in Hell, and so he wreathed her head from one

[y] In the Acts of the Apostles the 19. chapter. The handkerchifes of Saint *Paule* being applied vnto those that were possessed, did chace away euill spirits.

[z] The Deuils are oftentimes constrained to reueale the bodies & relicks of Saints: as appeareth by the Ecclesiasticall histories, concerning the bodies of those notable Saints *Iohn* and *Paule* whom *Iulian* the Apostata had caused secretly to bee hid: as he also endeauoured to silence the memoriall of their Martyrdome. But they were knowne by an vndeceiuable marke, which is by the miracles that were wrought by them: which doe beare a more assured witnesse of them when they are dead, then when they are aliue: as was seene in the person of Christ Iesus: for in mens life time they are not alwayes ineuitable arguments of predestination. Mat 7. 1. Cor 13. but they are certaine tokens of the same after their death. And by this point shall Antichrist be discouered, euen by his own that shall beleeue in him.

side to another, shaking it and causing it neither to stand nor to lye still, as long as those two skulls were vpon her, and said: these skulls ought to bee had in as much veneration, and deserue aswell to be inchased in gold, as those that are below in the vestry of Saint *Sauiour*; And he chollerickly added, the Sabbath could not bee kept heere in her chamber for feare of these two skulls. For the truth is, these two skulls were brought and laid all night in *Magdalenes* chamber.

The Acts of the 19.20.21.22. and 23 *of March, being Saturday, Sunday, Munday, Tuesday, and Wednesday.*

DVring these fiue dayes there happened no new passage: onely the Sunday after dinner as *Magdalene* was walking in the gallery which was ioyning vpon her chamber, there came vnto her a Magician called *Iohn Baptista*, who with a pin did pricke the finger which is next to the little finger, and tooke some blood from her and presently vanished. At that time Father *Francis Billet*, and Fryer *Anthony Boilletot* did walke in the said gallery and *Magdalene* stood at the window looking downe into the base court and leaning with her hand vpon the window: as soone as the thrust was giuen she went vnto the said fathers, and shewed them the blood which still dropped from her finger, and they saw three dropps of blood vpon the window. And being astonished herewithall, they acquainted *Monsieur Thoron* the Commissary and *Monsieur Grassy* a Physitian, who were in the Hall, with this accident. This blood was drawne from her to make a charme therewithall against her, because her loue to the Magician grew cold: which charme did worke the next day so vehemently, that it caused her to leape and skipp with great violence, so that foure men could not hold her in: and being gotten vp vpon an high place, if she had not beene by fine

force taken from thence, she had been in danger to haue fallen and hurt her selfe. Also, the said charme did breed great paines in her inward parts, so that shee oftentimes fell into a swoune: which did thenmore especially happen, when any mention of this charme was made vnto her.

After dinner the singing men and Musitians of S. *Sauiour* came to solace & refresh the poore possessed woman: & as they were singing a straine of Musick, the Diuel was sore vexed, and tormented her al the time of the singing, with extraordinary violence. Besides, the said charme tooke away from her her appetite to eate, and being commanded by father *Romillon* to eat vpon paine of disobedience, and in despite of the Diuell, she obeyed the same, and was presently racked by the Diuels, as she had been before when she would offer to taste any fish or wine, for they wrested her armes and leggs backward, and lifted them vp on high in a very strange manner.

The Acts of the 24 25. and 26. of March, being Thursday, Fryday and Saturday.

ON Thursday was *Magdalene* in token of her humility and obedience commanded to sweepe the Chapel: which when shee accordingly performed, the Diuell made her cast the besome on the ground, and then tortured her, as hee had done the day before. For God had permitted him to redouble her torments euery day twice, that shee might mortifie her selfe, and giue satisfaction for her sinnes.

The next day in the morning about 7. of the clock, she was desirous in token of her obedience, to sweepe the Church: but the Diuell being impatient to see this her humility, did grunt and grumble, crying, the Diuel take him that is the cause of this, and so she began to be at quiet, and remained very well comforted.

On these three dayes, whensoeuer the blessed Sacrament was tendered vnto *Magdalene*, the Diuell would draw back her head, and make her to haue the Hickcough which continued for a long season, vntill the Exorcismes and patience of the Priest did master him: and then she remained in good comfort.

The Saterday which was the *Vigil* or Eue of Palme-Sunday, father *Michaelis* would haue confessed *Magdalene* in the Chapel, but the Diuell would none, running and skipping from one corner of the Church vnto the other.

Then did the said father Exorcise him, and adiured him to tell his name, who answered, [a] I am *Carreau*, that harden mens hearts, and am commanded to make her heart hard as steele, that shee may not this day confesse her selfe or communicate. Then did the said father reply, Cursed spirit, art thou not ashamed to resist thy God and thy Creator? To which he answered with a smal complaining womanish voice, I remember indeed that God hath created me, and then hee presently after sent me to hell. And deseruedly (said the father) because after so great a blessing, thou wouldest by defection fall from him. *Carreau* said, wee were at such ease, and were such goodly creatures, that wee would not bee in subiection vnto man. But since (said the father) such is the pleasure of God, Why then resistest thou? *Carreau* answered, When a Captaine leadeth a band of Souldiers, they doe all follow him, and doe not you obey your Kings when they command you? Then (said the father) True, but it must be according to our high Soueraignes intention, and the obedience which we owe vnto him; *Lucifer* did not create thee. I grant it (said *Carreau*) but let a man all daies of his life treasure vp a multitude of impieties for the wrath of God to take vengeance on, yet doth he euer finde mercy, and [c] we committed but one sinne, & were forthwith damned. God (answered the father) doth obserue that men

[a] An excellent dialogue betweene one of the fathers and the Diuell.

[b] As if this miserable, obstinate and blind spirit should say, that there was good cause of their reuolt, so to excuse and make good his sin.

[c] He returneth to his first speech where he complaineth of God.

men are full of ignorance and frailty, but your offence was founded vpon meer malice. But (said *Carreau*) they returne to their vomit, and doe more transgresse then wee that are Diuels. Then (said father *Michaelis*) Come hither, when the soule is diuorced from the body, it is as pure a spirit as are your selues, doth God euer take pitty vpon them then? To which the Diuell answered, He doth not, and so presently held his peace, and *Magdalene* had liberty to confesse her selfe, and receiue the Communion.

The Acts from the 27. of March being Palm-sunday, till Good-fryday being the 1. of Aprill,

VPon Sunday at morning Masse, there came a wicked spirit sent from the Magician, and entered into the body of *Magdalene*, his name was *Aurey*, and he said that hee was the sixth in the order of *Seraphins*, who laughingly and in ieasting manner told them, that he would not leaue her tongue vntill hee had executed his commission. Being adiured to tell why hee laughed so immoderatly: because (said he) yesterday about 12. of the clock, it is iust 15. yeares agoe since *Lewes* gaue himselfe vnto the Diuell, and to day this very houre it is so long agoe since hee made vnto vs his first schedule written with his bloud, drawing the same from the fingar of his left hand where the veynes of his hart do lye.

This being done, hee began to make his renunciations in the name of *Lewes*, as hath formerly beene declared, crying aloud so that hee was heard a great way off: and when they applyed vnto her back a crosse of gold, he said, take away this, there is a crosse behind me, and touched one of the nayles of the feete in the said crosse. After dinner there was a man brought to *Marseille* who was much doubted to be possessed. And as soone as he entred into the chamber, the Diuels that were in *Magdalene* began to bussell a litle, and at last fell

fell a bellowing, one of them saying, this man hath 15. Diuels within him, and a legion that watch him without: if he bee not looked vnto, he will within these 15. dayes bee vtterly vndone. Hee was possessed vpon the feast of S. *Michael* 1610. they that gouerne and are the cheefe within are two, *Garanier* and *Sandrié*.

It is to be noted, and we haue had experiment of the same, that the Diuels who are in diuers bodies cannot indure to be together; if they doe, they [d] grumble one against the other, and seeme to be ready to deuoure one another, like wolues and hogs. Hence was it, that wee were forced to separate *Magdalene* and *Louyse*, which proceeded from their pride and malice.

[d] Like vnto sundry theues that are possessed with diuers towers, euery one standing vpon his owne guard: or like two doggs snarling one against the other, when they both are gnawing of a bone.

Vpon holy Munday in the morning *Magdalene* was shrewdly tempted to deny Confession vnto her owne Confessor father *Francis Billet*, and this temptation continued from the morning till eleuen of the clock, when the Diuell being ouercome by the patience and perseuerance of the said Priest, did giue ouer his assault, and shee acknowledging her fault, confessed her selfe vnto the said father, although shee had before protested that she would more willingly confesse her selfe to any other.

Where by the way wee may note, that to change our Confessors is many times a temptation of the Diuell. About this time, he of *Marseille* that was possessed was brought vnto the chapel, where-upon the Diuels that were in *Magdalene* began to bellow so hideously that they were forced to constraine him to goe out of the Chapell. Heerein the Diuell behaueth himselfe like vnto a tyrant, who cannot indure to haue a great Lord dwell neere him: so high is his heart swollen with malice and arrogancy.

After dinner *Belzebub* made *Magdalene* take a knife and set it against her breast, tempting her to kill her selfe with her owne hand. When the knife was taken away, hee caused her to lay hold on her owne

throate

throate, and would haue strangled her, if they had not hindered him.

About two of the clock in the after-noone *Belzebub* cryed so hideously, that father *Michaelis* and his companion heard it into their lodging, which was on the other side of the Arch bishops house a great way off: which when they heard, they ranne thither, and being adiured by the said father to tell what the reason of this so terrible an out-cry was: he answered, I cannot but bee mad that *Magdalene* doth thus surrender vp and make [e] resignation of her owne will.

[e] Behold the consummation and perfection of true contrition, *abneget semetipsum.*

Vpon this day Monsier *Thoron* the Commissary did relate vnto vs, that the Saturday last past beeing Palme-Sunday eue, the court, as their manner is, went in visitation of the prisoners, where *Lewes Gaufridy* to excuse himselfe said vnto them, that hee did giue himselfe wholy to the Diuell, if hee were not innocent, which is agreeable vnto that which *Aurey* said on Palme-Sunday when he laughed, and was so merry that the Magician had giuen himselfe vnto the Diuell. Then the said Monsieur *Thoron* said vnto him, Speake not after this manner, for hereby you doe but settle and confirme your sin with greater assurednes. Vpon holy Tewsday in the morning *Carreau* whose imployment is to harden mens hearts, did withhold *Magdalen* from confession, so that the combate continued till twelue a clock against him, and when the Exorcist did impose more punishments vpon him, he said he was a torturer and a hangman, but in conclusion they remained with the victory against Satan.

Vpon holy Wednesday in the morning Monsieur *de Segoyer* one of the Counsellors of the King seing the strange gestures and torments which *Magdalene*, according to her custome, did suffer during the time of Masse, hee being on his knees did priuatly and a-part powre out his prayers to God in behalfe of her that was possessed, which hee did very heartily and with

much affection. Then *Belzebub* turned himselfe towards him and said, Pray for thy selfe and let her alone. Whereat this Counsellor was much abashed, for hee prayed with great silence.

On this day *Magdalene* was asked by the two aboue named charitable Capuchin fathers (who tooke the paines to remaine all night in prison with the [f] Magician, to see if they could conuert him) what the reason was that the Magician did so often fix his eies vpon the ground when they spake vnto him. Where-unto she answered, a Magician may be knowen by his eies when hee looketh fixedly vpon the earth, and cannot endure to settle his eies vpon those that looke vpon him. They are also knowen (said she) when they stoope downe to the ground and take vp a straw, for then they aske aduice of the Diuell, and doe homage vnto him by bowing for this straw. Which being once obserued by the said Capuchin fathers, they found that the Magicians custome was to doe so.

[f] *Oculos suos statuerunt declinare in terram.*

Vpon holy Thursday the Diuels did torment and vex themselues during the time of Exorcismes, tossing the woman that was possessed heere and there to her great disquiet. After the Communion was ended, shee presently found ease.

The Acts of the first and second of Aprill being holy Fryday and Saterday.

VPon [g] holy Fryday in the morning the Magician, by diuine grace and the particular influence of that celestiall light, began to confesse his sinne to the two Capuchin Fathers who had watched with him in prison, after they had all the time of the Lent by many perswasions diligently exhorted him there-unto, saying, that hee who had as vpon that day forgiuen those that had crucified him, would take pitty vpon him, that had handled him a thousand-fold more strangely and ig-

[g] Holy Fryday a day fit & apt for remission of sinnes.

ignominiously, so that the Magician was determinatly bent to make confession of his witch-craft vnto Iustice, as afterwards he accordingly performed. This Crosse is the instrument, and this death of Christ Iesus is the efficient cause of the remission of all our sinnes, be they neuer so enormous or numberlesse.

As *Magdalene* was hearing the Passion sermon at a window of the Arch-bishops house, otherwise called the Chapter-house, father *Michaelis* who was at that time the preacher did inueigh against Magiciās, whereupon *Belzebub* began to say aloud, there is no small number of them in the citty of *Aix*, and afterward added, there is a Frier in this assembly that is fallen a sleep. and indeed they found that one of those, who was wont to watch with the said Magician in prison, did at that time slumber a little being sate amongst the people.

Vpon holy Saturday *Magdalene*, in token of her humility and obedience, tooke the besome to sweepe the chamber, whereat the Diuell grumbled and cryed very fiercely. And when the Confessor would haue confessed her, *Belzebub* did so dull her and make her sleepie, that she remained without motion iust as a pillar of brasse. And after many Exorcismes, Prayers and Impositions of punishments shee came to her selfe, and *Belzebub* departed from her. Whilest the Exorcisme yet continued he returned againe, and thrust a pinn in *Magdalenes* eare, which caused much paine and anguish vnto her, shee crying and pointing to the said pinne, but they could not pluck it forth with their fingers, and were forced to haue litle pincers to draw it forth by maine strength.

Belzebub being adiured to tell what his purpose was in bringing the said pinne thither. Hee answered, I haue taken the same from vnder the heart of the Magician, and it was put there to shut vp his heart and make it obstinate, for it is charmed and inchanted. And I haue put it into the eare of this Dragon [h] *Tharasque* (for so he

[h] *Tharasque* is a monsterous Dragon that deuoured men at *Tharascon* in Prouince, and afterwards was slaine by S. *Martha*.

he called (*Magdalene*) to hinder her from hearing the word of God, and all wholesome instructions.

The Acts of the third of Aprill being Sunday and Easter-day.

VPon Easter day, *Belzebub* at the time of Masse did in a restlesse manner vex and torment himselfe, casting himselfe on the ground crying and offering to goe out of the Chapel, and at the last hee slipped out indeed. That night at supper *Belzebub* did nothing but grumble, and father *Francis Billet* said vnto him, Why doest thou snarle thus? Canst thou not let the poore woman suppe in quyet? Then hee answered, I haue a secret to tell thee whether I will, or no. In the morning when I did so turmoyle my selfe at Masse, the reason was, because that [i] *Fortitude* did lay his command vpon mee, offering to force mee to take off my markes from *Magdalene*, which I was constrained to doe presently after the Communion. Question her, whether shee did not suffer great anguish and paine in euery part about her, vpon which these markes were branded, when I tooke them off from her: which the woman confessed, but did not then know any reason of the same: the places also where these markes remained were searched, which then had sense and feeling, and were able then to yeeld bloode, whereas before they were deaded vp and made insensible, and not a drop of bloud would fall from them, but would rattle and make a noise like parchment, when it is pierced with a knife.

[i] O notable Miracle being performed vpon the blessed day of Easter at the time of holy Masse, & by the vertue of the worthy receauing of the body of Christ Iesus: al being wrought by the power of God, who is alone able to enliuen that whith is dead, the Diuel hauing no power to quicken the least branch of a tree, after it is once withered vp and dryed. Thus doth God by his bounty and Omnipotency take from vs the stampe of the Diuel, which is sin, & in steed thereof setteth vpon vs the seale of his grace by quickning & putting life into our soules. These are notable hansels and tokens of Easter day.

Magdalene further said, since my conuersion I was much agreeued with my selfe to haue the Diuels marks still stamped vpon mee, but I dared not to pray vnto God for the abolishment of them, although hee then knew, and hath since granted my desire.

Belzebub being againe adiured did deliuer, that *Fortitude* had reuealed vnto him, that this was obtayned

by the prayers of the blessed Virgin, S. *John Baptist*, S. *Michael*, S. *Peter* and S. *Paul*, and they that did execute this commandement were *Fortitude* and *Cleare-sight*. He further said, that God had extended this singular fauour towards her, to take away the opinion of some, who conceaued that *Magdalene* was not yet thorowly conuerted, and to giue assurance vnto her that she was no longer in the Diuels clawes, that so she might with courage and resolution persist in that, which was so well begunne.

The Acts of Easter-Monday being the 4. of Aprill.

AT the morning exorcismes the Chapel was locked vp by reason of the prease of people that flocked thither. And Frier *Anthony Boilletot* the companion of father *Michaelis* comming towards the Chapel, *Belzebub* cryed, Open the doore, for behold *Tony* would come in (for so he called the said father after the rude manner of the pesants in the countrey of Prouince) and iust as he said, so it was. And there being put vnto his back *de ligno crucis*, *Belzebub* cryed out and said, I doe wonderfully feare and tremble at this, and being adiured to tell why, hee said, It was part of the wood that touched the back of Christ Iesus.

[k] For *Antony* they say *Tony*.

The Acts of Easter-Tewsday being the 5. of Aprill.

MOnsieur *Garandeau* Vicar generall died this day in the morning, and *Belzebub* whilest Masse was saying, spake aloud these words, *Garandeau* is dead: I was at his death to try whether I could gaine him, and laboured to stagger his faith, but I could doe no good vpon him: he is now in the hands of the Almighty. A good honest woman who was there present, hauing heard what hee had spoken, said, I make no doubt but he is now in Paradise: where-unto the Diuell said, Soft

[l] and

[1] Meaning that men doe not goe so presently to Paradise.

[1] and faire, soft and faire. It is to be remembred that all this while *Magdalene* was racked and exceedinglie tormented.

The Acts of Wednesday being the 6. of Aprill.

AS the Father who was Gardian of the Capuchins was searching after a marke in one of *Magdalenes* feete, *Belzebub* gaue him a box on the eare, where-upon being exorcised and adiured, he was constrained with great submission and sorrow to aske him forgiuenesse.

At the euening Exorcisme *Belzebub* said, that on Easter day at 4. of the clock in the morning, hee went to hell to craue counsell of *Lucifer*, what hee should doe with *Lewes*, who already began to shake and prooue irresolute: he told him that he was to perswade *Lewes* to recant, that so hee might haue his life saued, otherwise he was but a dead man, and bid him sit vpon his tongue and speake for him, because (said he) he is a very dotterell (which is a foolish kinde of bird) stopping and stammering at euery word. But in other things *Belzebub* was to make him as meeke as a lambe, that men might haue a good opinion of him.

The Acts of Thursday being the 7. of Aprill.

FAther *Romillon* was of opinion, that it was fit to cut close *Magdalens* haire, because shee tooke such delight in the yellow and golden colour of the same. Whereat *Belzebub* was exceeding angry, and tormented her without intermission all the time of the Exorcismes, making her to plunge with her head downe to the ground, and by a continuall forced motion to bow it arch-wise, sometimes forward and some-times backward, and constrained her to beate her face with her fist saying, I will teach thee to cut thy haire, for if I loose

this

this hold, where ſhall I next betake my ſelfe?

The next enſueing time about midnight, the Diuels did forceably cauſe her to tumble and leape, that ſo they might get her out of the chamber, where they that watched with her, did lye: but it was perceaued by father *Francis Billet*, who cauſed her to returne. Yet when he was departed to take his reſt, the Diuels would haue caryed her through the chimney, and ſhee was found with her head againſt the wall of the chimney, as though ſhee had beene by violence lifted vp thither. But *Fortitudo* her good Angell did withſtand theſe their attempts.

The Acts of the 8. and 9. of Aprill, being Fryday and Saturday.

EVer ſince good Fryday the Diuels did torture *Magdalene* beyond ordinary, becauſe that day about noone, the Synagogue that was held at *Marſeille* had decreed, that ſhe ſhould dy through the vnſufferablenes of her torments. And that this was true, *Belzebub* tooke his oath with all the circumſtances and ceremonies belonging there-unto, and without reſeruation of any malicious meaning what-ſo-euer, as experience it ſelfe hath ſince declared. For at the beginning of dinner they tortured her halfe an houre, and ſo againe at the end of dinner; and in the middle they did euer diſquiet her with continuall plunges of her head towards the ground. And at ſupper they tortured her after the ſame manner for the ſpace of an houre, wreathing her armes and leggs backward, and making a generall diſlocation of all the parts of her body: they did alſo make her bones to crack and clatter one againſt the other, and did diſplace her bowels and turned them topſie turuy (as ſhe her ſelfe afterwards reported) ſo that the ſound of theſe vnnaturall motions was eaſily heard. When theſe tortures were ended, then did they caſt her into a

dead sleepe or lethargie, so that shee seemed stark dead: and when she came to her selfe, and for obedience sake offered to eate her supper, they caused these strange motions of her head towards the ground to bee put in practise as before. The same was likewise done after the two Exorcismes euery day, making her to cast her head towards the ground forward and backward, with which violent agitations, her face became as read as a coale of fire. In this fashion continued these torments till our departure from *Aix*, which was the fiue and twentieth of Aprill.

On Saturday the ninth of Aprill, they caused her iawes to wag by extraordinary and vnnaturall motions, as *Monsieur Fonteine*, a learned and skilfull Physitian, who was there present did obserue. The same day *Belzebub* at the Exorcismes tooke his oath that he and his companions were to bee constrained to yssue forth as soone as euer the schedules were deliuered.

The same day the Lo. Arch-bishop of *Aix* his Almner did bring a certaine instrument of glasse made triangle wise, and none of the assembly did vnderstand for what purpose that instrument serued.

Where-upon *Belzebub* being asked what it was, he readily made answere, It is an optick glasse to make a man see that which is not: which saying of his was found agreeable vnto truth, for it caused men to see Woods, Castels and Arches in the aire of all manner of colours and other things of the like nature.

The Acts of the 10. of Aprill being Sunday.

B*Elzebub* did take on and yell very hideously at these Exorcismes, and being adiured to tell the reason thereof, he said, *Fortitudo* and *Cleare-sight* doe beat me by the power of the praiers of your Lady *Mary*, because, hauing had warning from God not to touch *Magdalene* the night past, I plucked three haires from her

her head, which ſhee had diuers times refuſed to giue me. My purpoſe heerein was to lead her on to deſperation, and to perſwade her, that God had abandoned her ſince he ſuffered me to haue power ouer her. They did alſo beat mee, becauſe I would not ſuffer her laſt night to take her refection, that I might weary the patience of the Fathers which gouerned her, and ſo at laſt get the vpper hand of them. Being charged to returne thoſe three haires, he anſwered, I can not doe it, for I haue giuen them vnto Magicians to make a charme thereof, which for ſome malicious purpoſe is already caſt againſt the Exorciſts.

The Acts of the 11. 12. 13. 14. 15. *and* 16. *of Aprill, till the* 17. *and* 18. *day being Sunday and Monday.*

THe ſaid torments did ſtill continue on, at dinners and ſuppers daily increaſing more and more, which made the poore woman to cry ſo loud, that her voyce was heard a great way off, and did affright thoſe that heard the ſame. *Belzebub* alſo vexed her inwardly by ſtrong batteries and temptations of diſpaire (as ſhee her ſelfe reported vnto vs) ſuggeſting vnto her that ſhe had neuer made a perfect confeſſion, or that her confeſſions were ſpyced and intermingled with much hypocriſie and diſſemblance, egging her on to caſt her ſelfe out at the window as ſhee ſtood there, or to ſtabb her ſelfe with a knife when ſhe was alone. The night before he would haue had her burne her ſelfe, and when ſhee would not conſent vnto it, hee caſt her againſt the fire, where ſhee was found lying in a ſound with her head cloſe againſt the fire.

Euer at the Exorciſmes the geſtures and torments did continue, but as ſoone as ſhe had receaued the bleſſed Sacrament theſe motions and geſtures did forthwith ceaſe to the admiration of all men. Vpon Fryday

he tortured her in the Chapel it selfe, but when the blessed Sacrament was presented vnto her, and vpon the receauing of the same, the wicked spirits did presently leaue her. At which tyme Monsieur *d' Opede* one of the Kings Counsellors, and three gentle-men Heretickes, together with many Catholicks were there present.

Vpon Saturday, Sunday, Monday, Tewesday, and Wednesday shee was tortured [m] foure seuerall tymes with strong and extreame torments, as well in the chapel as in her chamber.

[m] Obserue heere good Christian, by these forepassed euents, and by those accidents that doe now happen, & shall heereafter follow, what extraordinary torments God by his iust iudgments imposeth vpon those that haue transgressed against him. For whẽ he would seate this distressed sinner in the state of grace, he loaded her patience with many paines that did draw neer vnto the torments of hell, and that by the ministery of her cruell enemies the Diuels, and without compassion vnto the outward man, *Secundum mensuram delicti, &c.*

The Acts of the 18. *of April being Monday.*

THere was a certaine young man of the age of two and twenty yeares, being a natiue of the citty of *Geneua* called *Dauid Meyrot*, the sonne of *Peter* and *Susan Manteliere*, who presented himselfe before father *Michaëlis* as Inquisitor of the faith, that he might be receaued into the bosome of the Church. As hee came into the Chapel, the Diuell said vnto him, beware how thou be conuerted, stick close to thy Religion, and leaue mee not, for thou art of our side: this language did occasion in him a more setled confirmation to returne vnto the Church, then before, because shee had neuer seene him, neither did she know the cause of his comming. Being vpon his knees before father *Michaëlis*, he was asked whether he did abiure and renounce with all his heart, and as long as hee should liue the Heresies of *Luther*, *Caluin*, and all other Hereticks, the Diuel cryed, O, not for so long a time. And as the said father continued on to aske him whether hee beleeued the Catholick, Apostolick, and Romane Church, the Diuel cried, *Doe not say the Romane Church*: and being full of fretting and fuming at what was done, hee violently would pluck her by the haire, whilest the man was making his recantation. When he had made pro-

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fession of his faith, Monsieur *Merindol* a Physitian and the Kings Professor, for the ioy hee tooke of the gaining in this new conuert, prayed vnto God to send him his grace to liue and dye in this faith. Whereupon the Diuell rose vp in a great furie and cried, *Merindol*, if I come at thee I will mischiefe thee; and so running towards him, he was held in by those that were present, which might be some tenne in number. Then said the Diuell, if *Belzebub* were heere hee would crie and bee more outragiouslie furious then I am. Being asked where *Belzebub* was, hee answered; He is gone foorth in a great chase at the time of the Exorcisme, because she that is possessed was commanded to pricke his name with a pinne, and in contempt to tread it vnder her foote: which disgrace *Belzebub* could in no wise endure. *Belias* also is issued foorth, fearing lest hee might be so serued also, because his name was knowne.

The Acts of the 19. of Aprill being Tuesday.

AT these Exorcismes the Diuell brought vp a new fashion of torments, making *Magdalene* to leape when she was vpon her knees, and as she was kneeling he caused her to giue great iumpes, so that she broke the stoole which was vnder her knees, although they had laid two cloakes vpon the same. His meaning was to haue broken her legges, as he afterwards declared: for *Lucifer* did euer feede them with new experiments.

The Acts of the 20 of Aprill being Wednesday.

BElzebub being asked and adiured to tell whether *Magdalene* were truly conuerted, or no, (for some made a doubt thereof) hee answered that she was, and that *Verrine* and he did iumpe and agree in this: You

may easily beleeue it (said he) since by the commandement of God I haue taken away those markes that were vpon her, which is a great miracle, and an infallible argument of her conuersion.

Being adiured to tell whether the Magician were conuerted, or no, he answered: Not very soundly.

Being adiured to tell whether he would surrender vp the scheduls, or no, he said: Yesterday by reason of an act of humilitie and obedience that *Magdalene* had performed, *Fortitudo* did aduertise me from God, that if the Magician were conuerted, hee should surrender them himselfe: if not, then *Belzebub* should bee constrained to present them openly in the face of the Court both Ecclesiasticall and Ciuill, and then all Charmes and possessions should haue an end. Then they applied a Relique vnto the backe of *Magdalene*, whereupon hee cried; Take her away from me, for she is an enemie vnto the Synagogue. Being adiured to explaine the meaning hereof, hee answered. The Synagogue hath three great enemies, *Magdalene*, for her repentance, *Catherine* of *Sienna*, for her charitie towards her neighbours, and *Catherine* of *Boulongne*, for her puritie and great humilitie. And the Reliques doe belong vnto this last.

The Acts of the 21. of Aprill being Thursday.

VPon this day *Magdalene* was seuen sundrie times tormented very cruelly both in the Chapell and in her chamber: and at supper time she had some rest. But presently after supper *Leuiathan* came and said: *Belzebub* and I cannot be here, for we are busied at the prison. Then he said, Mistresse, since you haue not been made much of all supper time, we will now bestow the rack vpon you: and incontinently foure Diuels, whō she visibly saw, did giue her the racke for the space of three quarters of an houre, after such a cruell manner, that

three men, who kept her from falling, were all in a bath with sweating and labouring about her, so that they could endure the toyle thereof no longer. That which most disquieted her (as she afterward told vs) was the [n] vehement temptations wherewith they did inwardly assault her, which alwaies happened when she was not corporally tormented: so that she was vncessantly assaulted either within or without.

[n] It is a great light of God when corporall torments are not so much esteemed as internall temptations.

The Acts of the 22. of Aprill being Friday.

AFter dinner there was an assembly held to proceed legally against *Belzebub*, and to commaund him and his companions to auoid, or else to giue in the reasons of their refusals. But as this decree was ready to be pronounced, *Belzebub* came foorth of the body and fled away, (as he had oftentimes formerly done at these assemblies) for he would not answere but hid himselfe, and seldome caused those accustomed motions in her braine, but rather for the most part absented himselfe from thence altogether: and when she made signes that hee was there, hee would presently thereupon depart from her. In this assemblie was Monsieur *Ioseph Pelicot*, Prouost of the Cathedrall Church of S. *Sauiour* at *Aix*, Vicar generall in the Archbishoprick of *Aix*, and in this businesse Vicar surrogate to the Bishop of *Marseille*, because the prisoner was a Priest belonging vnto that Sea. There was also father *Michaelis* as Inquisitor of the faith, father *Laurence* Prouinciall of the Capuchins, father *Celsus* Gardian of the Couent of the Capuchins at *Aix* with his companion; father *Iohn la Tour*, Corrector of Minime Friers at *Aix*, who had been imploied to heare the prisoners confession, and to labour as much as possibly he could his conuersion; father *Iohn Francis* a Minime Frier, who did exorcise in this assemblie; father *Romillon*, Superiour of the Priests of the Doctrine;

father *Francis Billet* Priest of the said Doctrine, the ordinarie Confessor and Exorcist of this woman that was possessed; Master *Maifredy*, Almner to the Archbishop of *Aix*; Master *Lewes Frank*, Sexton of S. *Sauiour*; father *Francis Domptius*, Doctor in Diuinitie of the Order of preaching Friers, with father *Anthony Boilletot* of the same Order. *Louyse* being brought before them, *Verrine* in the Exorcisme was asked where *Belzebub* was; he answered, that he stood close to *Lewes Gaufridy* his right eare, who was there present. Father *Iohn Francis* being exorcising, commanded *Verrine* to declare by externall and visible gestures the manner of the Seraphins adoration of God, who answered; How is it possible for me to shew it, for they haue no bodies? Being againe commanded vnto it, hee forcibly stretched foorth both his armes, and moued with them as birds vse to wag their wings when they flie, making expression by sundrie gestures of some great and inward affection, as one that did mightily long for something: in which action he bore himselfe strait and stedie.

Being commanded to reueale the adoration vsed by Cherubins, he stretched out his armes as before, but not with so great vehemencie. Being commanded to shew the adoration vsed by Thrones, hee cast himselfe with incredible swiftnes flat vpon the ground, and stretched out his armes as wide as possibly he could.

The Acts of the 23. of Aprill being Saturday.

VPon this day the Masses which were celebrated thorow the whole citie of *Aix*, for the conuersion of the Magician, were ended: for Monsieur *Pelicot*, Prouost and Vicar generall aforesaid, had commanded thorow all the Parish Churches, Priories and other like places of Religion in the citie of *Aix*, that vpon the Thursday all the Priests should sing the Holy Ghost, vpon

vpon the Friday halfe the Priests should sing the Conuersion of S. *Paul*, and the other halfe the Conuersion of S. *Magdalene*: vpon the Saturday all should sing the Hymne of our Ladie: by the power and efficacie of all which, and through Gods assistance, *Lewes Gaufridy* the Magician was found in better case touching his conuersion.

The Monday following being the 25. of Aprill, father *Michaelis* departed from *Aix* with the rest of his companions, hauing receiued directions from the most reuerend the Generall of his Order, to be present at the publike Synod held at *Paris* the feast of Pentecost then next ensuing. Whither being come, hee receiued aduertisement, that the said prisoner was burned at *Aix* the last day of Aprill by vertue of the Arrest, which was pronounced against him. The tenour whereof heere ensueth.

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THE ARREST OF THE COVRT OF PARLIAment of *Prouence*, giuing sentence of death against Master *Lewes Gaufridy*.

IT hath pleased the Court to examine and search into the criminall processe and other proceedings, made by the authoritie of the said Court, at the instance and procurement of the Kings Attorney Generall Complainant, in the case & crime of Rape, Seducement, Blasphemie, Magick, Witchcraft, and the like abominations, against Master *Lewes Gaufridy*, originally descended from *Beau vezer lez Colmats*, Priest, and beneficed in the Church of *Acoules* in the Citie of *Marseille*, defendant and prisoner in the prison that belongeth vnto the Palace.

The verball processe of the proofes and arguments is, that *Magdalene* of *Demandoulz*, otherwise of *Pallud*, one of the Sisters of the Companie of S. *Vrsula*, was possessed, and held to be really possessed by wicked spirits, that were knowne and obserued to haue remained within her at S. *Baume*, from the first of Ianuary last past till the fifth of February, by Frier *Sebastian Michaelis* Doctor of Diuinitie, Vicar generall of the reformed Congregation of preaching Friers, and Prior of the Couent Royal at S. *Maximin*: which attestation was formallie, and dulie confirmed by diuers other Fathers, bearing date the 20. of the said moneth.

The decree of the Court containing the granting out of a Commission to Master *Anthony Seguiran* Counseilor

ſellor in the ſaid Court, to take informations which might concerne the fact of the ſaid Accuſation, and to attach the ſaid *Gaufridy* and commit him to the priſon of the Palace: vpon the 19. of the ſaid moneth.

The Informations and Inquiſitions taken by the ſaid Commiſſarie, and the verball Proceſſe of the apprehenſion and commitment of the ſaid *Gaufridy*.

Another decree of the ſaid Court, which containeth a Commiſſion granted foorth vnto Maſter *Anthonie Thoron* a Counſellor likewiſe in the ſaid Court, to heare the ſaid *Magdalene* of *Pallud*, and to take particular information of the prooſes and principall allegations giuen in by the Atturney generall; and himſelfe, together with Monſieur *Garandeau* Vicar vnto the Archbiſhop of *Aix*, to indite the ſaid *Gaufridy*: vpon the 28. of the ſaid moneth.

The hearing, depoſition, and confeſſions of the ſaid *Magdalene* touching the ſaid rape, ſeducement, and ſubornation of her to practiſe thoſe impieties which belong to Magicke: as alſo touching the contract and promiſes made vnto the wicked Spirits, beſides many other abominations, mentioned in the verball Inditement of the 21 of the ſaid moneth.

Another Libell of Informations taken by the ſaid Commiſſarie the 23. of the ſaid moneth.

The atteſtation of Maſter *Anthonie Merindol* Doctor of Phyſicke and the Kings Profeſſor in the Vniuerſitie of the citie of *Aix*, touching the ſtrange and extraordinarie geſtures and paſſages that happened vnto the perſon of the ſaid *Magdalene* of *Pallud*, during the time that he had her in cure, and before the manifeſtation of her poſſeſſion: vpon the 24. of the ſaid moneth.

The report made by the appointment of the ſaid Commiſſaries, and giuen into the Court by Maſter *Iames Fonteine*, *Lewes Graſſy*, and the ſaid *Merindol* Doctors and profeſſors of Phyſicke, and *Peter Bontemps*

Surgeon and profest Anatomist in the said Vniuersitie, touching the qualitie and nature of those extraordinary motions, which at set times and pauses did affect the head and braine of the said *Magdalene* of *Pallud*, and what might be the cause of them: as also touching the nature, causes, and reasons of those markes in her bodie, which made the place deuoid of the sense of feeling where they were, and which were also shewed by her: as also touching her virginitie and her being deflou-red: vpon the 26. and 27. of the said moneth, and the 5. of March last past. The Interrogatories and Answers of the said *Gaufridy* vpon the 26. of February, and the 4. of March last.

Another decree of the said Court, that the said Ma-ster *Anthony Thoron*, who was formerly deputed to be Commissarie, should take the full view and informa-tion of the said Inditement: vpon the 4. of March.

The verball Processe of the confronting and perso-nall contestation betweene the said *Magdalene* of *Pal-lud*, and *Gaufridy* aboue named: vpon the 5. of the said moneth.

The report of the markes found vpon the body of the said *Gaufridy*: following the instructions and di-rections of the said *Magdalene*, vpon the 8. of the said moneth of March.

The publication of the said report, with the confron-ting of him, with the said Physitians and Surgeons, de-puted and commanded thereunto by the said Commis-sioners.

The re-examination and confronting of other wit-nesses, vpon the 8. of March.

Another Libell of Informations taken in the citie of *Marseille*: vpon the fifth, sixth, and seuenth of Aprill last past.

The hearing of Mistris *Victoire de Courbier*, said and pretended to haue been bewitched by the said *Gaufri-dy*, by reason of the crasinesse and indisposition of her

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vnderſtanding, as alſo becauſe of her diſordinate and ſcandalous affection to the ſaid *Gaufridy:* vpon the ſixth of Aprill.

The ſecond Interrogatories made vnto the ſaid *Gaufridy* touching the truth of the ſaid Information, which contained his confeſſion, that hee had bewitched the ſaid *Victoire* by breathing vpon her: the twelfth and ſixteenth of the ſaid moneth of Aprill.

The verball Proceſſe of the voluntarie confeſſions made by the ſaid *Gaufridy*, touching other facts and crimes laid vnto his charge, the 14. and 15. of the ſaid moneth.

The retractations of the ſaid *Gaufridy*, the fifteenth day of Aprill aforeſaid, in the afternoone.

The letters of the Biſhop of *Marſeille* to Maſter *Ioſeph Pellicot*, Prouoſt of the Metropolitane Church of the citie of *Aix*, and alſo Vicar vnto the Arch-biſhop of *Aix*, that in his name, authoritie and place, he ſhould proceed iudicially againſt the ſaid *Gaufridy*, belonging vnto his Dioceſſe, in ſuch ample and full manner as the Biſhop himſelfe might doe if hee were there preſent in his owne perſon: vpon the 17. of the ſaid moneth.

The deputation of a Proctor made by the ſaid *Gaufridy* before the ſaid Prouoſt, who by vertue of the foreſaid letter was his Ordinary, that ſo proſecution might bee made for the reſtitution of thoſe Schedules, which are aboue mentioned, in the informations there contained.

The order of the ſaid Counſellor and Commiſſarie, and of the ſaid Maſter *Pellicot*, as well by vertue of his place of being Vicar to the ſaid Biſhop of *Marſeille*, as alſo by reaſon of his being Vicar vnto the Arch-biſhop of *Aix*: that the ſaid *Magdalene* of *Pallud* ſhould be re-examined concerning her allegations and depoſitions, and ſhould bee againe confronted with the ſaid *Gaufridy*.

Diuers other new confeſſions made and reſpectiuely repeated by him the 22.and 23.of Aprill, conformable vnto the former.

Another report of the foreſaid Doctors of Phyſicke and Surgeons touching the aboliſhment and taking away of the markes of the ſaid *Magdalene* of *Pallud*; with the re-eſtabliſhment and confirmation of the manner of them, laid open in the former report of the 23.of March. The verball proceſſe of the interruptions and extraordinarie accidents which happened vnto the ſaid *Magdalene* during the time of her confeſſion: the tortures and torments which ſhe ſuffered, and the words which proceeded from her: Beſides the matters contained in the Interrogatories and anſweres, the proofe and witneſſe of the aboliſhment of the markes, the re-eſtabliſhment and confirmation of the ſame, on Eaſter day, and the Feaſts following, during the celebration of the bleſſed Maſſe. The iudgement of theſe obiects, and the concluſions of the Kings Atturney generall thereupon: the day of hearing of the ſaid *Gaufridy* in the Chamber, and the report of the Commiſſarie deputed for the ſame.

Whereupon it was publiſhed: That the Court hath and doth declare the ſaid *Lewes Gaufridy* attainted, guiltie, and conuicted of the caſes and crimes aforeſaid, where-with-all he hath been burthened: and to make ſome amends and reparation for the ſame, the ſaid Court hath and doth condemne him to be deliuered vp into the hands of the Executioner for matters capitall, and to bee led thorow all the vſuall ſtreetes and quarters of the citie of *Aix*, and before the great gate of the Metropolitane Church of S. *Sauiour* to performe this penance, that is, to goe thither bare-headed, and bare-footed, with a linke burning in his hand, and a rope about his necke, and vpon his knees to aske forgiuenes of God, the King, and Iuſtice. Which being performed he is to be brought to the place of Preaching

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in the ſaid towne, and there to be burnt aliue in a pile of wood, (which ſhall be prepared for that purpoſe) vntill his bodie and bones be conſumed and turned to aſhes, which are alſo afterward to be ſcattered and caſt into the winde, and all his goods and euery parcell thereof to be ſeazed vpon and confiſcated to the King. And before he be executed, hee ſhall be tortured and put vpon the racke both after the ordinarie and extraordinarie manner, to force from his mouth the true detection of his complices.

Neuertheleſſe, before he haue the ſaid execution of death performed vpon him, hee ſhall be giuen vp into the hands of the Biſhop of *Marſeille*, his Dioceſan, or in his abſence, into the hands of any other Prelate of qualitie befitting the ſame, to be degraded from his Orders, according to the accuſtomed manner in ſuch caſes prouided.

Giuen in the Parliament of Prouence reſiding at Aix, and publiſhed at the barre of Iuſtice, and to the ſaid Gaufridy *in the Palace-priſon: who at the ſame time was put to the racke both after the vſuall, and extraordinarie manner, the Commiſſaries that were deputed vnto the ſame being there preſent. And about fiue of the clocke in the afternoone he was put to death, being firſt degraded by the L. Biſhop of Marſeille his Dioceſan in the Church of preaching Friers at Aix, in the preſence of the ſaid Commiſſaries, following the forme and tenour of this preſent Arreſt, the laſt of Aprill.* 1611.

Signed MALIVERNY.

IN the moneth of Iuly, father *Michaëlis* was aduertised by letters from father *Romillon*, and father *Francis Billet*, who had beene both Exorcists vnto *Magdalen*, as also from the Gardian of the couent of Capuchin fathers at *Aix*, and of another of the Capuchins; wherein they declared diuerse admirable occurrences, which by the permission of God did befall *Louyse* and *Magdalene*, since his departure from them. And aslo, that the very same day vpon which the Magician was burnt, sister *Margaret Burle*, a very honest woman, and of the company of S. *Vrsula* was deliuered from three Diuels, and from the charmes which she had in her body. After certaine dayes, there was another woman, and after her there was also another freed from the like slauery, who had been formerly possessed by the force of charmes and witch-craft. Moreouer, that two Diuels, to wit, *Gresil* and *Sonneillon* had quite left the body of *Louyse*, so that there remained none behind but *Verrine*, who said, that the end of the History was not yet come. Also, that *Magdalene* had beene for many dayes together depriued of her sight and hearing, and could not eate: neuerthelesse, by reason of the good hap which againe befell vnto her on that [a] blessed feast of Whitsuntide, shee hath recouered all againe, and is moreouer deliuered of the Diuell *Asmodeus* and two other Diuels, and that afterward she was no more troubled with those *Incubi* that were wont to haunt her: that *Belzebub* did still possesse her, and had strangely forced her tongue downe into her throat, tormenting her more and more with his accustomed rackings and tortures: that by reason of the letters which were written, shee was now deliuered from all her torments, and that shee held *Belzebub* bound and chained vp in her body by the permission of God, and that when he would intreate her to giue him licence to goe forth of her body but for a quarter of an houre onely, that he might set some stay touching his Sabbaths and meetinges,

[a] In like manner vpon the blessed feast of Easter, the markes of the Diuell were perfectly taken from her as the tokens and hansell of her conuersion.

tings, ſhe would by no meanes allow him ſo to doe.

It was further aduertiſed in theſe letters, that *Magdalene* had a viſion of the ſtate of *Lewes Gaufridy*, how he was continually tormented in hell, with more extremitie then euer was *Iudas*. And that this viſion was the cauſe that ſhee became an vnfeined penitentiary: for ſhee would goe along to the wood with the poore women of *Carpentras* (whether ſhe was fled) bare-footed, and would gather bundels of ſticks, and would ſell them in the market place, and would giue the money that did ariſe from hence vnto the poore, beſides that which ſhee daily ſent to bee giuen at the porch of the great Church. Moreouer, that ſhee made great reckoning of any act of humility and patience, and was afflicted and disfauoured by thoſe that were neereſt of her blood, by reaſon that ſhee thus debaſed her ſelſe.

They farther aduertiſed, that *Verrine* began already to bewray the cōplices and aſſociats in Magick by their names and ſur-names: and amongſt others a woman called *Honoria* that was blind of both her eies, who being apprehended had the markes found vpon her, and was conuicted of witch-craft and ſo burnt, although ſhe died with great contrition and ſenſe of her ſinnes.

Let vs therefore pray vnto God, that all may redound to his glory, and the good of the Church, and to the vtter ruine and deſolation of the kingdome of Satan. Amen.

THE CONCLVSION.

THe end and ſcope of this Hiſtory (which is the diſcouery of a Magician by the Diuell, and his execution which followed there-upon) doth cleerly demonſtrate the vndoubtable truth contained in the ſame, ſince there was nothing in the world more ſecret and incogitable then that the ſaid *Gaufridy* was a Magician: but

contrariwiſe, hee ſtood fauoured and well eſteemed of, by gentle-men and others of his owne quality, the Diuel inſuſing into him an inſinuating and well faſhioned deportment of himſelfe, with ſo winning a manner of conuerſation, that hee was wel-be-loued and well entertained by all men. But God would not ſuffer ſuch hypocrites to lurke in his Church vndiſcouered and vnpuniſhed, as wretched *Iudas* gaue the firſt proofe thereof; be it ſpoken without offence and preiudice to S. *Peter* and the reſt of the Apoſtles. God be bleſſed and praiſed for euer, for all thoſe miracles which he hath been pleaſed in his good time to worke amongſt vs, for his glory, and the further inſtruction of his Church. Amen.

The whole is ſubmitted to the iudgement of the Church.

THE APPROBATION.

WE the vnder-written Doctors in the ſacred facultie of Diuinity at *Paris*, doe certifie that we haue fully and diligently ſuruayed and read this preſent treatiſe, intituled, *The admirable Hiſtory of the poſſeſſion and conuerſion of a penitent woman, ſeduced by a Magician*. The collections whereof were gathered by the reuerend father *Michaëlis* Doctor, Preacher, and Inquiſitour of the Catholicke, Apoſtolicke and Romane faith, eſtabliſhed by our holy father the Pope. In which treatiſe and collections wee finde nothing which is not orthodox, and conformable vnto the decrees and orders of our holy mother the Church. Yea, wee haue therein obſerued many notable things, that may tend to the great comfort and edification of all faithfull Chriſtians, as well Temporall as Spirituall, and may induce and ſpurre vs on to repentance, and to the practiſe of vertue. From our Studies in *Paris* this preſent Tewſday the 10. of Iuly in the yeare of grace 1612.

G Froger. *Fr. P. Dum.*

A DISCOVRSE OF SPIRITS,

CONTAINING WHATSOEVER is neceſſarie for the more full vnder-ſtanding and reſolution of the difficult Argument of Sorcerers.

WRITTEN AND COMPOSED BY the reuerend Father Frier *Sebaſtian Michaëlis*, Doctor of Diuinitie, of the Order of Preaching Friers, and Prior of the Couent Royall of S. *Maximin* in *Prouence*.

AT LONDON,
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THE PREFACE.

FRiendly Reader, I doe protest with Tertullian, *that in the Argument of Sorcery, (which is the subiect of this discourse) I neuer was so farre transported with curiosity, as to plunge my selfe into an ouer-diligent intelligence of the same: because it is a Science that serueth for nothing but to disseason and perplex my spirit, as being an enemy vnto my soule, and therefore the vnderstanding thereof distastfull to mee. The consideration whereof is common to all those, who leuell their actions to godly purposes, whereof that holy and ancient Father doth draw a learned and generall deduction in these notable words.* Nos spiritualia nequitiæ, non quidem socia Conscientia, sed inimica scientia nouimus: nec inuitatoria operatione, sed expugnatoria dominatione tractamus, multiformem luem mentis humanæ, totius erroris artificem, salutis pariter animæque vastatorem. *In which he hath spoken a certaine truth: for what other thing can a man gaine by this vnnecessary, yet dangerous knowledge, but a true plague of man-kind, a palpable blindnesse in all sorts of error, and last of all, an ir-recouerable slide and downe-fall both of body and soule, into the pit of Hell? Notwithstanding the Theorick and contemplation of these things is not vnnecessary vnto vs that are Clergymen, because we are expresly commanded by Christ Iesus, in the persons of his Apostles, to cast out and chase away all wicked and vncleane spirits by the powerfulnesse of his name: for his pleasure is, that wee should be in direct opposition against Magicians, who doe call vpon them and wooe them to appeare vnto them by their softest and sweetest supplications. But we (as is already said)* Non inuitato-

Tertul.lib.de anima.

Marc. 16.

ria operatione, sed expugnatoria dominatione ipsos tractamus. *So that the admirable effects which doe continually flow from so high and weighty a charge, may giue full answere and solution to the obiection of Paynims, who were wont, by way of reproch, to aske the Primitiue Christians, wherein their knowledge of wicked spirits did excell and surmount other mens. Vnto whom the same good father* Tertullian *answereth: that it was necessary that Christians should haue a greater knowledge of Diuels, because (as experience did well witnesse) none but Christians had authority and power to cast them out with violence and in despite of them. For as a Lord, or Master who is euer labouring to tame his slaue that is refractary and rebellious against him, hath occasion to know his peruersnes more thorowly then other men: euen so fareth it with Christians in respect of vncleane spirits.* Dæmonia itaque affirmamus esse, inquit, sane quasi non & probemus, qui ea soli de corpore exigimus. *Hence wee may make this deduction, that for the readier way to dissipate and ouerthrowe the kingdome of Satan, this kinde of Science is necessarily required in Church-men: as the knowledge of Heresies is necessary vnto Catholick Doctors, that they may the better confute them, and those diseases that are pestilentiall must be understood by Phisitians, if they hope to expell them. I doe heere desire, that in a subiect of this nature, there might bee a methode obserued in our manner of speaking, as the Stoicks anciently did in their discourses of the world, esteeming it as a great abuse to call things that in themselues were odious and filthy, by honest names, or things that were vertuous and honest, by filthy names: but insteed thereof, euery thing was to be expressed by words and appellations apt and proper to figure out the same. For vertuous actions were to bee expressed by termes that should breath and sound forth nothing but a decent and equall commendation, but vicious and discommendable actions were to be set forth with such fit and conuenient epithetes, as might breed an horrour and detestation of their filthi-*

Tertul. lib. de Testim. animæ

Hierom. lib. 15. commen. in Esai. ad c. 47.

filthinesse. Neither doe I desire this without iust cause, since that the malice of our times hath mis-applied the names of things that are Sacred to that which is base and ridiculous: and contrariwise, those things which are stayned with pollutions much vnworthy of Christians, are many times graced with goodly and glorious appellations. Hence it ariseth, that many haue so farre ouer-shot themselues, that they hold those for barbarous and illiterate fellowes, who in speaking of the Diuell doe vse the proper Greeke name, Diabolus, *or the Hebrew name,* Satan, *or the word borrowed from the Latins,* Malignant, *which signifieth an aduersary, a back-biter, and one repleat with all maliciousnesse: names so proper and proportionable vnto their nature, that the holy Scripture doth sundry times vse the same: yet is the vse thereof so discontinued in these times that we finde no mention of them in any Bookes. Euery one doth contend to sound forth no other name then the goodly appellation of* Dæmon, *which signifieth one learned and wise: and indeed* Plato *and other great Philosophers and Poets haue vsed it as a name of God, who knoweth all things, as* Tertullian *obserueth: whereas insteed thereof they might vse plenty of names very frequent in the Scriptures, and particularly recited by S.* Ierome; *such as are the* Diuell, Satan, Beliall, *the* Aspe, *the* Basiliske, *the roaring* Lyon, *the great* Dragon, *the* Apostate, *the* Deceauer, *and the like, which make a singular expression of his bloody and malicious nature. I could also wish, that in our French language, men should haue the vse of those names that would best befit the ordure and infamy of the desperate condition of these blinde and more then beastly Sorcerers. For the tearme of Sorcerer signifieth nothing else, but one that casteth lot, being drawne from the Latine word* Sors, *which is sometimes taken in good part, and may safely and religiously bee vsed, as these passages of the Scripture doe clearely shew vnto vs.* Mittens super vtrumque hircum sortem. Cuius sors exierit Domino offeres. Iosua sorte terram diuidet, sorte exiit vt incensum

Tertul. lib. de anima. Hierom. lib. 8. in Esai. ad cap. 27.

Leuit. 15. Deuter. 1. Luc. 1. Act. 1. S. Thom. 2. 2 q 95. art. 8.

ſum poneret. Cecidit ſors ſuper Mathiam. *So that there may yet be vſe of lots in the adminiſtration of Eccleſiaſticall affaires, which are of moſt importance, as* S. Thomas *after S.* Auguſtine *doth notably obſerue. Heereupon it is that I deſire the impoſition of ſome tearme, that ſhould not thus gild-ouer this abominable art, but as they that practiſe the ſame are the moſt filthy and brutiſh creatures of the world, ſo ſhould their appellation bee ſo odious, that it ſhould import nothing but downe-right villany, and ſhould ſtrike an horrour and deteſtation of them, into thoſe that ſpeake of them, or heare them mentioned. And this was the opinion of* Plato *and the Stoicks, when they would labour to prooue that the firſt inſtitution of names, did ſignifie according to the natures of things, and had not their impoſition by chance, which they alſo euince by experience. For (ſaid* Plato*) when I ſay* Mee, *I draw in my voice towards my ſelfe, but when I ſay,* Thee, *I retort and lay it out againſt him vnto whom I ſpeake. And theſe ſubtle touches of Philoſophy are experienced to bee true, not onely in the Greeke tongue, in which* Plato *wrote, but alſo in the two other principall tongues the* Hebrew *and the* Latine*. If therefore theſe people had the ſtampe of theſe appellations vpon them,* Men enthralled vnto Diuels, the ſlaues of Satan: *or as S.* Auguſtine *calleth them,* Worſhippers of Diuels, *or by ſuch like tearmes as may beſt ſute with their natures, they ſhould be expreſſed vnto the world a great deale more naturally and more vnto the life, then by miſterming them by the name of Sorcerers, which is deriued from the latine word* Sortilegus: *and by this meanes men would haue the malice and villany of ſuch kinde of people in more horrour. For if wee narrowly ſift and looke into them, it will be found, that there is no appearance or remnant of goodneſſe in them, but onely they are good in their naturall eſſence, like vnto Diuels: and of a truth they are the moſt groſſe and impure Idolaters that euer were or may bee found, ſince that they worſhip the Diuell, and know him to be the Diuell. Whereas when Idolaters did worſhip him,*

August. ſerm. 2. in Pſal. 30.

Plat. in Cratil.

S. Auguſt. in Epiſt. 102. calleth them *Dæmonicolas,* Δαιμονολάτρας. worſhippers of Diuels. Vpon the 96. Pſal. where he tearmeth them worſe then Idolaters.

him, they had euer an opinion that he was God. And therefore (saith S. Augustine) *the ignorant people that are Idolaters, doe not sinne so grieuously, as doe your learned Philosophers: for the simple people doe not apprehend the spring and first originall of these Idolls, but Philosophers doe well know the head from whence they flow, which proceeded from vncleannesse and from the vices and inuentions of men: so that without comparison, the Christians who are more particularly acquainted with the will of God, shall bee in a farre more damnable estate then the former.*

August. lib. 20. contr. Faust.

After this discourse touching their names, I come now vnto the fact. I am not ignorant, that many haue formerly trauelled their spirits and pennes in this Argument of Sorcerers, so that I might quit this labour, and repute my selfe vnworthy to publish my gleanings after their haruest: yet may I iustly vse the excuse of Lactantius Firmianus, *who crauing pardon in that hee had vndertaken to write against the Gentiles in fauour of Christian Religion, since that such great and learned personages, as* Iustin, Origen, Tertullian *and* Arnobius *had formerly written of the same; I haue done it (said hee) as it were vpon constraint, and to giue rellish and contentment vnto the variety of mens wills, because wee are bound to fit and accommodate our selues both to the learned and vnlearned, for the aduancement of the common good. Some (said he) haue written against the Gentiles, meerly from the grounds and authority of Scripture, in which they giue no satisfaction vnto the Gentiles, in that they doe repudiate the same, but doe onely confirme the Christians and partly the Iewes. Others haue argued the case, and grounded the iudgment of their conceptions vpon naturall reason, wherein those doe finde a main and an extraordinary delinquency, who doe sagely and soberly prefer the Scripture, before all other humane reason whatsoeuer. But none (saith he) did euer mingle both together in any Authour, which is it that now remaineth to be done. And thereupon* Lactantius *concludeth, that if hee*

hee did make a hansome medlie or mingle of all these diuersities, he hoped to giue contentment to euery body, euen downe to the Atheist. All which I apply vnto my selfe for my lawfull excuse. For some haue intreated of Sorcerers onely by way of a bare collection of Histories, and of the criminall proceedings against them, together with the relation of their owne auerments and confessions. Others haue proceeded more scholastically, and haue not departed or swarued from the Commentaries which are made vpon the 4. bookes of the Sentences. *A third sort, not rellishing this manner of proceeding, haue followed the steps and opinions of some auncient Paynim Philosophers, as* Mercurius, Proclus, Iamblicus, *whom they doe too much adhere vnto, euen where they thwart the authority of the holy Scripture. Whereupon I did apprehend, that there was yet left vntraced another way a great deale more safe and lawfull, and more apt for the course and scope of my studies, (who for the glory of God, and releefe of the Church against the opposition of heresies, haue for the space of 40. yeares giuen ouer the reading of all sorts of bookes, but the holy Scriptures, and the fathers of the Church) to wit, that this discourse should be drawne from the Scriptures, and from the reading of auncient fathers: vpon which we are to ground the principall foundation, although other authours bee alleaged on the By, to adde strength and illustration thereunto. For touching the first, they doe nakedly report the fact, but produce no proofes of the same. The second, doe propound their scholesticall resolutions of this point, but the nicenesse of these times will not digest such fare. As for those of the third sort, wee will oppose against them by way of admonition, that which* Tertullian *saith,* Dæmonem soli nouerunt Christiani, vel quæcunque apud Dominum secta. *And in another place he rendreth a reason of this, saying,* Cui veritas comperta sine Deo? cui Deus cognitus sine Christo? cui Christus exploratus sine Spiritu Sancto? cui Spiritus Sanctus accommodatus sine fidei Sacramento? *By which Gradation hee pointeth out vnto*

Tertul. lib. de testi. ani.
Tertul. lib. de nima.

vs, that no man could euer exactly and without grosse errour know what belongeth vnto the soule, or vnto good and bad spirits (for hee speaketh of such in these aboue-cited passages) vnlesse he haue dranke of the water of Christ Iesus. Philosophers (saith he) haue sometimes chanced vpon the truth, yet was it neuer without some mingle of errour, or else they did draw and borrow it from the Scripture, or it fared with them as with one that hath lost himselfe in a maze or labyrinth, who if after many crookings and distractions, he chance to light vpon the right way out, it is to be attributed to hap and not to election; for they haue no assurance and certainty in whatsoeuer they say or inuent: and therefore the Academicks doe rather freely confesse, that they haue no certaine knowledge of any thing. S. Augustine *is iust of* Tertullians *opinion: if* Mercurius Trismegistus *(saith hee) or any other doe deliuer any thing that is good, it is not of authority sufficient to teach vs a wholesome doctrine, but it is onely able to conuince and disproone the Infidels. And as concerinng their sayings, that they are agreeable vnto truth, there is no lesse discrepancy and distance between their authority and the authority of the Prophets, then there is between Diuels and Angels. For the Diuels haue sometimes spoken truth, yet are we not presently to build a conclusion of Catholick doctrine vpon the same. The question then in hand is to be debated by that which is conformable to the holy Scriptures, and which hath been taught by the auncient fathers of the Church: which is the onely scope vnto which I aime in this worke, where we will also alleage (when there shall be a conueniency thereof) certaine Philosophers (which for the most part are already cited by S.* Thomas) *as farre as we shall finde them in conformity and league with Scriptures and the fathers. And if any shall oppose against them, tdey shall find themselues repelled and confuted by the ponderous and waighty allegations of naturall reason, to content and gaine in, or confound the Atheists, whose number is farre greater then it should be, although much inferiour vnto those (to*

August. lib 13. contr. Faust. Mani. cap. 15.

my

my great greefe I speake it) that doe symbolize and comply themselues to Sorcerers, and adhere vnto them by an infinite number of superstitions: in which foule crimes men of the best ranke do sundry times inbarke themselues. So that I may well say with Chrysostome, *that if it were as easie to execute iustice vpon the great ones, as it is vpon the baser sort, all the prisons would be presently stuffed with Magicians and Sorcerers. And else-where doth this good father with large effusion of teares deplore the blindnesse of such people, where he saith,* Lachrymis & gemitibus digna vaticinia, obseruationes genesis, signa, ligaturæ, diuinationes, incantationes, & cætera huiusmodi. Quæ omnia magno profectò scelere præsumuntur, denique iram prouocare consueuerunt, atque eò magis, quo post ingentis beneuolentiæ & insignis miserationis indicia, postquam ille filium suum pro redimendis hominibus misit, hæc nefario ausu admittimus. *To this purpose doth* S. Augustine *prettily teach vs, that this is a thing which God permitteth, thereby to occasion vs to fly into the close embracements of Christ Iesus our Mediatour, when we shal vnderstand, how shamelesly and brutishly the Diuell doth dragge vs vnto him, and worrieth vs as a famished Wolfe doth the harmeles sheepe.* Quantò quippe in hæc ima (inquit) potestatem dæmonum maiorem videmus, tantò tenacius mediatori est inhærendum, per quem de imo ad summa contendimus. *It remaineth that I should also handle, whether those things, which are spoken of Sorcerers, doe proceed from dreames and illusions, or whether they are reall and true. But fearing a glut of words in this long Epistle, which may perhaps seeme vnto some more wearisome then delightfull, I haue remitted and fitted that discourse to the conclusion of this booke, hauing euer before me that which S.* Augustine *wittily obserueth, that a reader, when hee seeth the end of a booke, or a chapter, is as glad, as a passenger to see the signe of his Inne, where hee is to repose himselfe.*

Chrysost. hom. 2 1. Epist. ad Heb. hom. 10. in 1. Epist. ad Timoth.

Aug. lib. de. ciuit. Dei cap. 18.

A DISCOVRSE OF SPIRITS, CONTAINING WHATSOEVER IS NECESsary for the more full vnderstanding and resolution of the difficult Argument of Sorcerers.

CHAP. I.

Whither there be Spirits or no: There are foure points to be obserued touching Spirits: that there are Spirits; what their nature is, from whence they came; and the end why they are.

TOuching the first point; it is an ordinarie method in all things which men are desirous to comprehend, first to search into their causes: otherwise they shall not want occasions to remaine vnresolued and doubtfull, and their spirits will not cease to be full of discontentment and perplexitie. For this is the nature of man, especially when hee seeth vnusuall and extraordinary effects; as is cleere by the example of countrie people, set downe and expressed by *Aristotle*; who when they see an eclipse of the Sunne or Moone, they are presently stricken with admiration, like vnto the Children of Israel, who wondred at the new foode of Manna, and demanded what it was. And such kindes of admiration (saith *Aristotle*) haue been the seed-plot, and head of all Philosophie: for those spirits that had a touch

Lib.1.Metaph. cap.1.

Exod.16.

touch of generousnes and industrie, did presently endeuour to comprehend the cause of those vnusuall euents. The like course of proceeding is here to bee obserued, and the rather, because it seemeth so much the more admirable and incredible, by how much the more distant the knowledge and experience thereof is from the best and soundest part of men. We are therefore to diue into the causes, which when we once shall steddily comprehend, it will easily bow and incline our vnderstandings to the beleefe of those things, and make vs conceiue them not only to be possible, but of a more ordinarie frequencie then hath hitherto bin beleeued. And in regard that Spirits are the cause of these euents; wee are first to know, whither there are Spirits, or no. There are three sorts of men that haue denied Spirits: the first are Philosophers; the second are the Sadduces, and the third are Atheists. Touching *Aristotle* the prince of Philosophers, hee is of opinion, that there is one supreme cause not tyed to the pressure and incumbrance of a bodie: And he sets downe 47. Spirits subordinate to that supreme cause, according to the number of motions, which he obserued in the celestiall Orbes of heauen, thinking with himselfe that those heauenly bodies could not so ordinately moue, vnlesse they were animated and quickened thereunto by some Spirits of life. Now whither hee had stolne this out of the holie Scripture, (or at the least had borrowed it from his Master *Plato*, who might take it from thence) because it is said in *Ezekiel*, speaking of the celestiall bodies, which are there called wheeles, *Spiritus vitæ erat in rotis*; or whether hee had inuented the same by the collections which his experience had made from his frequent obseruing of them, I cannot tell; but surely he said truth, except where hee seemeth by exclusion to shut out the rest, as if there were no more then those that he recited. Wherein he might consider, that if those Spirits were necessarie for the vniforme and vncessant motions of the

Lib. 8. Physic.

Lib. 12. Metaph. text 48.

Ezech. 1.

S. Thom. lib. 2. cont. gent. c. 92

the Speares, and by a consequent for the seruice of man, *Qui est quodammodo finis omnium*, much more is it conuenient, that this first and supreme cause, whom hee calleth the alone Prince of all things, should be waited on with an infinite number of them, for his owne vse and seruice. Whereunto agreeth that of *Daniel*, who teacheth vs, that [a] *Millia millium ministrabant ei, & decies centena millia assistebant ei:* Thousand thousands ministred vnto him, and tenne thousand times tenne thousand stood before him. Whereof *Dauid* giueth the naturall reason, saying, *Ministri eius vt faciant voluntatem eius:* and this doth tacitely agree with the saying of *Ezechiel: Spiritus vitæ erat in rotis*. *Mercurius Trismegistus*, as S. *Thomas* recites him, doth determinately denie that there are good Spirits, except those who wheele about the heauens: And in this he agreeth with *Aristotle*, although hee was a better Diuine then the other, because he yeeldeth, that God did make and create them, which *Aristotle* seemed to deny, who frameth to himselfe an eternitie euen of thistles and butter-flyes: but touching the number of Spirits they are both of one opinion. *Aristotle* doth deny that there are wicked Spirits; whose authoritie Physitians did follow and adhere vnto, as *Psellus* witnesseth, intending those that were not Christians, or which had apostated from the true Religion. This sort of men doth ordinarily fall into two grosse errors; the one against the immortalitie of the soule, as it is recited in the 2. of Wisedome, saying, that the soule doth altogether resemble the flame that is nourished from the lampe: the other is against Spirits; for when they are shewed the effects wrought really by the Diuell in the bodies of those hee doth possesse, they do adiudge of it more meanely then *Aristotle* did, and affirme, that these incongruities doe happen through the indisposition and depraued temper of humours and vitall spirits. And thus as they doe by the immortalitie of the soule, so heere also they change

Lib. 2. Metaph. & lib. 2. de anima.

[a] Dan. 7.

Psal. 102.

Ezech. 10.
S. Thomas.

S. Thom. 1. p. q. 115. art. 5.
Psell lib. de energia Dæmonum, c. 14.

Sap. 2.

change an immortall and incorruptible spirit into a spirit more earthly: and which they would haue to bee quintessented from the temperament of naturall qualities, which indeed is nothing else but a blast or smoake. Hence it is that S. *Augustine* doth to this purpose fitly alleage the historie of a Physitian, who, saith hee, was constrained to confesse the immortalitie of soules by a vision which hee had when he lay asleepe, wherein hee saw, although the casements of his eyes were shut vp; and heard, although his sense of hearing was tied vp and possessed by sleepe, his good Angell speaking vnto him, and making him to consider, that his soule of it selfe without the aide or seruice of the bodie, or any of the organs thereof, did see and heare. And this is the reason why such kinde of people doe relie and leane too much vpon Philosophie, and causes in nature. The Sadduces also may be ranked with them, because they also denie Spirits, as it is recited in the Acts of the Apostles: from thence they fall into another inconuenience, and that is, to deny the immortality of the soule: whereupon it followeth of necessitie, that they must deny the resurrection of the body; which three points are common vnto Atheists, and all those that deny Spirits. Others there are, that are not so frontlesse and grosse in their opinions, as the former, but grant, that as there are good Spirits, (for the motion of the heauen doth force from them that confession, in that so good and necessarie a worke cannot proceed but from a good agent) so there are also bad Spirits, and ẏ from them many actiõs of villany and naughtinesse doe proceed. Of these *Porphiry* maketh mention *in Epistola ad Anebuntem*, cited by S. *Thomas*, saying, that these are the Masters of Sorcerers, and of all that vse witchcraft, and that they neuer direct any man in a course of goodnesse, but giue all passage and furtherance vnto those, who haue any propension to doe mischiefe. *Plato* also and his sect doe grant that there is a great number of Spirits, whose residence

August. epist. 100 ad Euodium.

Act. 23. Matth. 23.

Iust. Apolog. 2. hæc tria vnico medio probat.

S. Thom. lib. 3. contr. gent. cap. 107. & 108. & August. lib. 10. de Ciuitat. cap. 11. & Euseb. lib. 5. de præparat. Euang. cap. 6.

ſidence is in the higheſt region of the aire, as birds haue their abiding place in the low and middle region, and fiſhes in the water: but they doe heere intermingle many abſurdities, as wee will declare heereafter. To conclude, none haue euer perfectly knowen the nature of Spirits, but thoſe that haue receiued and vnderſtood the holy Scripture. Now againſt Philoſophers and Painims wee haue experience: againſt the Saduces who are hereticks amongſt the Iewes (as *Tertullian* ſaith) wee haue the fiue bookes of *Moſes* which they themſelues admit: and for Catholicks and Chriſtians, wee haue the conſent of all the holy Scriptures, both of the old and new Teſtament. S. *Thomas* in his third booke againſt the Gentiles doth ſolidly and learnedly diſpute againſt all the arguments of the Philoſophers, who affirmed, that when any prodigie in nature did happen, it was to be attributed to the influence of celeſtiall bodies, which are able to bring forth many things that are hidden and buried from our knowledge. It is true (ſaith hee) that nature is able to doe much, yet notwithſtanding it is bounded in and limited ſo ſtrongly, that for the moſt part it is tyed to the production of one manner of effects, either from the property of the efficient cauſe, or from the impotency or vnaptneſſe of the matter which hath no capacity but to bring forth one thing: as the Sunne, and all the heauens cannot in the ſapp of a vine ſhape vp or bring forth any other thing but grapes, nor from an apple tree any thing but apples. Whereupon it muſt bee granted, that there are many effects which are againſt and aboue the power of nature: as Oracles which were nothing elſe but ſtatues that did ſpeake and giue reſolution vnto thoſe doubts that were propounded vnto them, and did vnfold many things that were abſent, hidden, and to come: as alſo that ſome men haue ſuddenly, and without any ſtudy or paines taking therein, ſpoken Hebrew, Greeke and Latine, Syriac, Chaldey, and all other languages, citing

Tertull. de pręſcript. heretic. Helias in Thiſbi dictione Qua rain. S. Thom. cont. Gent. lib. 3. cap. 104. 105.

Mercurius Triſmegiſt. in Aſclepio.

Lactan. lib. inſt. & Aug. lib. de ciuit. 16.

sentences of Poets and Orators, although they neuer were conuersant in them or in any other kinde of literature: that Oxen and Asses should speake, and other prodigious accidents should happen, against the power and course of nature; that a vestall Virgin, being suspected of light behauiour and wantonnes, should in witnesse of her chastitie cary vp and downe before the Romans a siue full of water. *Claudia* also vpon the same occasion did draw a great ship after her with her girdle, and *Actius Nauius* did with a rasor cut a whet-stone in peeces.

It hath been found true by experience, and mention is made of the same in the lawes of the 12. Tables, that a certaine Island did fleet vp and downe from one place to another. It is also knowen by obseruation, that they who practise such things as these, do vse certaine words, characters, prayers, protestations, and other manners of behauiour, which cannot without folly and vanity be presented vnto any, but vnto substances that haue vnderstanding and reason. From whence hee draweth this conclusion, that it is euident that al these prodigies doe proceed from Spirits, and therefore there are Spirits. And if the authority of the Scripture may heere take place (which they may admit of at the least as any other History) it is impossible to conceiue, that the course of the Sunne should be stayed, and that the heauen should goe backward in the time of *Iosua*, and *Ezechias* by any naturall force or power. For *Aristotle* himselfe saith, that this is impossible euen for *Intelligences* themselues, to wheele back the heauen, as it is impossible for the soule to yssue forth of the body at pleasure, or not to enlifen and actuate the body, whiles it remaineth in it, because there is a necessity in nature that compelleth the same. Therefore it is plaine, that these euents proceed from some thing else then from the motion of the heauens: and it must necessarily be granted, that prodigies ought not to be appropriated

Arist. lib. 8. Phys. & lib. de Cœlo & Mundo.
Vide August. lib. 8. de ciuit. cap. 23.

priated

priated to the motion of the heauens, but to some other secret causes, which stand inuolued with much ambiguity and mistinesse. *Mercurius Trismegistus* would indeed haue answered that argument touching Oracles, in saying, that it was true that God did create as many Spirits as are in nature, yet it was the art of men to make the Oracles to speake, by fitting thereunto certaine influences of the heauens: for (saith hee) such statues might be so aptly accommodated to certaine aspects of the heauens, as that they might speake, diuine, and foretell, and might strike men with diseases, and heale them againe, and might in breefe worke miracles. But it fareth heere with him, as it doth with *Plutarch*, who endeuouring to giue a reason why Oracles did cease to doe those wonders, which they were wont, (letting slippe the true reason, which was the comming of Christ Iesus in the flesh, by whom the kingdome of Satan was vtterly ruined) he maketh a booke expressely to shew the reason of their cessation and silence: but hee falleth so short in his discourse, that hee alleageth no reasons but such, whose insufficiency and weaknesse may bee easily confuted, nay which is more, the most of them are ridiculous, and vnworthy of so great a Philosopher: in so much as he is driuen to say, that they were nourished by exhalations drawne vp from the earth, which when they ceased and were exhausted, those Oracles were famished, and dyed for want of their accustomed sustenance. In the same maze wandereth *Trismegistus*, when hee would yeeld a reason of their ouerthrow: for it may be easily demanded of him, first, why men in these times may not doe the like (as those of former ages haue done) by the same obseruations of the heauens, since now they are more skilled in their motions, then formerly they haue beene: and whē now our modern Astrologers haue conuicted both *Aristotle* and *Ptolomy* of many errours. Againe, how may it bee possible that the cause should be of lesse ex-

Plutarch. lib. de taciturn. oracul.

cellency then the effect; and if a man (as hee affirmeth) can by his industry make such oracles, it will in sound Philosophy bee necessarily inferred, that hee may also produce and worke the same thinges in another man. And if it be replyed, that there must bee a concurrence of the heauens influence vnto such a worke, I answere, Why may not the like influence as well happen vnto a man, as vnto a statue of wood? Nay, why should it not rather agree vnto him, as being more capable of reason, speech, and all other actions, then a statue? Since then it was neuer knowen that a man was an oracle, we may conclude, that this reason is most insufficient; for it is certaine that in all ages there haue beene some, who would not haue desired a better purchase, then by this meanes to bee esteemed Gods, wherein they retaine a remnant of that poyson, wherewith the Serpent infected our first parents, telling them, *Eritis sicut Dij*; and *Gregory Nazianzene* allegeth a number of examples, as of *Aristeus, Empedotimus*, and *Trophonius*, who hid themselues vnder ground, that they might be esteemed Gods, *Empedocles* also cast himselfe head-long into the sulphurous mountaine of *Sicily*, which perpetually vomited forth flakes of fire: and *Iulian* the Apostate was incited with the same desire, and did so burne with the cogitation of the same, that hee would haue drowned himselfe in a great riuer. *Aristotle* himselfe who laboured to giue a reason in nature for all things, could not comprehend the true and satisfying cause of the ebbe and flow of the Sea *Euripus*, now called *Negrepont*, wherewith hee was so vexed, that hee threw himselfe violently into the same, crying, *Because* Aristotle *cannot containe this Sea, this Sea shall conteine* Aristotle (as *Iustin Martyr* writeth of him.) Hence it is that hee studied to render a naturall reason for those memorably strange accidents in man, which cannot be attributed to any cause, but either to God or Spirits; and therefore he affirmed that the *Sibill's* and those excellent Empe-

Genes. 3. Gregor. Nazian. orat. 1. 2. in Iulian Apostat.

Iust. Mart. orat paraenetic. ad gentes. Arist Prob. sect. 30.

rors and great Philosophers were dis-affected by a melancholick humour, through which they spake and did many strange things. In which words hee seemeth to preuent the argument, which might be obiected against this his assertion, touching *Demoniaks* and possessed, which is a cleare and vnresistable experience against all the Philosophers of the world: for it is infallible that before *Aristotles* time there was possession, since *Salomon* himselfe did teach men exorcismes to cast out Diuels from mens bodies, as *Iosephus* and others doe witnesse. How then can all this be attributed to a melancholick humour? But will *Aristotle* dare to auow that this grosse and earthy humour is more excellent in a man, then his vnderstanding and reason? Now if reason can by no meanes whatsoeuer discouer those things which it hath neuer learned, nor speake any other language, then that which for a long time it hath been vsed vnto; nor diuine of future euents, nor alleage or interprete sentences, which it hath neuer conceiued, how is it possible that this muddy and grosse humour should bee so cleared as to doe all these thinges? especially when they are the proper effects that flow from reason. And if a man should require from them the cause, why such an humour should comprehend that which is farre remote from vs, both by distance of place and time, rather then reason, they could make no answere thereunto. To which may be added that these are things which doe as vsually happen vnto those that are of a different complexion, as vnto melancholick men. For it is probable that the Corinthian fornicatour who was possessed with a Diuell, was of no melancholick and lumpish constitution, but rather of a more pleasant and iouiall behauiour: which is not barely coniecturall, because S. *Paul* reprooueth the Corinthians for that they laughed and were merry with him, before he was possessed; which may make vs to conceiue, that he was witty and pleasant, as also all the Epicures were

Tertull. lib. de testimonio animæ.

Ioseph. lib. antiquit.

1. Corinth. 5.

1. Corinth. 15.

who were wont to say, *Comedamus & bibamus cras enim moriemur, & post mortem nulla voluptas.* In like manner were *Alexander* and *Hymenaus* possessed, who were much like vnto the former. Moreouer, it were a ridiculous thing to say, that when the Diuels were cast out of an humane body, and entered into the swine, the melancholy of the man did descend into the hogs; so that it doth fully appeare, that these experiēces aforesaid are sufficiently powerfull to confute all Philosophers, that there are Spirits who doe secretly conuerse with men, and doe many times visibly appeare vnto them: which *Aristotle* could not deny to haue happened vnto *Socrates, Platoes* master, who from his infancy had a Spirit that did at times appeare vnto him: as *Tertullian* hath obserued, *lib. de anima.* in these words, *Socratem Puerum, adhuc Spiritus dæmoniacus inuenit.* Let vs now come to the Saduces, of the which sect there is yet a great multitude of Iewes in *Constantinople*, and in the kingdome of *Persia*, where almost all the Iewes doe adhere to their opinion. It is strange in them, that they should deny Spirits, whē in the fiue bookes of *Moses*, which they onely admit of as the sacred writ, there is nothing more common then the mention of Spirits, and there is more spoken of that argument, in those bookes then in the whole Scripture besides. Wee will anone yeeld the reason why *Moses* did not mention their creation or fall, although in the beginning as it were of his booke, hee bringeth in the Serpent, speaking and discoursing with such craftinesse and cunning, as that hee made a conquest vpon the vnderstanding, and perswades the will both of the woman and the man. Now there is nothing more discerneable, then that this was no vnreasonable beast, that spake from his owne braine and apprehension, because nothing is more disproportionable and auerse from beastes then speach and reason: Heereupon it is that Orators doe properly tearme them *Animalia muta*, because speech

Marc. 4.

Tertul. lib. de anima.

D. Genebrard. in Chronol.

Gen. 3.

is the expresser and interpreter of inward reason, and can proceed from no cause but from thence. But put the case they should bee so stupide as to say that in those times beastes could speake, as *Plutarch* seemeth to intimate in his booke which is intituled, *That beasts are not deuoide of reason*, and as some grosse capacities conceiue of *Æsops* fables, and the like, being it may be drawne to beleeue it from S. *Basils* opinion, who holdeth that before the temptation the Serpent had feete, and did goe vpon his legs as other foure footed beastes vse to doe, and that as soone as it was told him *supra pectus tuum gradieris*, the vse of feete was taken away from him and all his kinde, because that curse did descend downe to all posterity and succession: as it is said, *Inter semen tuum, & semen illius*. But where doe wee finde, I pray, that God saith vnto the Serpent, thou shalt speake no more, but shalt bee mute and vtterly depriued of discourse and reason? which hee might in reason haue said, since it was not the outward forme and shape of the Serpent that beguiled our first fathers, but the reasons that he alleaged, & the promises which he made vnto them. But touching this the Scripture speaketh nothing, for besides the ridiculousnesse of such a conceite, it would breed a manifest repugnancy in the Scripture, which saith that God created liuing creatures, but hee afterwards made man after his owne image and likenesse, which similitude lyeth onely in this pointe, that hee framed him with the indowment and vse of reason, whereby hee might direct himselfe and euery other thing, as God doth guide and gouerne all things by his wisedome and prouidence. And this is it (as S. *Augustine* hath notably obserued) which is presently there added, *vt præsit piscibus maris, & volatilibus cœli, & vniuersis animantibus quæ mouentur super terram*. It must needs therefore be an intellectuall substance, that made the Serpent to speake, for it was neither man nor woman, because there were none but

S. Basil. in Examer.

August. lib. 5. de Gent. ad lit. cap. 12.

Adam and *Eue*, as the text saith, *Erunt autem ambo nudi.* Moreouer there is mention made of a Cherubin, who was appointed to keepe the doore of Paradise, for feare least man should returne back againe, and should eate of the fruit of life; and in his hand he held a bright flaming sword, to strike a terrour into man, if hee should be so presumptuous. This could not be a man, as we haue declared, and must therefore be a Spirit. There is also frequent mention made of the Angels of God, who appeared vnto men, as vnto *Abraham, Lot, Iacob*, and others, foretelling them of things, which was beyond the compasse of mans knowledge, as that an olde barren woman should conceiue; that *Sodome* and *Gomorra* should be destroied, and the like. As also that the people of Israel should be led through the wildernesse by a cloud, and by a pillar of fire: there could no other reason be giuen heereof, but that they were Spirits sent as guides by God vnto them. *Præcedet te* (said God to *Moses*) *Angelus meus*: and *Moses* replyed saying, *Nisi tu ipse præcedas nos*, so that it appeareth that these spirits were the messengers of God. The experience also of those that are possessed, is a sufficient argument to confute the Saduces. Heereupon it came (saith *Iansenius*) that Christ Iesus did permit the Diuels in his time to inuade not onely men, but swine also, for conuiction (saith hee) of the errour of the Saduces, whom Christ Iesus was faine to traine vp by such tutourage, as knowing, that if a man did once apprehend there were Spirits, hee would forth-with beleeue that there is another world, where they make their abode, and from thence would easily bee induced to admit the immortality of the soule, and the resurrection of the body. Whereas contrariwise, hee who doth not beleeue that there are Spirits, can hardly conceiue that there is another world, or that the soule is immortall, or that it is possible for God himselfe to call men vnto him by resurrection from the dead. Heereupon S. *Luke* reci-

Exod. 13. 23. 33.

Iansen. lib. concord. Euang.

Acts 23.

reciting the principal errours of the Saduces, doth ioyne these three points together.

Concerning Christians and Catholicks, besides the aboue named bookes, they haue S. *Stephen* in the Acts of the Apostles, and S. *Paul* in the 3. to the Galathians, to witnes that the Law was giuen to *Moses* and the people by the ministery of Angels: that God hath appointed good Angels to guard vs from the perrills of this world, and from the attempts of wicked Spirits against vs, in the 90. Psalme. Moreouer, that they ayde and succour vs so farre as to combate for vs: none (said an Angel to *Daniel*) did aide me in the people of Israels deliuerance but *Michaël* Prince of this people; and that the number of them is exceeding great, doth clearly appeare by the history of *Helizeus* when he opened the eies of his disciple, & made him see the great multitude of Angels, at what time he was afraide of the huge army of the *Assirians*. *Plures* (saith he) *nobiscum sunt quã cum illis*. The same spake *Iacob* who saw himselfe circled in with an heauenly army when hee stood in feare of his brother *Esau*; *Castra (inquit) Dei sunt hac*. Their office is to praise God vncessantly, as *Esay* and *Ezechiel* doe declare, the one speaking of Seraphins, the other of Cherubins. He that shall sound the trumpet to raise the dead shall bee an Arch-angell, and presently there shall come a great troope of Angels to collect and gather in the elect from all quarters of the world, and to assemble them in one place. Touching wicked Spirits, it is declared in the history of *Achab*, that a spirit did offer himselfe to be a spirit of lyes: and Satan tempted *Dauid* to number his people in the pride of his heart, and did much mischiefe in *Egypt*, as being there the hang-man of God, *Immissiones* (saith *Dauid*) *per Angelos malos*. God also frequently forbiddeth in the law to sacrifice vnto Diuels, which hee would not doe but that there were Diuels. It was the Diuell that did afflict *Iob* in his body, goods, children and seruants: It was

Theodor. lib. 5 in Epitom. diuin. decret.
Act. 6.
ad Gal. 3.
Dan. 10.
4. Reg. 6.
Gen. 32.
Esai. 6.
Ezech. 1.
ad Thes. 4.
Marc. 13.
3. Reg. 22.
2. Paralip. 18.
2. Reg. 24.
Psalm. 77.
Iob. 1. 2.
Math. 4.

was he that dared to tempt Christ Iesus, and did exact adoration from him as if he were a God: it is hee, that by his commandement and by the prayers of the Apostles hath beene so often cast out from mens bodies; and for conclusion, (for the places that may heere bee brought are numberlesse) God will say at the last day to the reprobate: *Ite maledicti in ignem æternum, qui paratus est Diabolo & Angelis eius.* Being then ascertained that there are Spirits both good and bad as well from the grounds of naturall reason, as from inuincible experiences, and especially from the authority of the holy Scripture, we are in the next place to know whether they haue bodies, or no.

CHAP. II.

Whether Spirits haue bodies.

THis question beareth with it more difficultie then any other, either in Philosophy or Diuinity next after the question of the Diuine nature: first, because Spirits do approch neerer vnto the nature of God then any other creature: as also, because it is impossible to see or comprehend them but onely by their effects; as by the print of the foote which is left in the sand wee know that a man hath passed that way, yet haue we not a possibility to conceiue of his vertue, knowledge, force, beauty, or constitution thereby: and hence it ariseth, that so many ingenuous Spirits as haue laboured in this argument haue almost all of them missed their scope, and run into some errour. For if (as Saint *Augustine* teacheth) it bee one of the most difficult things in the world to know the essence of the soule, which *Aristotle* also toucheth in his first booke of the soule, where he reciteth an infinitie of opinions together with their seuerall mistakes, and exorbitances from the truth,

August. lib. de orig. animæ.

Arist. lib. 1. de anima.

much

much more shall this argument of Spirits be incumbred with many difficulties, since there is no man who hath not daily experience of the nature of soules euen in their very dreames. Which maketh me say with Saint *Thomas* of *Aquin*, that *Themistius* the Philosopher hath more grossely ouer-shot himselfe in this point then any others. For he did not onely teach it for a truth, that in this mortall life we might attaine vnto the full and complete knowledge of Angels, but also that this kinde of knowledge was more facile then any other, by reason of their constancy and naturall stabilitie, whereby it commeth to passe, that they are not so obnoxious vnto change, as all other elementary bodies are. Against this Saint *Thomas* doth learnedly oppose himselfe, laying downe demonstratiuely, that whatsoeuer knowledge a man might attaine vnto in this mortall life (for after this life our knowledge shall, without comparison be farre more excellent by the contemplation of that great Myrrour that comprehendeth all things) it doth all necessarily proceed and flow from the outward senses and in the intermission of their working, a man doth afterward apprehend a conception of that which was offered and imprinted into his sense; The truth of this may be obserued in a man that is blind and deafe from his natiuitie, who hath no knowledge of any thing whatsoeuer. Since then Spirits haue no bodies, they cannot be seene by the eye nor receaued into any externall sense: and thereupon it ariseth, that a man cannot forme them in his imagination, vnlesse it bee because we see them dimly by their effects: Saint *Augustine* himselfe confesseth, that it is one of the hardest questions in the world; and is not ashamed to vse these words: *Fateor excedere vires intentionis meæ*, and *Aristotle* as it were to preuent *Themistius*, doth declare that this obscurity doth not proceede from Spirits, but from the imbecility both of our senses and vnderstanding, which as he prettily noteth, resembleth the eye of an Oule that cannot

S. Thom. lib. 3. contra Gent. cap 45. ex commentatore comment. 63. & lib. 3. de anima.

Imaginatio non transcendit continuum.

Aug lib. 3. de Trinit. cap. 1. Arist. lib. 2. Metaph.

cannot endure the brightnesse of the Sunne, although it be the most conspicuous thing that is. Hence it is that as many as haue laboured to discouer the intricacy of these subtilties do resemble those that by a mathematicall demonstration would prooue, *quadraturam circuli:* for being not able to reach vnto it, they haue an infinity of false hypotheses and suppositions. Among these the two Arabicke Philosophers may be numbred, *Aben Rois* (whom some by corruption of speech cal *Auerrois*) and *Aben Pace*, whose opinions are largely confuted by Saint *Thomas*. But to come to those who haue drawne neerer vnto the truth, *Aristotle* doth affirme and prooue, that those few Spirits whom he had knowledge of, were certainely free from any Masse or pressure of bodies, and were substances separated and abstracted from all composition of elements: for he well knew that a corporeall forme ought to be proportioned vnto the body wherein it doth act and produce motion. If then the Intelligences who moue the heauens were corporeall, it must needs be, that their bodies should be proportionable vnto the quantity of the heauenly bodies, which is so great that it comprehendeth and compasseth in all the world, and as touching the outward superficies it is contained in no place. If then these Spirits should be fashioned to such greatnes, they would be exceeding monstrous and hideous to looke vnto: which is not to be conceited of these substances which are the most noble and excellent of all others. They moue then the heauens, as the reasonable soule doth our bodies, that is, meerely by their will, which the body in his corporall motions cannot possibly resist, if so be it be furnished with Organs proper for the same, *mouet voluntate non tactu*: which manner of working is strange and incomprehensible, because it is a spirituall kind of working and not a corporall. Many other reasons are alleaged by *Aristotle*, but because they are drawne from naturall Philosophy, and cannot easily be

S. Thom. li. 3. cont. gent. cap. 41. 42. 45. Aristot. li. 8. Physic. & li. 12. Metaph.

vnderstood

vnderstood, but by those that are well versed in the Maximes of that science, it shal be sufficiēt that we haue alleadged these few. *Plato* seemeth to himselfe to haue soared higher in his Philosophy, but he is not without this errours: for hauing got the sight of the holy Scriptures and taking the words according to the rigor of the letter, he affirmeth that these excellent Spirits haue a thinne and subtile kinde of body, made of fire or ayre; wherein he followeth the Scriptures which seeme to say that they are made of winde, or of a flame of fire, and do alwayes mention their appearing to be clothed in such materiall shapes, as when they speake of the Angell that conducted the people in the wildernesse, it is said that hee was as a pillar of fire vnto them in the night, and as a cloud in the day. Besides in the mountaine of Sinay there were seene lightnings, lampes and flames of fier, as also the two Cherubins of the Mercies seate resembled two yong boyes with winges, and *Helias*, his taking vp to heauen was by Horses of fire. But *Plato* vnderstood not, that it is an vsuall thing with the holy Scripture to set before vs the highest mysteries by metaphors borrowed from things that are more vile, so they be more familiar vnto vs. In like manner are the fowre Elements, the seauen Planets, and that supreame heauen of all, where God and his Saints do dwell blessed for euermore, are represented vnto vs in the Mercies seate by artificiall things: the seauen Planets by the seauen Lampes, in the middest of whom one was more bright and conspicuous then the rest, and that represented the Sunne: the like may be said of other things, as that in the garments of *Aaron* the High Priest, there was representation made of the whole world, and a kinde of expression of the Maiesty of God, as the wise man saith, *In veste Aaron erat descriptus orbis terrarum.* The linen breeches did betoken the earth, not onely because the earth bringeth forth flaxe and linnen, but also because it is one of the worst stuffes that is there described:

Psalm.103.

Exod.13.20.

1. Par.18.
4 Reg.2.

Exod.25.26.

Sap.18.
S. Thom.1.2. quæst.102. art.4. ex probatiss. Rabin.& Clement. Alexandr.lib.5. strom.

ſcribed: the large girdle wherewithall the Prieſt did engirt himſelfe, repreſented the Ocean ſea that compaſſeth all the earth: the coate of blew veluet with the little bells of pomegranets, the aire which is of the ſame colour, and is the ſhopp where all thunders and lightnings are hammered: the Rochet that was vpon his ſhoulders beautified with all variety of precious colours, the heauen, where all the Starres do like ſpangles beautifie that place: the twelue precious ſtones that were ſet into this garment, the twelue ſignes of the Zodiacke: the Miter vpon his head, the higheſt heauen, and the plate of gold in which the ineffable name of God was ingrauen, and which was vpon all the reſt did repreſent the Maieſty of God. In the like manner God is ſhadowed out vnto vs with eyes, eares, and hands, that is to ſay, ſeeing, hearing, and doing all things: which theſe Anthropomorphites not vnderſtanding, did maintaine; (wherein they fell into *Platoes* errour) that God had alſo a body, but how monſtrous a body muſt this be, ſince God himſelfe is euery where. They may as well ſay, that he is a Lambe, a Lyon, or a Beare, and the like, then which borrowed ſpeeches nothing is more frequent in Scripture. So that when Angels are figured out with winges, and are ſaid to be clothed with winde or fire, it ſignifieth nothing elſe vnto vs, but that they are ſwift and ready to execute the will of God, as the Pſalmiſt doth explaine it, ſpeaking of Angels and ſaying, *Potentes robore ſeu virtute ad audiendam vocem ſermonum eius.* The Ethnicks alſo, hauing ſtolne the ſame from the Iewiſh antiquities (as *Ioſephus* calleth them) that is to ſay from the holy Scripture, doth ſet forth Mercury with winges, and deſcribe the winde in the ſhape of a man hauing winges, thereby to expreſſe the ſwiftneſſe and celerity which they conceiued and ſaw in theſe things. And *Homer* when he would ſpeake of Gods deſcent vpon the earth (whom he alwayes calleth *Iupiter*) hee bringeth him downe couered and

Caſſian. collatio. 10 cap. 2. 3.

Pſalm. 102.

wrapped

wrapped in a cloud: which he stole from the bookes of *Moyses* where God is alwayes said to come downe in a cloud, *Descendebat columna nubis ad ostium Tabernaculi*, and as King *David* saith, *Descendit dominus & caligo sub pedibus eius*. The winde also is figured out to be a man with winges which is drawne from that place, *Qui ambulas super pennas ventorum*. And that we may more fully vnderstand the Maiesty and antiquity of the holy Scripture, from whence the opinions of *Plato* had their first ground and originall, and which the most famous Philosophers and Diuines haue followed in part, as we will by and by demonstrate, it is expedient to obserue breefely that which the ancients haue more largely expressed vnto vs, especially *Clemens Alexandrinus*, *Origen*, *Eusebius*, and *Tertullian*: and that is, that whatsoeuer Poets and Philosophers whether they were Greekes or Latines haue truly and excellently left vnto posterity, they haue stolne or borrowed the same from the customs of the people of Israel. S. *Chrysostome* commendeth the inuention of Poets, in describing the sonne drawne in a burning Chariot by foure horses running at full speede: this is not a meere fable saith he, if it be rightly vnderstood: because the Sunne in Greeke is called Helios. For finding that *Helias* was carried to heauen in a firy Chariot drawne with foure horses, they applied this vnto the Sunne, conceiting that the Scripture spake metaphorically, and by *Helias* meant *Helion*, that is the Sunne. The Cherubins also are said to be drawne in a Chariot, and *Abacuc* calleth them the horses of God, saying: *Qui ascendis super equos tuos*; This the Poets would expresse when they say, that the heauens are wheeled and rowled about by Angels, as if they were drawne by swift horses. Moreouer, whereas the Iewes had within their Temple two manner of Oracles, the one vocall, the other mute and without a voyce: the first was when God spake out of the midle of the Tabernacle to *Moyses*, the other when from the

Exod. 33.

Psal. 17.

Clem. Alexand. in Strom. Origen. cont. Celsum. Euseb. de præpar. Euang. Tertul. de præscrip. & in Apologet. Chrysostom: Hom. de Ascensione Heliæ.

1. Paral. 28. Aback. 3.

Num.2. the precions stones of the high Priests Ephod, their beamed forth a certaine splendor that betokned good fortune, which is mentioned in the 1. of Kings. The Gentiles herein endeauoured to imitate the Iewes, and had also two manner of Oracles, the one which spake and was called *Oraculum Dodoneum*, the other which spake not, and was called *Oraculum Hammonium*: which word Oracle signifieth in the Hebrew nothing else, but a place of speaking, and where answeres are commonly giuen, for it is called *Debir* : in Greeke it may be called λαλήτειον, in Latine *Loquutorium*, as Saint *Ierome* hath obserued. And as it is commanded in the Law that they should offer cakes vnto God in their sacrifices, but that no sacrifice should be without salt, so doth *Pliny* also note of the Gentiles, *omnibus sacrificijs adhiberi solitam molam salsam*, which is also witnessed by *Ouid*: *Ante deos homini quod conciliare valebat far erat, & puri lucida mica salis.* Hence haue the customes of the Gentiles there beginning, and this *Plato* hath more excellently and accurately followed then any other: whereupon he gained the surname of Diuine being commonly styled *Diuinus Plato.* We are not then to wonder though *Plato* do affirme that Angels haue bodies of fire or ayre, since that the Scripture doth so cleerely and frequently make repetition of the same: and it may be that he vnderstood those speeches according to the sense and meaning of the Scripture, that is to say metaphorically, because either they are not so grosse and heauy as humane bodies which indure wearinesse in their motion, or rather, because they are like birds or clouds in the ayre, or else because they appeare to men in such formes and fashions. For if it bee lawfull for *Moyses* to say that God is a fire: *Deus noster (inquit) ignis consumens est*, because he was thus represented vnto him in the bush and vpon the mountaine, why may it not be lawfull for vs to say that Spirits are made of aire or fire, because in their apparitions they euer take

Margin notes: 1.Regum.30. — Hieron.sub fin. lib.in Epist.ad Ephes. — Ouid.in Fast. lib.1.

take an airie or a firie body vpon them? And thus wee are to vnderstand S. *Augustine*, when he seemeth to affirme that spirits haue bodies: and thus S *Bernard* also is to bee interpreted, that is, that spirits are then said to haue bodies, when they would appeare vnto vs: for they can haue no other meaning, since our eye hath no proportion with spirituall substances. It may well be, that some haue thus spoken of them, thereby to intimate that spirits are not pure qualities, but essences subsisting of themselues: which maketh much against the error of the Sadduces, who reduced all the apparitions recited in the fiue bookes of *Moyses*, to the imaginations and fancies of men; whereas indeed, Angels doe vnderstand, conferre, and direct men, managing, and gouerning Prouinces and kingdomes, and as our Sauiour saith, they doe alwaies behold the face of God the Father which is in heauen. Thus ought *Tertullian* to be vnderstood when he saith, that God hath a bodie, not that he hath the least composition of matter, but he is a body, that is to say, a thing really subsisting, accommodating his manner of speaking to the weakenes of ruder apprehensions, and it may bee to the vnderstandings of certaine Anthropomorphites, who, as *Cassianus* saith, by reason of their great dulnesse and simplicitie, could not conceiue that any thing could bee reallie subsisting, vnlesse it had a body, not being able, as wee are vsed to say, to iudge further then their nose. Notwithstanding the experiēce of the soules working, may be sufficient to sublime mens thoughts from such earthie conceptions touching Spirits, since the soule doth discourse and worke, although the body be fallen into a sound sleepe. *Adam*, when he sleeped very profoundly, saw God when he tooke from him one of his ribbes thereof to make the woman, and when the soule at the houre of death is diuorsed from the body, it cannot bee seene by any because it is a spirit as Christ himselfe vpon such an occasion did say: *Pater in manus tuas commendo*

August. lib. 3. de Trinit.
Bernard. in Cantic. Cant. & lib. de considerat. ad Eugenium.

August. lib. de hæresib. hæres. 28.
S. Thom lib. 10 cont. Gent. cap. 20. ait sic tenuisse; sed August. lib. de hæres 50. & 86. conatur excusare.
Cassian. collat. 10. c. 2, 3, 4.

Matth 26.

Ioan.19.

mendo spiritum meum, and afterward, *& inclinato capite emisit spiritum*. That we may vse these phrases of speaking in a good sense, it appeareth by that which wee haue formerly said, for wee cannot doe amisse in vsing Scripture-phrases, if so bee they bee taken according to the meaning of the Scripture, as Christ Iesus himselfe declareth in S. *Iohn*, chap. 10. where he argueth against the Pharisies, who in those daies stood nicely vpon words, as wee haue many of that captious brood amongst vs in these times. Againe, it is not to be conceiued, that so great and learned personages should be so ignorant as not to be conuersant in the texts of the new Testament, which doe cleerely declare that they haue no bodies. In the third place, they doe for the most part expresse and interpret themselues, as S. *Athanasius* amongst the rest, who in his definition of Angels, doth briefly say, *Angelus est animal rationale*; but because the word (*Animal*) doth signifie a bodily substance, he doth therefore afterwards explane himselfe and say, *Est autem expers materiæ*. Wherein although he seemes to contradict himselfe, yet his meaning is, that since the holy Scripture doth stile these spirits *Animalia*, in Exodus, and *Abacuc*; *In medio duorum animalium*, it is no absurditie to giue vnto them the same appellations: but these places are to bee vnderstood metaphorically, and then there can be no inference of bodily substance fastened vpon them. Thus doth *Didymus*, S. *Ieromes* Master, say, that an Angell can bee but in one place at one time: and lest any man should misconceiue him, as though he should maintaine them to be corporeall, because it is the propertie of a body to be circumscribed in a place, hee addeth in that very passage, that they are not properly inuironed or bounded in, by any place; thereby letting vs vnderstand, that his meaning was not to attribute any bodily substance vnto them. The like may be obserued out of S. *Ierome*, who saith with Saint *Paul*, that Angels and soules doe bow their knees before

Athanas. lib. de communi essentia Patris & Filij.

Abac. 3.

Didym. lib. 1 de Spiritu sancto.

Hieron. lib. 1. comment. in epist. ad Ephes. ad cap. 3.

fore God; yet are wee not here (saith he) to conceiue, that they haue their members and dimensions like vnto vs.

Before wee descend to the proofes out of Scriptures, wee shall doe well to examine, whether the opinion of those that take the Scripture-phrase according to the rigour of the letter, may bee defended. S. *Thomas* disputeth against it, and saith that it cannot be defended. For first, if they had bodies made of aire (as *Apuleius* dreamed) they could not bee immortall, but would in the end fall into corruption, as we doe: because whatsoeuer is compounded of elementarie qualities, must of necessitie be framed of contrary and repugnant natures, which in the end by their perpetuall opposition and fight do ruine one the other; and this truth is beyond exception. Secondly, the aire is a body, which the Philosophers terme *homogeneall*, that is, whose least part is of the same nature and condition with the whole, as euery drop of water is water, as well as whole riuers or the sea: from whence this absurditie would follow their opinion, that the whole bodie of the aire must be one immense Angelicall substance. Thirdly, the members of a liuing bodie, must haue seuerall organes fit for the performance of those functions, whereunto nature doth ordaine them, which cannot be true of the aire: and if they were made of aire, they may thẽ be dissolued and melted into water as the clouds are, they should also be hot & moist like vnto the aire; as if they were cõposed of fire, then must they burne. All which absurdities doe euidently shew, that they are said to bee airie only, because they abide for the most part in the aire. And therfore Saint *Paul* writing vnto the Ephesians, who were great Philosophers, and much addicted vnto Magicke, (as S. *Ierome* obserueth) giueth them to vnderstand, that this opinion was not repugnant vnto Christianitie, but that they were to hold it for a truth, that there are a great number of Spirits in the airie region, against

S.Thom. cont. Gent. vbi supr.

Hieron. in Epist. ad Ephes. in prologo.

whom they were to combat: insinuating thereby, that they may in this sense bee called airie, if thereby wee meane that they are Spirits, without flesh and bones. Ephes 6. *Non est nobis* (saith he) *colluctatio aduersus carnem & sanguinem, sed aduersus principes & potestates aëris huius:* Ephes.6. he also calleth them, *Spiritalia nequitiæ in cœlestibus.* Wee may safely (saith that Father) call them airie or heauenly, but wee must alwaies suppose them to be Spirits. Luke 8. Psal.8. In this sense doe the Hebrewes call birds the fowles of the heauen and of the aire, and men are by them stiled terrestriall: not that birds haue bodies of aire, or men of earth, but because they doe inhabite in the aire and dwell vpon the earth. For conclusion of this point, let vs hearken what the holy Scriptures say; and for the old Testament, King *Dauid* calleth them Psal.103. Spirits, where he saith, *Qui facis angelos tuos spiritus:* as if he should haue said, Lord thou hast ordained that those whom wee call Angels, should be Spirits. Now there is a contradiction and Antithesis betweene a bodie and a spirit, so that the consequence by negation doth necessarily follow one vpon the other: as if such a thing be a bodie, it will be negatiuely inferred, then is it not a spirit; and contrariwise if it be a spirit, then is it not a bodie: which conclusion Christ himselfe maketh vnto his Apostles, when after his resurrection they conceiued him to be a spirit: Luke 24. Touch me (said he) and looke what I am (being risen with my true bodie) for a spirit hath neither flesh nor bones, as you see I haue. So that this were sufficient to proue, that a spirit hath no body, although there should bee no other place or text to strengthen the same. And lest wee should fall into the opinions of certaine Stoicks, who maintained diuersities of kindes in Angels, and that some had bodies, and others had not, S. *Paul* doth direct vs vnto this generall Maxime, which is without exception, when hee pro- Heb.1. nounceth this sentence: *Omnes sunt administratorij spiritus;* and in another place he saith, that amongst Gods

creatures there are some visible, and some inuisible, such as are Thrones, Dominations, Principalities, & Powers: for confirmation whereof wee may adde that, which we haue alreadie alleaged out of the Epistle vnto the Ephesians, where there is an opposition expressed betweén the things that appertaine to flesh and blood, and the things that belong vnto the spirit. Touching Diuels, they are also called Spirits; but to put a difference betweene the good and them, there is euer subioyned some restriction; as in the historie of *Achab*, one of them speaketh in this manner: *Ero spiritus mendax in ore prophetarum.* Christ Iesus often calleth them vncleane spirits, or the Diuels angels; conformable whereunto S. *Paul* termeth them the angels of Satan, which must be vnderstood to proceed from their imitation, not from their creation. But it may be obiected, that they haue a body, and are tyed so really vnto the same, that *Abraham* washed their feete, they tooke *Lot* by the arme, and by strong hand drew him forth out of Sodome; and *Iacob* wrestled a whole day with them. It is true indeed, they are supported sometimes by a body, for otherwise they could not be seene, because of themselues (as S. *Paul* saith) they are inuisible: yet wee are not to detract from the authoritie of Scriptures, that do cleerely teach vs that they haue no bodies of their owne: for wee must affirme with *Tertullian*: *Habere corpora peregrina sed non sua*: They haue bodies (saith he) which they borrow, but haue none in their owne nature. Wee know that a Spirit did appeare vnto our grandmother *Eue* in the forme of a Serpent: yet was there neuer any of so blunt & earthy an apprehension, that would affirme that this body of a Serpent was the body of an Angell. Wee are then to say, that this body was framed of one of the foure elements, not of fire, for it would burne: nor of water, for such a body would easily fleet away and be dissolued: nor of earth, for that would remaine sollid vnto the view, and should afterward

[Margin notes: 3.Reg.22. / Matth.12. / 2.Cor.12. / Tertul. de carne Christi. / Tertul. de carne Christi.]

ward also bee found : it must therefore necessarily bee framed of aire, both because Spirits haue their places of abode from aboue, the good Spirits dwelling in heauen, and the bad in the aire, as also for that this element doth easily take the impression of all colours & formes: as we see what great variety of colours are in the rainebow, and what diuersities of shapes and semblances bearing the formes of Dragons, Serpents, and the like, are represented vnto vs in the clowds. And these formes are dissolued into that from whence they were exhaled and drawne, saith *Tertullian* : *Eadem ratione species illa intercepta est, qua & edita fuerat, si non fuit initium visibile, nec finis.* By which it appeareth that the Doue, that descended from heauen and lighted vpon Christ Iesus, was fashioned of aire, and not of earth : for it is said, *Descendit spiritus sanctus corporali specie sicut columba in ipsum.* The like may be said of the firy tongues, that sate vpon the Apostles at the feast of Whitsontide : *Factus est repente de cœlo sonus tanquam aduenientis spiritus vehementis.* So that it is cleere that these apparances are framed of aire, as the cloud out of which God the Father spake to his Sonne in his transfiguration, which vanished into aire, as did *Moyses* also, whose body in that apparition was composed of the same element : and whiles the Apostles eyes were fixed on these obiects it vanished, and they saw none but Christ Iesus alone. So when the Angell appeared to *Manoah* the father of *Samson*, he mounted vp into heauen in a flame of fire, and in his ascent was visibly seene of him : but by little and little *Manoah* and his wife lost the sight of him, because his body began to dissolue into the first matter whereof it was framed. Thus did the Angell that accompanied *Tobias* in his iourney, It is now time (said hee) for me to returne to him that sent me ; and presently hee vanished from them. And for addition vnto the truth hereof, some alleage experience, saying, that if a man should cut such airie bodies

Tertul. lib. de carne Christ.

Matth. 3.

Act. 2.

Iudic. 13.

dies

dies, it would fare with them as it doth with the Sunbeame, which doth runne together, and presently vnite it selfe, without any signe of such separation: which very well agreeth with the nature of aire, and is fit to confute the error of *Psellus*, who in the seuenth chapter of his booke, maintaineth that they haue a naturall body, yet in the 23. chapter he granteth, that such bodies being smit asunder, doe ioyne againe, as doth the aire when it is diuided; whence he might easily haue collected, that these bodies must bee made of aire, and not proper vnto Angels. For touching the reason which he bringeth, that if they had not bodies, they could not be tormented with fire, it is certaine, that the diuine prouidence may easily bring to passe, that a body may really worke vpon a spirit, and likewise the contrary: which no Christian can deny, to bee by diuine prouidence wrought in the Sacrament of Baptisme, where the water as the instrument of the diuine bountie, doth really and truly wash and purge the soule that is a spirit: and experience teacheth vs this truth in nature, for imaginations, which are corporall things, doe depresse the soule and make it heauie euen vnto death, as Christ Iesus himselfe said. Besides, by this reason we should say, that the soules of the damned being departed from this world, are not cast into hell-fire because they haue no bodies, and must therefore bee impassible: And so wee shal fall into their heresie, that maintaine that the soules lie sleeping till the day of iudgement, which doth directly oppose the holy Scriptures; which shew vnto vs, that the soules of good men returne vnto God who hath created them, to be at quiet in his hands and vnder his protection; as S. *Stephen* saith, *Domine suscipe spiritum meum*: and S *Paul* wished for death to no other end, but to be with Christ, *Cupio, inquit, dissolui & esse cum Christo*: which is confirmed by S. *Iohn* in the Reuelation, saying, Henceforth doe the soules rest from their labours, for their good workes follow them; and

Psell. lib. 1. de energia Dæmon. c. 7. & 23.

Act. 7.

Philip 3.

Apocal. 14.

death (saith S. *Paul*) shall be a gaine vnto me: on the other side they teach that the soules of the reprobate are tormented in the flames of hell, as appeareth in the Gospell by the rich Glutton, and by the saying of Saint *John Baptist*, who told the Pharisies, that the axe was alreadie applied vnto the roote of the tree, and euery tree that brought not foorth good fruite, should bee hewen downe and cast into the fire. This S. *Iude* affirmeth is already happened to the Sodomites, as also to *Chorah, Dathan*, and *Abiron* with their complices, and that they went quicke downe to hell.

Iud. in Canonic.

But here may an obiection be made, how Spirits are able to frame vnto themselues such bodies at their own pleasure? S. *Augustine* answereth, that Spirits by a certaine agilitie and naturall power can bring to passe whatsoeuer may be done in nature: for they doe perfectly know not onely the effects of nature, but the causes also; which proceedeth from the refinednesse and subtilitie of spirit, wherewith they are indowed: which they so well know how to manage and applie, that whatsoeuer nature maketh successiuely and at leisure, they doe the same in an instant. We see the aire diuers times being disposed thereunto by certaine causes, is variously depainted with colours and diuers semblances; and in the sommer wee sometimes see toades and frogs fall with the raine, which proceedeth frõ the corruption of the aire, from whence also butter-flyes and catterpillers, and the like vermine are ingendred; all which is produced from the successiue operations of nature. The like effects may bee produced by Spirits, by vniting of causes, whereupon the effects doe necessarily follow. Thus we reade that the Diuell tooke vpon him the forme of a Serpent, which cannot be denied; as also that *Pharaohs* Magicians, by the assistance of Satan, did make serpents and frogs appeare before the people: and surely they may in the like manner shape and counterfeit any other figure, yea of a man himselfe, as is cleere

by

by the apparitions recited in the book of Genesis. From whence we must draw this necessarie conclusion, that it is contrary both to naturall reason, and to Scripture, that Spirits should haue bodies, but that they are incorporeall and inuisible. The resolution of all this discourse may bee had in the booke intituled, *De Ecclesiasticis dogmatibus*, which is amongst the workes of S. *Augustine*, where in the 11. chapter he saith: We beleeue that God is inuisible and incorporeall, because hee is euery where, and is present in all places, yet not bounded in by any place: but we beleeue that intellectuall substances are corporeall, because they are circumscribed in a place, as the soule within the body: and hence it is that they are called corporeall, because they are limited in their substances. It remaineth that wee endeuour to know when they were created, since *Moyses* maketh no mention of it; and from whence it proceedeth, that there is a difference betwixt Spirits, so that some are good and some bad.

CHAP. III.

Of the Creation, goodnesse, or malicious-nesse of Angels.

SAint *Athanasius* when he was to giue his full resolution and opinion concerning Spirits vnto Prince *Antiochus*, demandeth in the first place, whether Angels were created, or no; for *Moses* maketh no mention thereof in the first chap. of Genesis where hee purposely laboureth to magnifie the power and goodnesse of God in the worke of Creation. And in good reason doth he take his beginning from this question, since the weightiest argument that Saduces and Atheists can alleage for themselues is, that *Moses* speaking of all the creatures of God, and of the heauens

Athanas. q. 1. ad Antioc. princip.

uens themselues doth yet make no mention of Angels: whereupon the ancients haue endeauoured to giue a satisfying resolution heereunto, as S. *Chrysostome*, S. *Athanasius*, *Theodoret* and others. S. *Chrysostome* particularly in two passages doth determine this point. I know well (saith hee, speaking vnto the people) that you are accustomed to demand, why it is not said *In principio creauit Deus Angelos & Archangelos*, as well as it is written, *In principio creauit Deus cœlum & terram*, especially since Angels and Archangels are vndoubtedly compositions of more noblenesse and puritie then heauen or earth. You are to know (saith hee) that the holy Scripture is nothing else but a letter missiue, which God by his Ministers doth send vnto vs: no lesse then when wee read that *Helias* was sent from God vnto *Ioram* king of Israell with a letter missiue to reclaime him from his faults, and to instruct him in the will of God. Now when a great Lord writeth his letters missiue, hee doth accommodate the stile and matter of them vnto the qualitie and capacitie of the person vnto whom he doth addresse them: for hee must write to a Prince after one fashion, and after another fashion vnto a Philosopher, and in a different maner from these, when hee writeth to his wife or to his children. Now the first letter missiue, which God in his goodnes sent vnto man, was the fiue bookes of *Moses*, which hee directed to the people of Israel. This people of Israel, vnto whom the letter was addressed, was a rude and an ignorant people, because they were newly infranchised from the slauery and seruitude of *Egypt*, where they had been for the space of 400 yeares very cruelly oppressed, being all of them constrained to apply themselues to manuall trades and workes, as to gather straw and clay, & to carry great baskets vpō their shoulders ful of such stuffe, wherof they were afterwards to make bricks, and then to carry them where the Cities and Pyramides of *Ægypt* were a building: and this they daily did, not hauing

Chrysost. hom. 2. in Gent. & homil. de ieiunio, & gen. lect.

2. Paral 21.

Exod 1.

uing leasure to breath or to serue their God one day as may be easily seene in the beginning of Exodus so that whatsoeuer was said of *Ioseph*, may very appositly be applied vnto this people: *Diuertit ab oneribus dorsum eius, manus eius in cophino seruierunt.* Which was the cause that they were a rude nation, & altogether vnacquainted with good literature. And this is the peculiar slight of tyrants (as *Aristotle* writeth in his Politicks) who will not permit their subiects to study and attaine vnto learning: which was the practise of *Iulian* the Apostata against the Christians. They were all then very ignorant except *Moses* who was exempted from such rudenesse, because he had his education in the Kings Palace, and was the adopted sonne of King *Pharaoes* daughter, and this S. *Stephen* well obserueth, saying, *Erat Moses doctus in omni scientia Ægyptiorum:* for he had skill in Astronomy, Geometry, and the Mathematicks, but the rest of the people were exceedingly ignorant, and could not conceiue of any thing but what they could see with their eyes, which is the ordinary fashion of illiterate people, who are not able to eleuate their spirites higher then the earth, and laugh at Philosophers when they dispute of the roundnesse of the Sunne, of the height of heauen, and of the sphericall forme of the sea and earth: and heereupon it is that *Moses* saith to God, alas Lord, I assure my selfe that they will not beleeue that which I shall say vnto them, for when I shall speak of thee Lord, what fashion shall I hold in my discourse to make thy Maiesty knowen vnto them, since their apprehensions doe sauour so much of earth and dulnesse. But God answered him, it shall be sufficient for thee to tell them, that hee (*who is*) hath spoken vnto thee: for hee would not that hee should speake vnto them in a higher straine then of his being onely, which is a thing common and agreeable to the least creature of the world, although if these words bee vnderstood by nature, not by participation,

Psal. 81.

Arist. Polit. lib. 5.

Socrat. lib. 3. Hist Eccles. cap. 10.

Act. 6.

Exod. 3.

pation, they haue a high and mysterious meaning: but this distinction was not mentioned vnto them, because he would fit his discourse to their vnderstandings. And this is the very opinion of S. *Dydimus*, who sheweth, that according to the diuersitie of tymes and persons there came Prophets and others in the name of God: some with the name of him that was Almighty, others with the name of him that was replenished with all goodnes, and others with the name of vnappeasable rigour and iustice. And thus (saith hee) was *Moses* sent vnto this rude people with the name of him *That is*, for God would at that time exact nothing from them, but that they should vnderstand that the God of their fathers is, and was not like the false Gods of *Egypt*, who indeed were not, because they had not so much as an existence which is the least that any thing may haue. In like manner when Christ Iesus did addresse himselfe vnto the seauen Churches of *Asia*, hee set downe diuers attributes of his Maiestie in the beginning of those letters according to the diuersitie of persons. And S. *Paul* preaching at *Athens* among the Philosophers did purposely decline to make particular mention of the Trinity, but thought it sufficient to expresse vnto them that there was a God who created heauen and earth: *Deus (inquit) qui fecit mundum, & omnia quæ in eo sunt cœli & terræ Dominus, non in manu factis Templis habitat.* S. *Peter* allso in his first sermon to the Iewes, doth not at the first cast plainely expresse that Christ Iesus was the true God, but accommodating himselfe vnto them hee is contented, if at the first he may winne thus much vpon their beleefe, that Christ Iesus was a holy and innocent man sent from God, *Iesum (inquit) Nazarenum virum approbatum a Deo signis & virtutibus:* but afterwards he speaketh vnto them in a higher straine, hauing once prepared them for more diuine instructions. And so heere likewise in processe of time did God manifest vnto this people, that there were Angels, and that

Dydimus lib. 2 de Spiritu S.

Apoc. 2. 3.

Act. 17.

Act. 2.

that they had their creation from him, as wee shall presently see. Which is also more expresly vnfoulded in the new Testament, at what time men grew more familiar and better acquainted with the secrets of God. This is S. *Chrysostoms* reason which is very probable and fit to be admitted. S *Athanasius* yeeldeth another reason saying that this people was exceeding ready to beleeue and admit plurality of Gods, which in processe of time they tooke from the superstitions of the Egyptians: which conceite being once growne into an habite and custome, it did at length become almost naturall vnto them, and brake out openly in the desert, when they said in the plurall number, *Hi sunt dij tui Israel qui te eduxerunt de terra Ægypti.* And hereupon God tooke occasion to insist vpon the explication of this in the first commandement of the Law, (which saith, *Dominus Deus tuus Deus vnus est*) longer then vpon all the rest of the commandements, because the people were so much inclined to this plurality of Gods, and had then lately made and worshipped a Calfe. Which they may doe well to obserue, who because it is afterwards said, Thou shalt not make any likenesse of any thing that is in heauen or in earth, doe conceite that this is the second commandement, and aske the cause why Curats doe not so pronounce the same in their seruice, not vnderstanding that the Curate doth pronounce but a short summary of the commandements of God, and that this whereof they complaine, is not properly a commandement, but a more ample exposition of the first commandement, against which the people had for a long time most transgressed. Therefore doth S. *Athanasius* well obserue, that it was not safe to mention Angels vnto them, because they would presently haue thought them Gods: which *Carpocrates*, *Basilides*, and other disciples of *Simon Magus* also did, as S. *Ireneus* and *Tertullian* haue written. Whereunto we may adde a third reason drawne from the more moderne diuines, and

Athanas. 41. ad Antioc. princip.

Exod. 32. Deut. 6.

Exod. 20.

Iren. lib. 1. Tertul. de præscript. hæret.

Iacob. Christopolitanus Episcop. in Psal. 81.
Rom. 10.
Heb. 2.

and that is, that Christ Iesus was the end and scope of the law, who was to take vpon him the flesh of *Adam*, and not the nature of Angels as S. *Paul* noteth, *Finis legis Christus & nusquam Angelos apprehendit, sed semen Abrahæ apprehendit*. Since then Christ Iesus was not to be the Redeemer of Spirits, but of men. *Moses* did with good reason passe ouer Angels in silence, and bounded his discourse with the mention of visible creatures, ouer whom man had dominion, that in conclusion hee might inferr that man alone had the priuiledge to bee made after Gods image and likenesse, that in the end hee might be deifyed and made a partner in the diuine nature thorow Iesus Christ. By which hee thought to leade and conduct man the more easily vnto the knowledge of the grace of God towards him, since that he had more remembrance of him then of the Angels themselues, who were iustly passed ouer without mentioning, if wee consider hou much our humane nature was honoured by the diuine word: so that hee who is God adored by all, is a man as wee are; being as absolutely man as I am, and being as truely man, as he is truely God. And this is the conclusion which S. *Paul* maketh against the Iewes when he speaketh of Angels: *Nusquam Angelos apprehendit, sed semen Abrahæ*. It is also manifest that the old Testament maketh no mention of the sinne of *Lucifer* and his adherents, but indirectly and by glances, as when the haughty minded men are compared vnto him, so in *Esai* the 14. chap. where mention is made of *Nabuchodonosor* King of Babilon, and in *Ezechiel* 18. where the King of *Thir* is described, both of them being meruailous proud and presumptuous against God; they are (saith the Scripture) like vnto *Lucifer*. But of set purpose there is no relation made hereof except it bee incidentally, and (as wee say) *per accidens*. For Christ Iesus did pay no ransome for wicked Spirits as he had done for men, but he hath clearly declared himselfe, that hell fire is from all eternity

Esay. 14.
Ezechiel. 18.
Matth. 25.

eternity prepared *Diabolo & Angelis eius*. But although *Moses* did not make direct mention of them, yet did hee tacitly insinuate the same, when hee saith of the seauen daies, that they followed one the other, and that the heauens went on in their course, making day & night, euening and morning, which could not possibly be without the ministry and helpe of Angels. Moreouer when he concludeth *Igitur perfecti sunt, cœli & terra & omnis ornatus eorum*, by the perfect ornament of heauen he meaneth Angels. For that excellent ornament which addeth such grace vnto the heauens is their motion, without which (as *Aristotle* himselfe well knew) the heauen could beame downe no influence vpon the earth, as is intimated by S. *Iohn* when hee saith, *Iurauit per viuentem in secula quod non erit amplius tempus*. For if wee should say, behold a perfect man, this speech doth import that hee hath a soule, and that his body is disposed and fitted for those motions which are naturall vnto man. Whereupon S. *Chrysostome* admonisheth that by this ornament wee are not to vnderstand the light or starrs onely, but many other perfections, both of higher and baser consideration. But because this manner of speaking is very obscure, S. *Athanasius, Theodoret* and S. *Chrysostom* moue the question, whether the Scriptures doe directly say that the Angels were created by God or no: and their resolutions are that they doe so say. First King *Dauid* maketh vs an expresse Psalme touching the creation of the world, where hee speaketh generally of all creatures, Spirituall, rationall, sensible, terrestriall; as also those creatures who haue their being in the water and aire in the 103. Psalme, where he beginneth to speake of the Maiestie of God in this manner, *Confessionem siue maiestatem & decorem induisti, amictus lumine, sicut vestimento:* next hee speaketh of the heauens saying, Thou hast stretched them out ouer vs like a tent; then doth hee adioyne the Angels, *Qui facis Angelos tuos Spiritus*, who makest

(saith

Genes. 1.

Genes. 2.

Apocal 10.

Chrysost. homil. in Genes.

Theodoret. in Epitom diuin. decret. lib. 5.

Psal. 103.

(saith he) thy Angels Spirits. Where by the way wee may obserue for our better information in this and the like places of Scripture, that the Hebrewes haue but three tenses in their verbes, the Præter-perfect tense, the present, and future tense; and haue not the vse as the Greeks and Latins haue of the præter-imperfect and præterpluperfect tenses, whence it ariseth that the present tense with the Hebrewes may (as the sentence will beare it) bee translated by the præterimperfect tense, as also by the præterperfect, and by the præterpluperfect tense. And this is practised by the Hebrewes in this very passage of Scripture, as if they should say in latine, *Qui faciebas Angelos Spiritus*; that is to say, Lord in the time of creation thou diddest make and fashion these Spirits, to bee the messengers and ministers of thy good pleasure. By which place *Dauid* doth not onely shew that God created Angels, but also, contrary to the opinion of the Greekes and Latins, that the Angels were created, when God made heauen and earth, and not as some would say, many thousands of yeares before: so that it is not chancefully done, that he first made mention of the essence of God, and then of Angels, and last of all of other creatures. The same methode he obserueth in the 148. Psalme, where he inuiteth all things to praise their Creator, and doth not omit the Angels, but placeth them in the first rank, saying, *Laudate eum omnes Angeli eius, laudate eum omnes virtutes eius*, and concludeth that God fashioned and created them as hee hath done all other creatures, *quoniam ipse dixit & facta sunt, ipse mandauit, & creata sunt*. The same order is obserued by the three men that were cast into the firy furnace at Babilon, who in their thanksgiuing doe inuite all the workes of Gods hand to blesse their Creator, and descending to particulars, they bring in the Angels as the excellentest creatures of all, harmoniously to sing and say, *Benedicite omnia opera Domini Domino, cantate & superexaltate*

Hierom. in Epistol. ad Titum.
S. Thom. 1. p. q 61. ap. 3.
Psal. 148.

Dan. 3.

tate eum in secula. Benedicite Angeli Domini, Domino; Benedicite cœli Domino. Where it is very remarkable, (that we may not digresse from the argument in hand) against those who conceite that the creation of Angels was long before the creation of heauen, that therefore in this place and some others, the heauen is said to bee set after the Angels, thereby to figure out vnto vs the transcendency of Angels aboue all other creatures: neither can we giue any other probable and literall reason why the heauens should bee preferred before the Angels, then this which we haue already alleaged. S. *Chrysostome* affirmeth that S. *Iohn* made mention of the creation of Angels, where he saith, *Omnia per ipsum facta sunt, & sine ipso factū est nihil.* And S. *Paul* doth, as it were, comment vpon this sentence of S. *Iohn*, as hauing bin wrapt vp to heauen after him, in his Epistle to the Colossians, *Quoniam in ipso condita sunt vniuersa in cœlis & in terra visibilia, & inuisibilia, siue Throni, siue dominationes, siue principatus, siue potestates, omnia per ipsum & in ipso creata sunt.* And this doth vndoubtedly confute all the Manicheans, Marcionists, and other sectaries and disciples of *Simon Magus*, so that wee may from hence conclude, that God did create all Angels good at first, that is, perfect in all goodnesse both of nature and grace: for whatsoeuer God made, he saw that it was passing good, as *Moses* expresseth it: and towards the end of his bookes hee giueth a reason of the same vnto the people, saying, *Dei perfecta sunt opera:* whereunto agreeth the wise-man, who giueth vs to vnderstand, that God made all things in number, waight, and measure, in which the most captious can not finde the least discord or blemish. And Christ Iesus himselfe doth assure vs, that the Diuell did not persist in the truth, that is, in his first integrity wherein hee was created: and that he was once in heauen, but was fallen from thence like lightning. S. *Peter* and S. *Iude* doe giue the reason of this fall, because, say they, hee

Chrysost hom. de ieiunio. Genesi lect. Ioan. 1.

Coloss. 1.

Genes. 2.
Deut. 32.
Sapient. 11.
Ioan. 8.
August. lib. 11. de ciuit. cap. 18

Iud. in canon.
2. Petri. 2.

sinned against God, which sinne being folded vp in the pleates of malice and obstinacy, was without the proportion of remission and pardon. The same meaning hath *Iob* in the 4. chapter, *In Angelis suis reperit prauitatem.* And although there were no other text sutable vnto this purpose, then that which is alleaged in Saint *Matthew*, where Christ Iesus doth foretell, that he will cast the Diuell and his Angels into hell fire, yet would this bee an argument sufficient (as *Theodoret* well inferreth) to prooue that he was created in perfection and goodnesse, but that from his owne desire and malice he made choice of euill, by his rebellion against God. *Non est enim* (saith hee) *iusti Dei proprium eum punire qui necessitate malus sit.* And certainly it is repugnant vnto the nature, goodnesse and iustice of God, who neuer condemneth any, that doe not through malice deserue such punishment. Hence it is that S. *Augustine* doth worthily reprooue *Porphiry* the Philosopher, because his assertion was, that there were a kinde of Spirits, who from their first nature were originally euill and deceitfull. This proceeded not from their nature (saith he) but from their will. It remaineth now, that we declare what manner of sinne it was, whereof they were conuicted. S. *Augustine* giueth vs the resolution heereof, saying, Since they are Spirits, wee are not to conceiue, that they were fornicatours, drunkards, or addicted to any of those grosse vices, which haue their sting in the flesh: but wee are to obserue, that there are two sorts of sinnes; the first are spirituall, because they are proper to spirituall substances, such as are pride, and enuy: the other are carnall, and proceed from the flesh. S. *Augustine* spake not this of his owne head, but grounded it vpon the Scripture, which specifying the sinnes that are peculiar vnto Satan, maketh mention of these; as *Esai* and *Ezechiel* when they would exaggerate the great ouer weening and pride of the Kings of *Babylon* and *Thir*, he maketh a comparison betwixt *Lucifer*

Iob. 4.

Matth. 25.

Theodoret. lib. Epitom. diuin. decret.

August. lib. 14. de ciuit. cap. 3.

August. lib. de ciuit. 15.

Esay 14. Ezech. 18.

cifer and them. And our Sauiour when he saw his Apostles to be a little puffed vp and swolne in spirit, because at their words and commandement the Diuels were cast out, Reioyce not (saith hee) in this, for I saw Satan fall from heauen like lightning: by which words hee insinuated thus much, that the downe fall of the Diuell proceeded from pride. S. *Paul* also in his admonition vnto Bishops that they should be humble, doth charge the Bishop not to bee puffed vp with pride, least hee should fall into the same condemnation with the Diuell. Touching the sinne of enuy, it is also written *Inuidia Diaboli mors intrauit in orbem terrarum.* And the reason why mention of mankinde is made heerein, is, to giue vs to vnderstand, that the Diuell fell not into the sinne of enuy, till after the creation of man, and that pride was his peculiar sinne, for the which he was thrust out of heauen. Now whether it were, that by reason of his great endowments of nature, hee did so farre ouerballance his owne worth, that hee might conceite that hee was able to make himselfe an associate and partaker in the diuine nature (which is the highest degree whereunto an intellectuall substance may aspire) and that by his owne naturall and peculiar forces (as *Esai* and *Exechiel* doe seeme to imply) or whether he would not acknowledge Christ Iesus the Mediatour of men and Angels for his head, which mystery might by reuelation be proposed vnto him, (as it was afterwards also vnfolded vnto *Adam* and all the fathers of the old Testament) it is most certaine that from his owne will, and in the pride of his heart, he rebelled against God, so that there was a battell fought in heauen, after the manner that Spirites combat one against another, by a strong renitency and resistance of the ones will against the others, euen as wee also fight against them. But the good Angels would by no meanes adhere or fauour that damnable attempt, but resisted it with all their forces, accomplishing that which is written of

Luc. 10.

1. Tim. 3. cap. 2

Psal.102. them. *Benedicite Domino omnes Angeli eius potentes virtute, qui facitis verbum eius, ad audiendam vocem sermonum eius.* Thus were the euill Spirits thrust out of heauen for their pride, whereas the good Spirits were still made blessed in the participation of the vision and presence of God. This did Christ signifie vnto his Apostles, when out of pride they demanded of him, who among them should bee the greatest in the kingdome of heauen: hee tooke a litle childe by the hand saying, if you become not like vnto this litle childe, yee cannot enter into that kingdome: and beware how you offend one of these litle ones, for their Angels doe alwayes see the face of my Father which is in heauen: whereby he giueth to vnderstand, that children by reason of their naturall humility are like vnto Angels, which Angels by this meanes doe see the face of God. Since this great reuolte in heauen, there hath euer been a contrariety and warre betweene the will's of good and bad spirits, and betweene good and bad men also: as between *Abel* and *Cain*: *Isaac* and *Ismael*: *Iacob* and *Esau*. And this is it which S. *Iohn* speaketh of in the Apocalypse, that there was a great battell in heauen between *Michael* and his Angels, & the Dragon with his Angels: and S. *Iude* bringeth in the same *Michael*, disputing and chiding with Satan. Since therefore hee is full of wickednesse, and altogether depriued of the grace of God, he can doe nothing but what is naught, and because hee cannot wreake his malice vpon the Saints in Paradise, hee conuerteth his fury against man, that is made after the image of God, and is heere seated vpon the earth, that hee may worship his Creator, and acknowledge and serue him with his whole heart, that so he may at length participate of that diuine glory and felicity, which the Diuell by reason of his pride is vtterly depriued of, as we haue already alleaged. And this is the next pointe, which offereth it selfe to consideration, in the ensueing chapter.

Matth.18.

Apoc.12.
Iudic. in Canonic.

CHAP.

CHAP. IIII.

The meanes which Diuels haue, to appeare and come vnto vs; in what part of the world they reside; how they are bound; and their sundrie waies to tempt men.

TOuching the meanes which Spirits haue to performe this, the scripture teacheth vs, that in their downe-fall from heauen, some remained in the middle region of the aire, which is darksome & obscure, because the Sun-beames passe through the same without refraction of any solid body, which by repercussion might double their force and light, and without which they shine not at all: as is euidently seene in a caue, where there is no light at all perceiued, but in the place where the sunne-beame doth fall. And although we had no other proofe, then that generall rule of Saint *Ierome*, it might sufficiently euince the same: for these are his very words; *Omnium doctorum opinio est, quod aër iste, qui cœlum & terram medius diuidens, inane appellatur, plenus sit contrarijs fortitudinibus.* Since then there was neuer any Doctor of the Church, which made scruple of the truth hereof, wee must thinke that they had good warrant for the same from the Scripture. They did no doubt consider, that our Lord in the parable of the seede, did by the birds of heauen, which deuoured the corne, vnderstand and also interpret it to be the Diuels, whom he calleth the birds of heauen, thereby meaning the aire, according to the vsuall Hebrew phrase, and agreeable vnto our maner of speech also, who commonly say, the raine falleth from heauen, when the meaning is, from the aire. For as S. *Ierome* hath well obserued, all Philosophers doe agree in their opinions, that the clouds (by the dissoluing of which the raine is engendred) are not drawne vp aboue two miles at the most from the earth, whereas the distance betwixt heauen and earth is incompa-

Of the place or residence of wicked spirits.

Hieron. lib. 3. in Epist. ad Ephes. ad cap. 6.

Luke 8.

Hieron. vbi supra.

rably greater. And this is S.*Pauls* meaning, when hee telleth the Ephesians, that our fight is not chiefly against men, but against the princes of this world, which are the wicked spirits, that haue their abode aboue in high places: and as himselfe explaneth all these authorities in the second chapter of the same Epistle, by these high places he meaneth the aire: *Secundum seculum mundi huius* (saith hee) *secundum principem potestatis aëris huius, spiritus qui nunc operatur in filios diffidentia.* (Which is also declared by S.*Iude* in his Canonicall epistle) shewing that these wicked spirits are abiding in that darksome aire, & are there reserued for the day of iudgement, when they shall heare these words, *Goe yee cursed into hell fire, which is from the beginning prepared for the Diuell and his angels.* His words are these: *Angelos qui non seruauerunt suum principatum, sed dereliquerunt suum domicilium in iudicium magni diei, vinculis æternis sub caligine reseruauit.* And here may be fitly alleaged that which is written in S.*Luke*, where it is related, that the Diuels besought Christ Iesus, not to send them out into the deepe, but rather into the heard of swine: and they doe likewise complaine vnto our Sauiour, saying, *Vt quid venisti ante tempus torquere nos?* As if they should haue said, we are assured of our totall and vtter damnation, but the time thereof is not yet come, for this shall bee put in execution at the last day of iudgement, which being not yet present, thou maist doe well to leaue vs in these parts, vntill that time approch. The like may be said of that place in the Reuelation, *Vah mari & terræ, quia descendit diabolus ad vos, habens iram magnam:* and it is againe declared in the same booke, that our aduersarie the diuell was cast into the lake of fire and brimstone. And that wee may resolue, what the difference is betweene the diuels that are in hell, and those whose abode is in the aire, although S.*Ierome* maketh daintie to meddle with it, because he conceiued it to be from the matter, whereof he intreated,

Ephes.6.
Iud. in canonic. 2.Pet.2.
Luke 8. Matth.8.
Apoc.12.

intreated, as also for that hee feared (as himselfe excuseth it) lest hee should trespasse too farre vpon the readers patience, in dwelling so long vpon this argument; yet will we speake somewhat of the same, because this present discourse doth demaund it. It is an infallible truth, that there are great multitudes of wicked spirits, who abide in that gloomie region of the aire, and come also lower and neerer vnto vs, which God in his prouidence hath and doth permit. First, because himselfe imployeth these his creatures, although it be in base and seruile offices; as a King or ciuill Iustice are accustomed to condemne certaine malefactors not vnto death, but vnto the performance of some worke, which aduantageth these offenders nothing at all, but is onely charged with laboriousnesse and toyle, and tendeth meerely to the publike good. Thus were many in times past banished, or confined to some Isle or mountaine, to labour and digge in the Quarries of Marble, for the Princes profit and behoofe, and did euer carrie their chaines of iron on their feete, and had a good guard to watch them. The like is done vnto those that are slaues in the Galleys. Secondly, for our exercise, as S. *Bernard* hath it, and it is also the obseruation of S. *Hierome*, who applieth this vnto the Iebusites, Philistins, and other barbarous people, that by diuine permission were left in the borders and skirts of the land of promise, to exercise the people of ẏ Iewes, who otherwise would haue spurned at Gods commandements: and these were the type and figure of those wicked spirits, that Christ Iesus after his death and passion, was to leaue in the aire, to exercise vs in whatsoeuer is good and praise-worthy: as sand which of it selfe is fruitlesse and barren, yet serueth very fitly to scoure and make bright the vessels of gold or of siluer, which are carefully looked vnto in the great house of a father of a familie. Thus was *Iob* exercised, and thus haue all good men been tried, as S. *Paul* witnesseth of himselfe and saith, that hee endured the buffetings of

Hieron. lib. 3. comment. in epist. ad Ephes.

Bernard. Hieron. loco citato. & August. contra Faust. Manich.

Iob 1. 2. Cor. 12.

Satan: and doth conclude in the Epistle aboue cited, where he mentioneth these things, that Christ our Redeemer, doth by the merits of his death and passion lend vnto vs all, a compleate armour, that so we may be the true champions of God. The sword is the word of God (saith he) the helmet, hope: the corslet, charitie: and the shield, faith, as S. *Peter* saith, *Cui resistite fortes in fide*. To be briefe, if wee be thus armed, the Diuell shall haue no power ouer vs, as S. *Augustine* obserueth. First, because as soone as wee brandish these spirituall weapons against him, hee presently turneth his backe and flieth from vs, which S. *Iames* also witnesseth, *Resistite* (saith he) *Diabolo, & fugiet à vobis*. Secondly, because he can doe no good vpon those that doe resist him, and onely gaineth on those that make no preparation to stand against him, *Non vincit nisi volentem*. Being houering so neere about vs, they haue yet a curbe & snaffle to restraine them, and that is Gods prouidence, which either by the ministerie of good Angels, or otherwise as it shall seeme good vnto him, doth hold in their rage and malice with so strong a hand, that they haue no power to do that which is within the compasse of their naturall forces, and like slaues they are faine first to aske leaue of God, before they dare attempt any thing. Thus we see the Diuell asked leaue of God to afflict *Iob* in his person and goods; and the Diuels mentioned in the Gospell dared not to enter into the swine, vntill they had gotten particular license from Christ Iesus, as *Tertullian* sheweth at large. Of this curbe S. *Paul* speaketh, when he saith, *Fidelis Deus qui non patietur vos tentari supra id quod potestis*. He permitteth Satan to do many things, but with such limitations, that those assaults wherwithal he would force vs, are neuer aboue our abilities of resistance. We are not therefore to dispute, and aske the reason why God afflicteth one man more then another, and that by such diuersities of temptations, let it suffice that he knoweth, when a young man like

vnto

[Margin notes: Ephes. 6. — 1. Pet. 5. — August. lib. de natura & gratia, cap. 58. — Iames 4. — Tertul. lib. de fuga in persecut. — Iob. 1. — Matth. 8. — 1. Corinth. 10.]

vnto *Dauid*, hath both courage and force to encounter with the Giant *Goliah*, which attempt would haue crushed in peeces the strongest men in Israel, as flesh and blood would haue conceiued. The Diuell doth thus trie and exercise vs, both out of malice which hee beareth towards God, and out of enuie which hee carrieth vnto vs; by which hee doth daily make full the measure of his punishments. For wee are to note, that those Diuels, who after their creation offended most by their pride, malice and ingratitude, were cast into the deepest dungeon of Hell, and are already tortured with all the extremitie that may bee; but they that did not transgresse in that heighth of wickednesse, fell no lower then the aire, and do there acquire vnto themselues new damnation, not in their depriuation of the vision of God, for that is common to them all, but in the accession and increase of paine in the pit of hell. And this the Doctors of S. *Ieromes* time were wont to relate, saying, that if a Christian did resist the Diuels temptations, he doth not only aduantage himselfe thereby, but doth doe a good turne vnto the Diuell his aduersarie, because by this meanes hee is not punishable with so great torments, as if hee had ouercome the Christian: whereas else he should be plagued for the same, in that he was the cause of that sinne. Hereupon it is that the Diuels were afraid to be sent into the deepes, after they had a long time tempted and tormented the poore Iew. This prouidence of God hath in like sort withheld it selfe from casting them all into the lowest bottome of the pit of hell, although they are tied vp for the most part in some quarter of the world: which is nothing else, but when God commandeth them not to budge from a certaine set place, and restraineth their workings elsewhere. And this ligation, or chaining vp, is the greatest torment vnto them that may be: in regard that they are Spirits, and therefore of a generous and actiue nature, fashioned with all free scope and libertie to worke in

Hieron lib. 1. comment. in Matth. cap. 5.

Luke 8. The chaine wherewithall they are boūd.

in all places, which they haue a minde vnto. And therefore doth *Tertullian* call them *quodammodo volucres*, because they are of a more excellent agilitie, then the swiftest bird when he is vpon his wing. So that wee are to conceiue, that by this restraint and confinement they are as it were cooped vp in a cage; and are not able to flie vp and downe to execute their purposes, by reason of this compulsorie detainment: but are infinitly vexed at this commandement which God imposeth vpon thē. Thus must the passage in the booke of *Tobias* be vnderstood, where it is said, that *Raphael* tooke the Diuell *Asmodeus* (which in Hebrew signifieth a banished man) and banished him into the desert of the vpper Ægypt: and in like manner that passage in the Apocalypse is thus to be interpreted, where it is said that Satan was bound and loosed againe: which importeth nothing but this, that all his power and actiuitie was for a time taken from him by God, and was afterwards restored vnto him againe. For in the last daies of the world he shall be vntied, and shall haue full permission giuen vnto him to powre foorth all his rage and venome vpon the children of God, yea so farre shall the authoritie of *Antichrist* gaine vpon the world, as that they shall be able to worke miracles, as to make fire visibly to descend from heauen, and such like wonders, described at large by S. *Iohn* in the Reuelation. But the Diuell is now tied vp from doing of these things, although in his owne nature he be able to doe as much mischiefe as hee did in *Iobs* time, and as hee will doe, when *Antichrist* shall bee borne. Hee was confined and chained vp by the death and passion of Christ Iesus, from speaking any more by Oracles, as appeareth by the Apocalypse, and as experience it selfe teacheth vs: but when the end of the world shall approch, hee shall speake vnto men in a more familiar manner, and shall appeare vnto them in a visible shape. All which discourses are epitomized in a word by Saint *Thomas*, when

Tertul. lib. de anima, cap. de Somnijs.

Tob. 8.

Apoc. 20.

Apoc. 16. & 2. ad Thess. 2.

Apoc. 20.

when he saith, *Dæmones dicuntur ligari quando impediuntur agere, quæ naturaliter possunt, & solui, quando permittuntur.* The Diuell then hauing this permission, like a subtle serpent, and one that well vnderstandeth his grounds whereupon hee buildeth his attempts, hee practiseth diuers and cunning slights to inueagle and gaine vpon the sillines of men: which we may manifestly see in two visible apparitions set downe in the Scriptures, the one in the old, the other in the new Testament; and this ought to be sufficient to informe our beleefe heerein. It also plainly appeareth by the experience which the good old father *Anthonius Monachus* had thereof, whose history is written at large by Saint *Athanasius*: for in that discourse it seemeth, that this good man was selected by God himselfe, expresly to indure the assaults of Satan both sensibly and visibly, so that we may learne from him what the subtilties of the Diuell are, and what meanes we haue to keepe vs from his snares and ambushes. Touching the first visible apparition of Satan, which is described in the third chap. of Genes. it thereby appeareth that he may take a visible body vpon him, and so appeare vnto men, not that it is in his power to take a body vpon him when hee pleaseth, for the confusion and danger that might grow thereby would be exceeding great. *Repræsentaret enim se vxori tanquam maritus, seruo tanquam Dominus, religioso tanquam Prælatus, pœnitenti tanquam Confessarius, & sic nullus esset securus, & tentaremur supra id quod possemus,* 1. *Corinth.* 10. *Et esset contra prouidentiam Dei.* He is therefore inhibited and restrained by the omnipotencie of God, as both S. *Augustine*, and S. *Thomas* doe notably shew: but God doth sometimes permit the same, partly to force a beleefe vpon our vnderstandings, that there are wicked spirits, which practise nothing else then how they may destroy vs, and partly to informe vs how foule and vgly these vncleane spirits bee, since the time that they were chased from God,

S. Thom. in quæst. de potent. q. 6. art. 5. & August. lib. 10. de ciuit. cap. 8. vide locum.

Their meanes to tempt and deceiue vs.

Athan. in vita Anth.

Genes. 3.

Chrysost hom. 4. de Lazaro. August. lib. 2. de gene. ad litt. S. Thom. 2. 2. q. 165. art. 2. ad 2.

God,and tooke armes against him. For now the Diuell appeares in a fearfull and hideous shape,as in the forme of a Serpent,or some such deformed beast. And therefore in the beginning of the Bible he is set foorth vnto vs like a venomous snake, which is agreeable vnto the second reason, and in the beginning of the Gospell preached by Christ Iesus, he is described to be one full of talke and pratling (which answereth the first reason) but he hath no other end in this talke then to snare vs, and to breake our neckes. And from the abundance of his cunning, his custome is to accommodate and fit himselfe vnto the humour of those whom hee would circumuent; wherein he sheweth himselfe to bee Gods ape, who doth descend vnto our capacitie and imperfection,and doth practise that saying of *Paul: Omnia omnibus factus sum, vt omnes lucri facerem.* Thus when

1.Cor.9.

the Diuell commeth vnto a silly woman that hath little knowledge, but what by nature and sense is prompted to her,he wil straight begin to derogate from God,and to make it questionable whether those things that are affirmed of him be true, or no. And because he knoweth that this sex is very liquorous of honour and greatnes,he will not stick to make large promises vnto them. And in the third place,beside the exquisite meates and drinkes,he further promiseth vnto them all sensuall and fleshly pleasures whatsoeuer: all which temptations are easily discerned in the assaults which hee vsed, to tempt the first woman,who representeth vnto vs all those that forget God and his blessings. For it is a certaine truth,

Genes.2. 2.Cor.11.

that if hee had applied himselfe vnto *Adam*,hee would haue laboured his subuersion by more couert & guilefull meanes then hee vsed towards the woman. And therefore S.*Paul* attributeth the glory of this conquest to haue proceeded from a womanish simplicitie, concluding in these words: *Ne sicut serpens seduxit Euam, ita seducantur sensus vestri à simplicitate quæ est in Christo Iesu.* But when he was to tempt Christ Iesus,he tooke

tooke another course, for without any derogation from God (because a man of a setled vnderstanding and faith doth abhorre such grossenes, and stoppeth his eares against it) hee beginneth with that which seemeth to haue no apparancie of euill, but rather to haue bin vsed by holy men, as *Moyses* did by his prayer change the blood of the riuer into water, and made the rocke to gush forth with fresh and wholesome streames, as it is written: *Qui conuertit petram in stagna aquarum*, for then the people were in great extremitie for water. So he laboured to perswade Christ Iesus to make the stones bread, when as it might seeme hee had neede of sustenance, and was in the desert as *Moyses* was. Secondly, knowing that Christ Iesus was conuersant in the holie Scriptures, and would be most attentiue vnto them, he alleageth diuers passages from thence. And being able to doe no good that way, he offereth vnto him the Monarchie of the world; knowing, that science puffeth vp those that haue no charitie, and maketh them beleeue that they are able to sit at the sterne, and gouerne the whole world better then any other whatsoeuer. To conclude, he resembleth the Crocadiles of Ægypt, who when they perceiue a traueller neere vnto Nilus, they begin to faine the voyce of a man, weeping and taking on as if they had great neede of succour, and when the poore man shall simply make his approch, he is suddenly deuoured. S. *Athanasius* reciteth, that on a time the Diuell did thus plaine himselfe, neere vnto the Cell of of that godly Father *Antonius*, who demanding him what he was, hee answered (when hee saw that hee was discouered) that he had iust cause to complaine, for all the world did taxe and burthen him to be the author of all the villanies that were done, although he were very innocent and free from any such matter. And sometimes hee would sing Psalmes, the better to insinuate himselfe vnto him; but hee stopped his eares against him, and would take no heed what the Diuell did sing,

Psal. 113.

Math. 4.

Athan. in vita Ant.

practising

Psal.37. practising that which is written, *Ego autem tanquam surdus non audiebam.* At other times he presented himselfe before him with great glorie, transforming himselfe into an Angell of light; but he shut his eyes, and would not gaze vpon the beautie of Satan: so that when hee perceiued that he could gaine nothing by all these baites and allurements, (for by his often prayers, weeping, and fasting, hee had obtained the gift which S. *Paul* calleth *discretio spiritum*) he then came vpon him with a hideous noise to affright him, sometimes appearing in the semblance of a Dragon, and sometimes in the shape of some other dreadfull beast: and then he would stand before him like a man, but of such an enormous and vast size and stature, that he seemed greater then any giant, and did touch the cloudes with his head, although his feete stood vpon the ground. Then would hee make a great noise as if the Cell had been inuironed with horses, chariots, and armed men; but he euer recommended himselfe vnto God, and regarded not these collusions of the Diuell, remembring that which is written: *Hi in curribus, & hi in equis, nos autem in nomine Domini nostri inuocabimus.* The Diuell forgot not to cast wedges of gold in his way by which he was to passe, that so he might baite him with auarice, yet at the signe of the crosse (saith S. *Athanasius*) they all presently vanished. He also appeared vnto him in the shape of a woman to tempt him vnto the sin of the flesh; and when by none of these meanes hee could preuaile against him, hee then began to exhort him to watch, and spend the whole night in prayers, to fast often, and to practise all other spirituall exercises, that so hee might either breed a disgust of these things in him, as being perswaded thereunto by the enemie of nature, or at the least, that hee might seeme to do something at his request: but this holy man, who might well say with S. *Paul, non ignoramus astutias eius,* did not for all that, disaccustome his holy exercises, but rather encreased

Margin notes: 1. Cor. 12. — Psal. 19. — Vide Aug. lib. 2 de ciuit. c. 26. — 2. Cor. 2.

encreased his deuotion, not because the Diuell commanded it, but because Christ Iesus taught it both by word and example: knowing well that whatsoeuer the Diuel saith or doth, it is for an ill purpose, and therefore by how much the lowder hee was in his confession, that Christ Iesus was the Sonne of God, by so much the more did Christ check his speech, and commanded him to silence. The last way which hee vsed was in chiding him for his austerity of life, shewing vnto him that this was a rigorous, strict & burthensome way, and it would be a means to hasten his destruction being one of Gods creatures, rather then to enable him for his seruice, and that it was no sin to vse the creatures of God freely with thanksgiuing, so that there were no excesse or gormundizing in the same. Lastly, hee threatned to beate him and to kill him by breaking his neck. But hee was readily answered, that since hee could not hurt the least sheepe that *Iob* had, nor enter into the heard of swine without leaue, much lesse could he endamage a man who is sheltered vnder the wing of Gods protection, and who hath the haires of his head numbred, so that not one of them can fall to the ground without the expresse will of God.

Luc. 4.

Iob. 1.
Matth. 8.
Luc. 8.

CHAP. V.

That the Diuels scope is to make himselfe to be worshipped as a God, and to deceiue men: that the Diuell knoweth not things to come, neither can he penetrate or diue into the secrets of mans heart.

The Diuell chalengeth adoration.

WHen we would speake definitiuely of the Diuell, and inquire into his nature, we must euer call to minde those two sinnes which are peculiar vnto Satan, and that is, Pride and Enuy: for from these two spirituall vices, all other effects doe streame forth as from

from two plentifull fountaines. Therefore as at the first he, together with his Angels did sinne thorow pride, and would iniuriously inuade God, and share with him in equality of glory, so doth he still persist in this peruersenes, and remaineth hardned thorow the great impenitency and obduratnesse which swayeth in him, in somuch that he doth not yet forbeare to say in his heart, *Similis ero altissimo.* This he practised from the beginning, for if we behold what manner of conference hee held with the woman, it is easily seene, that hee did driue all vnto this head, that she would worship him as a God. When a tyrant would by vsurpation take vpon him another mans kingdome, hee laboureth to eclipse the naturall Prince, and to perswade all men that himselfe ought to be receiued and acknowledged for their true soueraigne: so when Satan would perswade *Eue*, that God did grudge and enuy them, and would be very much grieued that they should bee aduanced vnto that height, whereunto their owne excellency did carry them, the conclusion and inference that was to bee made thereupon, could imply nothing else but that they were to conceiue that this God was not the true God, because the true God like a true father wil straine his vttermost endeauours, to set his childrens fortunes high and in the top of honour: and further, since he desired to bee thought such a one as did long for nothing more then their aduancement, and seemed for that purpose to appeare, and to speake familiarly vnto them, although hee was of an inuisible nature, and of a substance more refined and excellent then theirs, yet did he make shew that hee was willing to direct and guide them to the supreamest felicity, euen to bee like vnto God; from thence he might easily conclude that he was the true God, and therefore as the true God was to be worshipped by them. Neither was his purpose wholly frustrated, for many nations haue since conceiued, that the Serpent, which spake by the Serpent, was the true

Esa. 14

God:

God: insomuch as the Greeks haue from hence drawne their etymologie of Serpents, as S. *Athanasius* hath well obserued, for (saith he) ὄφις, that is to say, a Serpent is so called from ὁ φὼς, that is to say, one that speaketh, because it was the Serpent that spake to our first parents. For they had an opinion that this speech was for the great benefit and good of mankinde: which conceite was not onely intertayned by the Grecians, but passed for currant thorow the whole Romane Empire, after that an Oracle had told them that the plague which raigned in Rome should haue no end, vntill they had sent vnto the God *Æsculapius*. The Ambassadors who were purposely designed for this imployment, being come vnto the place which the Oracle had pointed out vnto them, found a great Serpent, which they tooke into their ship and carryed to Rome, where he remained for the space of three dayes. And *Valerius Maximus* maketh sober and serious mention of the same, as being a matter that much conduced vnto the worship of the Gods, and *Ouid* shameth not to call it his God

Athan.in definicion.prici.

Valer.Maxim. lib.1.

Cum cristis aureus altis
In Serpente Deus pranuncia sibila misit.

Ouid.lib.Metamor.

Lucian hath composed a treatise heereof, and affirmeth that the Oracles, which proceeded from the mouth of a certaine Serpent, lead vp and downe by a Magician called *Alexander*, were more diuine, and to be held in greater veneration then those that came from Priests, because (saith hee) these came immediatly from the very mouth of God. Nay, which is more to be wondered, there were hereticks in the primitiue Church that affirmed so much, and were perswaded that the Serpent which spake vnto *Eue* was a true God: and therefore their custome was to place a Serpent vpon their Altar, vnto whom they offered their sacrifices, and heereupon were called *Ophites*, that is to say, Serpentines, or people that adored Serpents. Of farre greater probabilitie was the conceite of the *Assyrians*, *Chaldeans*, and other

Lucian.

Epiph.lib.1. cont.hæreses.

Vide Plinium lib.8. natural. historiæ Lactan. in diuinis institutionibus.

Easterne nations, who affirmed (as appeareth by the writings of *Pherecides Syrus*) that the great God of heauen hath chased away all the Diuels from thence, whose captaines name was *Ophianus*, that is to say in latine *Serpertinus*: these Ophites haue in this (as *Lactantius* well answereth the Idolaters) much abused themselues mistaking black for white, and the Prince of Diuels for the Prince of men who is God alone. All this digression tendeth to no other end, then to declare that the true intendment of that old Serpent the Diuel, was, to make himselfe to bee adored as a God, which doth clearly appeare in the whole progresse of those temptations which he vsed against Christ Iesus: for the last assault he reserued these words, which were indeed the very marke and scope whereunto he leuelled all his temptations, *Si cadens adoraueris me.* From hence it ariseth that he hath caused Temples to be built for him, Altars to be erected, feasts to be ordeined, Priests to be interteined, and Sacrifices to bee presented vnto him, because he seeth that God hath ordeined the same for his seruice; not (as S. *Augustine* well sheweth) that hee is pleased with the smell of the rost proceeding from these creatures or the like, but because hee is much delighted that the honours which are due vnto God should be mis-applyed vnto him. Wherein he feedeth himselfe with a fantasticall shew of contentment to see himselfe in apparence honoured for a God, although he be damned and tortured for euermore. *Dæmones non cadauerinis nidoribus* (saith S. *Augustine*) *sed diuinis honoribus gaudent.* To maintaine himselfe in this state and greatnesse, he could not deuise a readier way then to speake familiarly to men, and to tell them those things which were secret and hidden; and this hee doth by way of Oracles, the first whereof we may tearme the Oracle of the Serpent speaking vnto *Eue.* For what importeth it whether hee entered into the body of a Serpent, or into a statue of marble? This hindereth not, but

Matth. 4.

Aug. lib. 10. de ciuit.

The Diuel is ignorant of things to come Genes. 2.

but that a man may well say, that the first Oracle was, when hee spake vnto the first woman. And therefore doth *Tertullian* iustly place the first woman in the first catalogue of hereticks, because to speake so familiarly vnto the Diuell, was an apostacy. After the flood, Oracles began to be more frequent, and had their originall from the posterity of *Cham*: whereupon it came that the most auncient Oracle which wee find in Authors is *Oraculum Hammonium*, as if we should say, *Oraculum Chammonium*: for the name of *Cham* is written in Hebrew with a strong aspiration, and therefore our translatour rather maketh it *Cham* then *Ham*, although it be all one in sense, and the very name doth sufficiently shew that the antiquity and originall of Oracles after the flood came from *Cham*, who was cursed of God, and of his father: and this inuention of worshipping the Diuell was found out by him to build vp the city of the Diuell, as *Cain* had formerly begun to oppugne the city of God built by *Abel* and continued vntill *Noah*. We also see in the Scripture that wicked Kings did send vnto the Oracles of the Gentiles, as vnto *Acharon* and other places to haue their doubts and questions resolued and answered. Thus Satan hath not forgotten his old wont, but as hee would at the first haue inuaded Gods honour, by predictions of hidden and future things vnto the first woman, *Apperientur* (saith he) *oculi vestri & eritis sicut Dij scientes bonum & malum*, so now also would hee continue his cosenage amongst men who haue a naturall desire and curiositie to know secret and future things, which they drew from *Adams* depraued nature, who desired to become as God, knowing that the property of God is to diue into all hidden euents, especially to vnderstand mens thoughts and things to come. The Scripture teacheth vs these two points: the first in *Ieremy*, *Inscrutabile est cor hominis, & quis cognoscet illud? Ego Dominus probans renes & corda*. And for the second point *Esay* saith, *An-*

Tertull. de præscrip. hæret.

Genebrar. in Chron.

4. Reg. 1.

Ierem. 17.

Esay.41. *nunciate nobis quæ ventura sunt, & dicemus, quia dij estis vos*. So that if we shall more narrowly sift into the passages of histories, we shall find that Oracles tended to no other end then to beget an admiration in men, and to relish and giue contentment vnto that pride which naturally is rooted in them. Yet the truth is, that the Diuels neuer vnderstood either the one or the other of these points of knowing things hidden or to come: which we will a little enlarge, that the curious of these times may know how much they abuse themselues, in thinking that they are able to attaine vnto the knowledge of these two things, either by a secret league or familiarity with the Diuell, or otherwise by superstitions and Magick. For the first, Diuines haue learnedly laboured in the same, grounding their discourses vpon that sentence of *Ieremy*, and vpon the saying of S. *Paul*,
1.Cor.2. *Nemo scit quid sit in homine, nisi spiritus hominis qui in*
Psal.7. *ipso est:* and *Dauid* also doth often appropriat that vnto God alone, *Scrutans corda & renes Deus*. So that man alone doth by nature know what hee thinketh in his heart, which no other substance can search into but
Dan.2. God onely. This is well verified in the history of *Nabuchodonosor*, who when hee had forgotten his dreame, would haue had his southsayers to diuine what it was: but it was told him that he demanded an impossibility. *Sermo enim quem tu quæris res grauis est, nec reperietur quisquam qui indicet illum in conspectu Regis, exceptis dijs quorum non est cum hominibus conuersatio*. Where it is very obseruable, that hee had assembled not onely Philosophers and Astrologers, but Magicians also, as the text expresly declareth: and although it be certaine that these Magicians had contracted secret familiarity with wicked spirits, whom peraduenture they might conceite to be Gods, yet doe they set a distance and difference betwixt the Gods that doe sometimes conuerse with men, and those who hold no traffick or intercourse with them: nay they doe confesse that those

who familiarly conuerse with men, can by no meanes vnderstand that which is hidden in mens hearts: but in the end *Daniel* gaue the resolution of it, saying, *Mysterium quod Rex interrogat, sapientes, magi, areoli, & aruspices nequeunt indicare regi, sed Deus est in cœlo reuelans mysteria, qui indicauit tibi Nabuchodonosor quæ ventura sunt nouissimis temporibus. Dydimus* Saint *Ieromes* master doth of set purpose handle this pointe, prooing that the holy Ghost is therefore the true God, because he entereth into the chamber of the heart, and openeth the most secret cogitations there. And hee giueth the nat all reason of this, for the soule hath no quantity or corporall dimensions, but is a pure and spiritual substance, not bounded in by any limits whatsoeuer, but only by that natiue purenesse wherin it was created, so that it must needs follow, that if any thing doe penetrate this substance, it must bee the very vncompounded substance of the soule, or that quickning vertue which was able to put life into the same: so that there are but these two things absolutly simple and without mixture in the soule. The Diuel thē can neither be the substance, nor the life of the soule, and therefore cannot penetrate into it: but God it is who giueth this vertue of life vnto the soule, and without whose concurrence the essence and life of the same would presently be consumed to nothing, and be as it was before the creation of it: whereupon *Dydimus* saith, *Imparticipabilis Diabolus est non creator sed creatura subsistens, introiuit ergo in cor Iudæ, non secundum substantiam, sed secundum operationem, quia introire in aliquem increatæ est substantiæ.* Heereupon hee concludeth, that whereas we finde that the Diuell entred into the heart of *Iudas*, it must bee vnderstood of *Iudas* his will: and whereas he is said to fill the heart of *Ananias*, the meaning is, that he filled it with his suggestions of malice, of auariciousnesse, and the like enormities: which can not enter into a man, vnlesse he set his heart open, and

Dydim. lib. 2. de Spirit. sanct.

Ios. 13.

giue consent to these temptations. And the very word (to tempt) importeth nothing else but an essay or triall of something. Satan then doth endeauour to informe himselfe of our goodnesse or naughtinesse, and if hee may coniecture, that there are some seeds of goodnesse in the heart, hee imployeth all his forces to shake the same by those obiects and deuises which hee daily practiseth. S.*Ierome*, *Dydimus* his scholler hath learnedly opened this point, and as it were commented vpon that which his master obscurely deliuered. They that conceite (saith he) that wicked thoughts proceed from the Diuell, and not rather from their owne depraued will, are worthy to bee sharpely reprooued: for the Diuell may suggest and occasion wicked thoughts in men, but cannot be the author of them. Hee is indeed an Incendiary, and setteth our flesh on fire with burning sensualitie, yet can he not reach the inward part of our heart, but doth coniecture of the same by the habite and behauiour which hee obserueth in vs: as when hee seeth a man gazing often vpon a woman, and applying himselfe wholly vnto her, he presently from hence doth surmise, that he beginneth to commit adultery in his heart, whereupon hee doth forthwith minister vnto him occasion of incouragement, putting many fancies into his head, which when hee reiecteth not, but rather delighteth to entertaine them still, of himselfe and from his owne freewill he sendeth them vnto his soule. The Diuell abuseth those that are made to beleeue, that hee knoweth the secresies of the heart; hee may peraduenture haue some coniecturall knowledge, but because it is in the liberty of mans freewill to abandon and giue ouer such fancies when hee pleaseth, the Diuell is oft cousened of his aime, and prooueth a notorious lyar. S.*Augustine* hath made a treatise of this very argument, intituled, *De scientia dæmonum*, where hee largely handleth the same, and concludeth, that they can no more foretell of things to come, then they are able to discerne

Hieron.lib. 2. comment.in Matth.ad c.15.

August lib.de scientia dæmonum.

discerne the thoughts that are within vs. Yet would the Diuell seeme to make predictions of future accidents, by the answeres of Oracles. The king *Ochosias* did purposely send messengers vnto them, to vnderstand whether hee should recouer his sicknesse, or no: and *Saul* did the like, that hee might bee informed, what should be the yssue of the battell which he was to fight against the Philistims, whereby they offended against the expresse word of God, which saith, *Non accedetis ad Magos, neque ab hariolis aliquid sciscitabimini.* And this was the occasion of their ruine, where we may obserue, that it ordinarily by Gods permission so falleth out, that if the Diuell (whether it be personally by himselfe, or by any oracle of his, be it liuing or be it dead) do foretell any good fortune, it seldome falleth out to bee true, but if hee foretell any mischance, it doth assuredly prooue to bee so, because commonly such misfortune is the punishment of this Apostasie. And this is easily discerned in the history of *Saul*, and must remaine vnto vs as a Maxime or generall rule, which is also the obseruation of S. *Chrysostome*, *Vide locum in fine huius capituli.* Also S. *Athanasius* in his resolution of this pointe to the Prince of *Antioche*, doth soberly proceed in his discourse by experiences. There be two things (saith he) which neither the good nor the bad Angels are able to vnderstand, and they are, the secrets of the heart, and things that are to come. It is true (saith hee) that sometimes Magicians (whom I tearme the liuing oracles of the Diuel) doe foretell that which doth afterwards happen, by the fore knowledge and reuelations of Diuels, but their predictions are of euents that are already happened in other places; as for example, when they see it raine in *India*, and that the weather is fit and likely to carry those cloudes towards *Egypt*, he maketh his oracles to foretell, that it will very shortly raine in *Egypt*: so when he obserueth the abundance of snow that lieth vpon hills, is melted, or beginneth to melt,

4 Reg. 1. & 1. Reg. 28.

Leuit. 19.

Athanas. q. 27. ad Antioch. Princ.

he foresheweth that Nilus or some such great riuer, will ouerflow their bankes : so that he telleth nothing but what he seeth, onely this aduantage he hath, that by his nimblenesse hee preuenteth the effects, which birds themselues might do, if they were indued with naturall reason : yea many times they do foretell things in their flight from one climate to another; in so much as many Philosophers haue bin held in admiration, for their diuinations of those things : which they obserued by their knowledge of the nature of these birdes. Therefore Saint *Athanasius* doth conclude. Resolue with your selues to do something, whereof none can haue the least coniecture, and then go vnto the Deuils Oracles, who are the Magicians, and aske them if they can informe you of this which you haue determined to do, and you shall finde them vtterly ignorant, and vnable to satisfie you. Saint *Athanasius* had heard *Anthonius Monachus* discourse of this argument, and it is probable, that he had most of his resolutions from him, as from one that had the best experience heereof of any man in the world: for we finde that hee heere reciteth all most the very same sentences which hee did formerly alleage in the discourse of *Anthonies* life : where hee addeth, that the Deuils do no more, then one that rideth post and aduertiseth vs of some things that are done farre from vs ; or as a Physitian who by feeling a mans pulses, will shew him that hee is likely to fall into a feauer : or as a husband-man who seeing a glutt and ouerflow of waters, will foretell a scarcity of corne to ensue : to conclude (saith he) they know whatsoeuer is already done, not what is to come : yet from hence did Idolatry and all those newe Gods of the heathen take their beginning, and they were esteemed by the simple people to be the true Gods. And this assertion which is so waighty, and of such importance, may be strengthened both by Scripture, & by prophane authors also: for the most famous Oracles that euer were, did

Athanas. in vita Anthon.

did flourish in the time of *Cyrus*, in Affricke, and in Greece, as *Herodotus* writeth: in which times the Prophets *Esay*, *Ezekiel*, *Daniel*, and others had foretold diuers great mutations, which were to befall the most renowned Nations of the world, as the Assyrians, the Babylonians, the Grecians, and the Romanes: yea they were so plaine as to point out the Grecians, and to call *Cyrus* by his proper name; the like did the Sybilles also foreshowe. Now when the Deuils were thus armed, they then began to foretell that which they had stollen from the Reuelation of Prophets, and to deliuer the great euents of things. But if a man did offer to decline from these paths, and did question them of lesse affaires, and of particular businesses, whereof they could haue no knowledge or coniecture, they did so mince and perplexe their predictions with ambiguous speeches, that whatsoeuer should happen, they would still haue a hansome shift and euasion. Many graue authors both amongst the Greekes and Latins, haue handled this pointe, and amongst the Latins, we haue many notable passages of *Lactantius*; and of S. *Ierome*, who hath descended vnto some particulars heerein; saying *Apollo Delphicus & Loxias, Deliusq́, & Clarius, & cætera Idola, futurorum scientiam pollicentes, reges potentissimos deceperunt*: and hee alleageth many examples of their ignorance: but (saith hee) if there were no other thing to discouer their weaknesse but this, that they could not foretell their owne ruine vpon the comming of Christ Iesus in the flesh, it would sufficiently prooue their imbecillity in the apprehension of things to come. It is reported, that a good vnderstanding man, who was desirous to trie the blockishnesse of a Magician, or Chiromantick, did shew him his left hand, to haue his fortune told him; and as the Magician was attentiuely vewing the lineaments of his hand, hee strooke him with his right hand a sound boxe on the eare saying vnto him, if thou knowest things that are to come, why dost

Herod. in initio.
Esay 23.14.45.
Ierem. 23.
Dan. 8.10.

Lactant. lib. diuin. institut.
Hieron. lib. 12. comment. in Esaiam. ad cap. 41.

dost thou not first learne that which doth concerne thy selfe? this saith Saint *Ierome* of Oracles. Where by the way we may see, how grossely they are abused, who make any compacts and bargaines with this vncleane Spirit, vpon promise to vnderstand from them those euents that are afterwards to follow: as also how greeuously they offend, who addresse themselues vnto such kind of people, which is no lesse then to apply themselues vnto the Oracles themselues, as the Idolaters of former times did, since the Deuill is he that speaketh both in the one and in the other: And this is that fearefull Apostasie from the faith, which is so frequently forbidden in the law of God. But saith this good father *Anthonius*, what good shall a man get in suffering himselfe to bee palpably cousened, and in stead of a Carkanet, to buy a bracelet of cockles? especially since this is the way to estrange him from God, and to make him sell his poore soule vnto the Deuill for meere lies and gulleries. But put case, that hee told vs truth, yet should we not labour to get this knowledge from the enemy of God and mankinde, for feare he conuey poyson into this hony, as hee did vnto our first parents. Hereupon it was that our Sauiour commanded the Deuill to hold his peace, although hee spake pure truth. And albeit (saith this good Monke *Anthonius*) hee should appeare vnto vs full of splendour and brightnes, as sometimes he transformeth himselfe into an Angell of light, yet are we to shut our eyes, and to turne aside our face from the light which proceedeth from the Deuill. The history of *Saul* doth declare, that hee had done what lay in his power, to know that which did so much import him, and had addressed himselfe vnto God and vnto the Preists, and Prophets, till at the last when he saw, that God would make him no answere, he went as at the last cast vnto a witch, and that hastened on his ruine. Let vs learne then to make our addresse vnto God, and if he do not aide vs forth-with, yet to hope

Athanas. de vita Anthon.

Luk. 4.

Chrysost. Homil. 8. in 2. epist. ad Timoth.

hope still in him, and to waite his leasure with patience: knowing that all doth worke together for our good: But wee will speake heereof more at large in the ensuing Chapter. There is another obseruation which Saint *Chrysostome* noteth, and suteth notably with this argument, *Nemo quum fallunt, attendit: sed solum si quid verum prædixerint, aspicit.* And againe he saith, *Quia homo se dedit Diaboli potestati, Deus id permittit accidere.* Men take no heede vnto their falshoods, but do onely looke to that which falleth out to bee true; but (saith he) touching the misfortunes which do fall vpon them, God doth iustly permit them to happen, as the scourge and punishment for their sinne.

CHAP. VI.

That Sorcerers are as detestable, and as much forbidden by the law of God, as the very Oracles of the Heathen and their Idols were: that it is an idle speech which is giuen out of Sorcerers, that Princes should take heed of them: the diuersities of customes, which the Sorcerers vsed in the olde time: all proued by the Scripture.

ALthough *Pliny* was of opinion, that Magicke was really nothing, but meerely a bare name without a thing, and was no more in nature then is a *Chimæra:* which hee goeth about to prooue by the experience of *Nero*, who was so hot in the pursuite of these curious Arts, that hee did initiate and dedicate himselfe vnto this trade, and yet for all this he could neuer giue satisfaction vnto himselfe in this kinde, although hee wanted neither wit nor will, much lesse authority, riches, and the most knowing men in these Artes, that he could get from all the quarters of the East. Yet ought we not to entertaine this opinion that *Pliny* hath, no more then his blasphemous conceite of the Deity, (for hee

Sorcery a greeuous and abhominable sin.
Plin. lib. 30. natur. hist. c. 1.

he affirmeth that there is no other God but the Sunne) or his gibing at the resurrection of the flesh, which hee thinketh a meere ridiculous fancy: for in these two points he playeth the part of an Atheist, as indeede hee was; but the rule in Logicke doth easily ouerthrow his collection, when from a particular instance he would inferre an vniuersall proposition: for as wee say, *Ex particularibus nihil concludi potest, & a particulari ad vniuersale conclusio nulla.* We could also allow vnto him the history of *Iulian* the Apostatate, who had as much authority, riches, wit, and as many masters as *Nero* euer had, and a great deale of more will, but by the permission of God, he grew more weary of the incertainty and barrennnesse thereof, then hee was before heated with the desire of knowing it. And this did rather happẽ vnto them both (that we may answere the obiection of *Pliny*) because their maine drift and designe was, to abolish and annihilate the memory of Christ Iesus, and to prooue him a lyar, in that he had said, *Ecce ego vobiscum sum vsque ad consummationem seculi.* But thereupon to deny the effects of the Deuill practised by his instruments the witches, it would sauour of too much rashnesse, especially since many authors so ancient and so renowned, are full of them. Let it suffice to haue alleaged for confirmation heereof certaine passages out of *Lactantius* and Saint *Augustine*, who giuing a reason of such admirable effects, do attribute them to wicked Spirits. We will onely adde that which *Philostratus* hath written of a sorceresse, who by her art did prouide a sumptuous banquet for her louer *Menippus*: who being sate at table with many others, and hauing a good appetit to taste of those delicacies, vpon the suddaine all was taken away, and they were forced to rise more hungry then they were before. But wee will draw our proofes from the Scripture, least some should with *Pliny* conceite this relation to bee fabulous. First Saint *Paule* maketh mention of the *Iamnes*, and *Iambres*,

Philostrat. lib.4.

2. Timoth.3.

bres, whose history is recited in the booke of Exodus, that they resisted *Moyses*, and did worke by Magicke, whatsoeuer *Moyses* could do by Diuine power: they changed their roddes into serpents, and water into blood: they also made frogges to come and couer the land of Ægypt: yet at the third plague (not at the third signe, as it is vulgarly receiued) they could not do as *Moyses* did before them: not because (as the Hebrewes would alleage) the Deuill cannot counterfeit any thing that is lesse then a barly corne, in regard that those things that are least require (say they) greatest subtilty to shape them, and therefore although the Magicians did make great snakes and frogges, yet they could not bring lice vpon the land of Ægypt as *Moyses* did; for this opinion is not iustifiable, because afterwards they could not make great flyes, nor raise those hugh botches and tumours which were in the bodies of men, neither could they make haile, or lightning to descend from heauen, or cause the windes to blow and combate against themselues, which neuerthelesse he did in *Iobs* time: but the reason was, because at the third time, God tyed vp the power of Satan, and restrained him from passing further, as hee also inhibited him in the like case to put *Iob* to death, as he did his children. And this the Magicians were forced to confesse, saying, *Digitus Dei est hic*. From hence it is apparant, that there are those who contract secret familiarity with the Deuill, and by this meanes worke strange things, although for the most part they are ordained vnto wicked purposes. The Prophet *Dauid* doth take his similitude from the charmer who by his arte doth charme serpents; so that this is a truth not to bee gaine-said, especially since God himselfe doth no lesse detest and prohibite such kinde of men in his law, then he doth Idols and Oracles of the Deuill. For when Sathan sawe that the people of God did abhorre his Oracles that were senslesse, and framed by the hands of men, hee insinuated himselfe amongst them

Exod.7.& 8.

Rabbi, Leui, Ben. Gerson in cap.8. Exod.

Psalm.57.

them by another way more subtile then the former, by speaking vnto men, and making himselfe to be secretly adored by them. This is it which is so strictly forbidden in Leuiticus, *Non declinetis ad magos, nec ab Hariolis aliquid sciscitemini, ne polluamini per eos.* And hee repeateth the same afterwards, *Anima quæ declinauerit ad magos & Hariolos, & fornicata fuerit cum eis, ponam faciem meam contra eam, & interficiam eam de medio populi sui.* Also it is said in Exodus, *Maleficos non patieris viuere*, where the Hebrew word doth particularly apply it selfe vnto witches. And in Deutronomy God speaketh thus vnto his people. *Quando ingressus fueris terram quam Dominus Deus tuus dabit tibi, caue ne imitari velis abominationes illarum gentium, nec inueniatur in te qui lustret filium suum, aut filiam ducens per ignem, aut qui ariolos sciscitatur & obseruat somnia atque auguria, nec sit maleficus, nec incantator, neque qui Pythones consulat, nec diuinos, & quærat à mortuis veritatem. Omnia hæc abominatur Dominus, & propter istiusmodi scelera delebit eos in introitu suo: perfectus eris & absque macula cum Domino Deo tuo, gentes istæ quarum possidetis terram, augures & diuinos audiunt tu autem à Domino Deo tuo aliter institutus es.* To bee breife, the Scripture doth often speake of these people, in so much as there is scarce a booke in the whole Bible, where mention is not made of them. Besides the passages already cited, those that are desirous may see. Num. 23. Iosf. 13. 1. Reg. 15. and 28. 2. Paral. 33. Esay 47. and 44. Mich. 5. Nahum. 3. In the new testament there is *Simon Magus*, *Elimas* the south-sayer, *Barien*, and a woman who had a familiar Spirit, and did foretell many things, by which meanes she brought in much gaine vnto her masters. There is also mention made of the Ephesians, who were exceedingly addicted to all kinds of curious artes, and these were nothing else amongst the Ancients but the artes of Magicke. but when they had their vnderstandings rectified by Saint *Paules* instructions,

Leuitic. 19. & 20.

Exod. 22.

Deut. 18.

Act. 8. 13. 16. 19

Hieron. prolog. in epist. ad Ephes.

structions, they burned all their bookes, that were valued at 50. thousand peices of siluer. When good King *Iosias* would reduce the religion of God into that first integrity, wherein it formerly stood, thereby to appease the wrath of God against the people of the Iewes, hee called a generall Councell in the temple at Hierusalem, where amongst other things fit to be redressed, it was decreed, that all sorcerers and witches should be put to death: which the good King accordingly practised. *Pythones* (saith the text) *& ariolos, & figuras idolorum, & immunditias, & abominationes, quæ fuerunt in terra Iudæ & Hierusalem, abstulit Iosias, vt statueret verba legis*. After his raigne all good Princes did the like, the law of God hauing expressely forbidden the vse of the same. As also in the Codices there are many lawes religiously ordained by Christian Emperours, as *Constantius* and others, against witch-craft and Mathematicians. And how could they bee wanting in this duty, since the Heathens themselues haue made the practise of them punishable. *Cornelius Tacitus* doth relate, that there was a law made in Roome, by which all Mathematicians and Magicians were banished from all Italy, as excommunicated persons, and not worthy to liue amongst honest men. Which law was put in execution in the time of Christ Iesus, not without a mysterious and Diuine meaning: for as our Sauiour by his comming into the world, did driue away and cast out the Deuils, so his pleasure was, that their speciall attendants and worshippers, should by earthly Princes bee bannished out of their Dominions: which action did belong vnto the externall seate of Iustice. *Appollonius Thianeus* a great Magician was cited to appeare before the Emperour *Domitian*, because hee was a sorcerer; as was *Apuleius* also before the gouernour of Affricke in the raigne of *Antonius Pius*; and was faine to purge himselfe by two Apologies which he made to cleere this accusation, or else he had beene put to death.

[Margin: 4. Reg. 23.]

[Margin: Cornelius Tacit.]

[Margin: Apuleius in vtraque Apolog.]

So

So that we must not imitate those of Geneua, (which is the well-spring of all Atheisme and diabolicall adorations) where none is accused or condemned to dye, vnlesse hee be conuicted to haue cast abrode some charme hurtfull vnto man or beast, although they know him to belong vnto the Deuils Synagogue. It is certaine, that the greatest exorbitancy in this sinne is, that they who practise the same, do apostate from the true religon of God, and adore the Deuill: which is cleerely prooued in the Scriptures, for they do not much aggrauate this obliquity with any other great inforcement, then that they commit idolatry, which is a sinne directly against the Maiesty of God, and not against our neighbour. Thus in Exodus 22. a little after these wordes, Thou shalt not suffer a witch to liue, it is added, whosoeuer shall sacrifice vnto other Gods, but the true God, hee shall be put to death. In the 18. of Leuiticus it is said, you shall not go to Magicians, neither shall you aske questions of sorcerers, least you be defiled by them; and the conclusion thereupon inferred is: I am thy Lord thy God. Whereupon it doth follow, that therefore this sinne is so enormous, because it is directly against the Maiesty of God: the same may be noted in the following Chapter also, which is the 20. The soule (saith God) that shall go vnto Magicians and sorcerers, and shall commit fornication with them, I will set my face against them, and will cut them off from among my people. It followeth, sanctifie your selues therefore and bee holy, for I am the Lord your God. In the 18. Chapter of Deutronomy it is also said: Let there not be found among you that vseth witch-craft, or that asketh counsell of charmers and south-sayers, for this was the sinne of the Gentiles, whom for these abominations I cast out from their land, and placed you in their steed. As for thee thou hast bin otherwise taught by the Lord thy God. And then he addeth, God will raise vp a Prophet vnto you, who shall speake familiarly with you, not as

Exod. 22.

Leuitic. 18.

Leuitic. 20.

I spake in the mountaine in fire: but hee shall bee like vnto one of you, and vnto him shall you hearken. And whosoeuer will not harken vnto him, I will take vengeance vpon him. It is well worth the obseruation, that both by the letter of the text, as also by the exposition which Saint *Stephen* in the Acts of the Apostles maketh of the same, by this Prophet is meant Christ Iesus. All which doth sufficiently declare that this impiety is against the Maiesty of God and particularly against the person of Christ Iesus our Sauiour and Redeemer. For when from worshipping of an inuisible substance, these kinde of people do adore the Deuil, when he presenteth himselfe before them in a visible forme, it is manifest that in this he would rob the Sonne of God of his glory, who made himselfe visible, that he might be visibly adored. When *Samuel* would aggrauate the sinne of rebellion and contempt, which *Saul* committed against the Diuine Maiesty, he telleth him, that this sinne is like vnto the sinne of Sorcerers and Magicians, he could not compare this disobedience and rebellion to a greater sinne, then that of Witches and Magicians. And the euent declared how odious it was: for when *Saul* had thus set at nought the commandement of God, he was left vnto himselfe, and could neuer after that receiue any answere either by Preists or by dreames, and nocturnall reuelations, or by Prophets. Yet for all this was he still King of Israel, but when he once did seeke vnto a witch, he fell into the gulph of all impiety, and was the next day slaine with his children, so that none of that stocke did euer after raigne or beare sway in Israel. And which Kings and Princes should regardfully obserue, it is said in the 4. of Kings 23. that good King *Iosias* hauing laboured all he could to reduce true religion to that first state and integrity wherein it stood, yet was not God fully appeased with this people, but did afterwards deliuer them vp into the hands of the barbarous Babylonians, to be oppressed and in slauery vnto them: which

Act.7.

1.Reg.28.

4.Reg.23.

happened by reason of his grand-father *Manasses*, who did alwayes intertaine Magicians and Witches in the kingdome of Israel, and himselfe also was of that trade. *Non est auersus* (saith the text) *Dominus ab ira furoris sui magni, quo iratus est furor eius contra Iudam propter irritationes, quibus prouocauerat eũ Manasses*. The abominations of *Manasses* are described in the 4. booke of Kinges the 21. Chapter, amongst which there is mention made of his south-saying, and diuinations, and how he had for that purpose a great number of Magicians and Sorcerers about him, labouring to augment and adde reputation vnto that trade: by which abominations, and by other his daily prouocations of God, hee plucked downe the Viols of his wrath vpon him. It is very obseruable, that God for this very fault did sharply chastise the Kings of the earth, who were vtterly vnacquainted with his law: as appeareth in Esay, where God threatneth to destroy the great Citty of Babylon, and the whole Empire thereof, because (saith he) of the great multitude of Witches, that raigne within thee, and of that flintinesse of heart which hardneth thy Inchanters and Sorcerers. And in *Ezechiel* the King of Babylon is represented vnto vs standing in the middle betwixt two wayes, and by the Arte of Magicke disposing and placing of arrowes, to know what would befall vnto him: but God threatneth to punish him greeuously for the same. And heere may we fitly speake vnto Christian Princes, and say with the Kingly Prophet *Dauid*, *Nunc reges intelligite, erudimini qui iudicatis terram, ne quando irascatur Dominus & pereatis de via iusta*. For there is no sinne in the world, that doth more transplant the Crownes and Kingdomes of the Princes of the Earth, especially of christian Princes, then to tollerate by any indulgence or conniuencie whatsoeuer, an impiety so derogatory from God, and Christ his Sonne, and to let it spread in the middest of the Church. Hence *Dauid* concludeth according to the Hebrew phrase,

4.Reg.21.

Esay 4.7.

Ezechi.28.

Psal.2.

Kisse

Kisse the Sonne least hee bee angry, and ye perish in the way, when his wrath shall suddenly burne. To kisse and to worship the Sonne, is to adore Christ Iesus with all purity and sincerenesse of heart, who will haue no fellowship or alliance with *Behall*, as S. *Paul teacheth.* We are not to imitate those of Geneua before mentioned, but wee are to execute the rigour and extremity of iustice vpon those that are guilty of this crime, because it is against the diuine Maiesty, and directly contrary to the first commandement of the law, although it be true withall, that this art cannot bee practised without the endammagement of our neighbours, as shall heereafter appeare by their depositions. But the honour of God must take vp the first consideration, and wee are not to inuert and misplace things, or as the common saying is, put the cart before the horse. Yet it is not to be maruelled that the practise of Geneua runneth thus; for besides their rage in depressing as much as in them lies the honour of God and his Saints (which was foretold in the Reuelation, that they should blaspheme God, his tabernacle, the humanity of Christ Iesus, and them that dwelt in heauen, they haue the property that all Hereticks naturally haue, to loue Magicians and Sorcerers; as appeareth by the first Heretick *Simon Magus* mentioned in the Acts of the Apostles, and by the rest that followed after him, as *Irenæus* and others do declare it.

Psalm. 2. *Osculamini filium Adorate pure!* Oppo-site against that damned custome of Sorcerers, who kisse the Diuell in the likenesse of a Goate, as shall afterwards be specified. 1 Corinth. 6.

Apoc. 13.

Iren. lib. 1.

The Turkes (as I conceiue) doe not much esteeme these Arts, but the Sarazens did permit that men should teach this impietie publikely, about a thousand yeeres after Christ. And if Antichrist bee to proceed from the Turkes, whereof there is great likelihood, then is their Monarchie pointed out vnto vs by Babylon and the sauage beast, that was to receiue great power & strength from the great Dragon, by vertue whereof hee might worke wonders, euen to make fire to descend from heauen: all which he should doe through the power of the Diuell, shadowed out vnder the nature of the Dragon.

Apoc. 13. The Dragon is bound in the Apocalypse chap 20. that is to say *Lucifer*.

Touching the meanes, which such kinde of people vse in their witchcrafts, there can bee no certaine number set of them, for they are infinite, and the Diuell is so craftie and malicious withall, that (as it is said of a naughty fellow) *Habet mille technas, mille nocendi artes.* He inuenteth euery day new deuises, the more to please him, whom hee most desireth to hold fast in his gripe: and seeing that some are delighted with one thing, and some with another, he fitteth all according to their seuerall humours. And put case that these seuerall manners of Charmes be not hurtfull vnto the body, yet doe they defile and staine the soule of the Sorcerer, because they are euer tyed vnto superstition, which is a kinde of Idolatrie. Neuerthelesse, the Diuell striueth as much as hee can, to practise those charmes which are hurtfull vnto men, as bloodshed and murther: but when he meeteth with any (as sometimes he doth) whose consciences are scrupulous to commit murther, or otherwise to hurt mens persons, hee then is contented to applie himselfe vnto them, that at the least hee may gaine vnto him their beguiled soules. And it is probable (since there are so many diuersities of them mentioned in the Hebrew Bible) that as the Diuels in the Scriptures take their denominations from the effects that are obserued in them, so haue the Sorcerers their diuersities of names from the diuersities of effects and charmes, which they ordinarily practise. Thus the Magicians of *Pharaoh*, to make their charmes more powerfull, besides the roddes which they had in their hands, to shew themselues equall vnto *Moyses*, they also vsed (whether secretly or openly it is not expressed) certaine plates of red-hot iron, newly forged; and their charmes in the 7. chapter of Exodus are called by the word *Lahatim*, which signifieth, burning plates: and so is the flaming sword called which the Cherubin brandished in his hand in the fourth chapter of Genesis; which is the particular obseruation of *Rabby Dauid Quimhi*. And from hence

Exod. 7.

Genes. 4. Rabby Dauid Quimhi.

hence we may gather an excellẽt morall, since as S. *Paul* teacheth vs, the Magicians in this historie did represent Heretikes, as *Moyses* did shadow forth the Catholike Doctors. *Moyses* did remaine contented with the rod which he held in his hand, & the catholike Doctor doth shake the rod of Gods word ouer those that doe transgresse against the same. The Heretike likewise holdeth the rod of Gods word in his hand, but hee cannot preuaile with it, except hee also vnsheath that flaming sword, which betokeneth warre, and the effusion of blood. And it may well be, that they mingled the blood of men, in the tempering and making of such swords: which is in these daies practised, and hath been vsuall in former times amõgst the *Theraphins*. But let vs descend to other passages. In the 19. and 20. chapters of Leuiticus these Magicians are called by this word *Aob*, which signifieth a pitcher, or a barrell. And it might be, there were a kinde of Sorcerers which did vse such vessels, as many doe in these daies, who cast certaine names into a vessell or bason full of water, to diuine and presage of something. In the 18. of Deuteronomy they are called *Menabhesh*, which importeth as much as, to vse Serpents, and it is probable enough, that they vsed Serpents in their charmes, as wee haue heretofore noted of the Romanes, who did the like ro rid Rome of the plague. *Aben Ezra* doth thinke, that it was nothing but certaine figures and characters of Serpents, which such people did vse in their charmes and inchantments. King *Manasses*, who was the greatest Sorcerer of the world, was accused to bee *Mecasheph*, which word is deriued from a verbe that signifieth to paint, or by imbellishing the face with colours to attract and deceiue men, which is the propertie of wanton women, as *Rabby Dauid Quimhi* saith in his Comment vpon *Nahum:* and thereupon *Aben Ezra*, who together with *Quimhi* is quoted by *Sanctes Pagninus*, and by *Munsterus*, doth declare, that these are Sorcerers, who make a shew that

2. Timoth. 3.

Vide Heliam Leuitam in Thesb. Dictione Theraphin.

Leuit. 19. & 20.

Deuteron. 18.

2. Paral. 33.

Rabby Dauid Quimhi in Naum Prophetam.

Sanctes Pagnin. in Thesauro.

Munsterus in Lexico.

they transshape things, and by this meanes doe grossely abuse those men, whom they doe blinde with their apparitions, and so make them beleeue they see that, which indeed they doe not see: like vnto those loose and light women, who set a glosse of whitenes vpon their face, which is not indeed in their persons. There is another word in the 3. of *Mickah*, that also expresseth these Magicians, and that is *Quassam*, which *David Quimhi* (as is to be supposed, by the passages already alleaged) doth interprete to signifie all manner of Charmes and Inchantments. Although then there bee diuers sorts of Charmes inuented by the Diuell, as it may bee conceiued that the superstitious vse of these things tooke strength with time, and grew more familiar, when once the spirit of man was tickled with the delight of them, yet are wee not to thinke, that these Diabolicall Charmes are endued with any naturall efficacie, or that wicked spirits are more delighted with one thing then another, or allured by some speciall charme, to doe whatsoeuer the Sorcerer would haue them: but it is to be attributed, by the third and generall reason, to the malice of the Diuell, who in all things is Gods ape, as *Tertullian* hath it. For hee cunningly obserueth, that God maketh choyce from his pure and absolute will of certaine materiall substances, thereby to confirme and make effectuall his promises vnto men: as are the bread and wine in the Sacrament of the Eucharist, and water in Baptisme; yet haue these outward elements no natiue force in themselues, to declare that vnto vs, which God by his power worketh in vs: and hereupon the Diuell maketh a voluntary election of such things as he thinketh fittest, whereby as by signes he maketh good those promises which he offereth vnto men, and taketh occasion to shew the greatnesse of his forces. And this is the resolution that is giuen by S. *Augustine*, *Dæmones (inquit) alliciuntur herbis, non tanquam animalia cibis, sed tanquam spiritus signis.* An Asse indeed is moued at the

Mich. 3.

Tertul. lib. de Baptis.

the sight of Oates, and the sheepe is greedy to browse vpon a tender twig which is set before him; but it is not so with Spirits, for they haue no need of any corporall substance for their necessity, but vse outward things, as signes and pledges, whereby they expresse their pleasure vnto men, who otherwise could haue no aduertisement of the same. For it is the property both of reasonable and intellectuall creatures, to declare their will by externall signes; and therefore we are not to conceiue that it was the sound of *Dauids* Harpe that droue away the wicked spirit from *Saul*, or the gall of the fish that made *Asmodeus* to runne away; for hee standeth not in feare of any corporall thing, in respect that it is corporall, yea it cannot imprint any action into him, nor so much as touch him: yet when such materiall substances are the instruments by which God worketh, and when vertuous people are confirmed by faith, of Gods power herein, then is it effectuall against the Diuell: and then must wee doe as wee are commanded by S. *Peter*, *cui resistite fortes in fide*. It is certaine that the Diuell doth somtimes obserue the course of the Moone in his workings, which is a corporall substance: and this is plaine in the fourth, and seuenteenth Chapter of S. *Matthew*, where mention is made of one that was lunatickly possessed; but herein (saith S. *Ierome*) he did secretly labour to defame Gods creature, and to make men beleeue, either that it was the Diuels creature, as the Manicheans conceited, of many creatures that were very vsefull vnto man, or else that it was to bee adored as a God, because of the great power it had ouer the bodies of men: whereunto we may adioyne the saying of S. *Augustine*, that the diuell, as one that is exceedingly cunning and wise (from whence also hee hath his name) when hee would apply naturall causes one vnto the other, for his more easie and ready way, doth obserue the course of the Moone, which doth naturally giue assistance and inclination to such effects, as

Matth. 4. & 17.
Hieron. in Matth. & Chrysost.
August. lib. 21. de ciuitat.
S. Thom. 1. p. q. 115. art. 5.

they transshape things, and by this meanes doe grossely abuse those men, whom they doe blinde with their apparitions, and so make them beleeue they see that, which indeed they doe not see: like vnto those loose and light women, who set a glosse of whitenes vpon their face, which is not indeed in their persons. There is another word in the 3. of *Mickah*, that also expresseth these Magicians, and that is *Quassam*, which *Dauid Quimbi* (as is to be supposed, by the passages already alleaged) doth interprete to signifie all manner of Charmes and Inchantments. Although then there bee diuers sorts of Charmes inuented by the Diuell, as it may bee conceiued that the superstitious vse of these things tooke strength with time, and grew more familiar, when once the spirit of man was tickled with the delight of them, yet are wee not to thinke, that these Diabolicall Charmes are endued with any naturall efficacie, or that wicked spirits are more delighted with one thing then another, or allured by some speciall charme, to doe whatsoeuer the Sorcerer would haue them: but it is to be attributed, by the third and generall reason, to the malice of the Diuell, who in all things is Gods ape, as *Tertullian* hath it. For hee cunningly obserueth, that God maketh choyce from his pure and absolute will of certaine materiall substances, thereby to confirme and make effectuall his promises vnto men: as are the bread and wine in the Sacrament of the Eucharist, and water in Baptisme; yet haue these outward elements no natiue force in themselues, to declare that vnto vs, which God by his power worketh in vs: and hereupon the Diuell maketh a voluntary election of such things as he thinketh fittest, whereby as by signes he maketh good those promises which he offereth vnto men, and taketh occasion to shew the greatnesse of his forces. And this is the resolution that is giuen by S. *Augustine*, *Dæmones (inquit) alliciuntur herbis, non tanquam animalia cibis, sed tanquam spiritus signis*. An Asse indeed is moued at the

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Matth. 4. & 17. Hieron. in Matth. & Chrysost.

August. lib. 21. de ciuitat. S. Thom. 1. p. q. 115. art. 5.

as haue their origine from lunacy. This experience teacheth to bee true in lunatick persons; and therefore the best practised Physitians doe obserue the same course, in the cures which they vndertake of this kind. As for bodily substances, he hath no vse of them, but as they serue for signes to binde Sorcerers vnto his Seruice: as the outward elements in the Sacraments doe serue for tokens of Gods good pleasure in the vse and institution of them: so that such signes are meerly voluntary, although they bee the true images and representations of those, against whom they would practise their Witchcrafts; as we reade in *Zonaras* that certaine lewd persons had made the very image of *Simon* Prince of *Bulgaria*; and as soone as they had cut off the head of the said Image, the Prince was instãtly found dead. Vpon the like occasion did King *Lewes* cause a certain woman called *Claudia*, to be burned aliue, because shee had made his resemblance in wax, and would haue set it neerer and neerer vnto the fire, that so as this Image in wax did melt away, so should he by little and little languish and pine away, and at last die. And because this History doth occasion vs to speake of women; let vs see whether they are giuen to these arts as men are.

Zonar.tom.3.

Genebrard. lib.4. Chron.

CHAP. 7.

Of Witches; and that women are more addicted to Witchcraft then men are.

IF the Diuell haue power in a thing so execrable, to gaine men vnto his seruice; it is no wonder if he haue also ensnared and enticed women into his nets, especially because hee doth first labour to win them, whom hee knoweth to be open vnto perswasions, and more easie to be deceiued, in regard of the naturall impotency and simplicity of their sex. And this doth S. *Paul* signifie,

2. Corinth. 11.

when

when he saith, Take heed you be not deceiued through the simplicity that proceedeth from Christ Iesus. Thus did the Diuell tempt *Eue*, albeit shee was then in her originall integrity; and hee did the rather buckle vp himselfe to giue this onset, because hee knew well how fit an organ she was to draw the man to yeeld his consent vnto her liking. And this hee practised from the beginning, and hath since still obserued that this sex hath this property, to bee exceedingly addicted vnto somthing, be it good, or bee it bad: so that if a woman addict her selfe to well doing, shee is more feruent in it then a man; and so contrariwise, if shee abandon her selfe to euill, she is more obstinate to persist in the same then a man is: which is well obserued by S. *Chrysostom*, in these words: *Contentiosum est (inquit) hoc animal & importunum ac victoriæ amans, siue ad malum declinet, siue ad bonum.* So that wee may speake of them as wee speake of Angels in generall, and say with the Diuines, *Cui adhærent, immobiliter adhærent*. And hereof all Histories are full: it shall bee sufficient amongst prosane authors to alleage one example set downe in the Romane histories. *Macrina* a noble Lady of Rome did resolue not to speake or looke vpon any man liuing, vntill her husband *Torquatus*, who was sent abroad by the Romans to subdue diuers Cities and Prouinces, should returne home vnto her. It so fell out that eleuen yeeres after, there was a wild or sauage man brought to Rome, who had but one eye in the middle of his brow, and was found in the deserts of Ægypt: which, when shee vnderstood by her chambermaid, she was exceedingly moued with a violent desire to see this nouelty; neuerthelesse shee did command her longings so well, that she did not interrupt her first resolution. And when vpon a day this sauage man passed by her house, and her selfe was in the chamber, that looked out into the street by which he was to passe, although she heard the noyse and cries in the streets, as the fashion of the common

Chrysost. hom. 4. de fide Ann.

mon sort of people is when they see any strange spectacle, yet did shee so strongly represse her passions, that shee would not so much as come vnto the window to see him, whereof she not long afterward died. It shall also be sufficient to select from ecclesiasticall histories that example which *Theodoret* relateth of the Matrons of Rome, who when they saw that their husbands the Senators and others, dared not to intercede to the Emperour in fauour of *Liberius* the Pope of Rome, whom he had causelesly banished, for that hee would not consent to the bringing in of Heresie, they resolued among themselues to goe vnto the Court, where with their cries and importunity, they neuer left vntill the Emperour had called back their chiefe Pastor from banishment. The Scripture also is plentifull in these examples. *Iudith* and *Hester* will sufficiently exemplifie the goodnesse of women that loue God; and *Iosephs* mistrisse with *Iesabell* will fully declare the violence of those that abandon themselues to euill. And as we see by experience euen in these daies, that sober and vertuous women, although in their nature they are most propense vnto compassion, yet they are they that cast the first stones against Sorcerers, and cry louder then the rest to haue them burnt: so contrariwise, Sorceresses are more obstinate, and more addicted vnto witchcrafts, and doe with lesse remorse of conscience plunge themselues into the most execrable facts that may bee, then men: so that it is certaine that women are imployed to strangle children, and to carry and present them to the Diuell, and to make a kind of oyntment of their grease; but Sorcerers and men Witches doe seldome or neuer dip their fingers in these bloody actions. Hence is the reason grounded, why the first prohibition to practise witchcraft, whereof mention is made in the Law of God was addressed to women and not to men, as *Sanctes Pagninus* hath well obserued, saying; that whereas in the two and twentieth chapter of *Ex-*

Theodor. lib. histor.

Sanctes Pagninus in Thesauro.

dus, wee haue it in the plurall number, *Maleficos non patieris viuere*, it is in the fountaine of the Hebrew expressed by the word *Mechasbepha*, which signifieth a woman witch, and then the sense is thus: Thou shalt not suffer a Sorceresse to liue, because (saith hee) it is a trade more ordinary and vsuall vnto women then vnto men. And this appeareth by the history of *Saul*, who when he had formerly put to death all manner of Magicians and Witches; yet at the last, seeing himselfe forsaken of God for his iniquities, hee resolued to resort vnto the Diuell, and to that purpose hee demanded his seruants whether there were any woman witch left or no: Looke me out (saith he) one that hath a Spirit that I may goe vnto her, and may by her procurement bee aduertized of what I desire to know. Where we are to obserue that *Saul* did not aske whether there were a man that was a witch, but whether there were any woman witch: as if he should haue said, that notwithstanding all that he had done against them, it could not be but that there remained yet aliue some woman or other of this occupation: and in truth it is almost impossible to discouer them so easily as men. The conclusion was, *Saul* was not deceiued in his expectation, for his Courtiers, who doe oftentimes make their repaire vnto such people (as the custome of them is) did redily name one vnto him, vnto whom when *Saul* came, shee began to make her protestations that she was an honest woman, and would for no good attempt such a thing, which was prohibited both by God and the King: but being a little soothed vp with faire promises, shee quickly made the Diuell to attend this seruice: and therefore the Hebrewes are not contented to tearme them by appellations common vnto them all, both men and women, which we haue particularly collected in the former Chapter, but would marke them out by a peculiar attribute, which properly is to be vnderstood of women, as may be seene in *Helias* the Leuite in his *Thisby*, who

1.Reg.28.

Helias Leuit. in Thisby.

who reporteth according to the traditions of the Iewes, that there are women whom they call the Diuels mothers, and tearme them by this word *Lilith*, which is deriued from another Hebrew word signifiing the night, because they vse to goe secretly and in the night. And this haue the Latines imitated or borrowed from the Hebrewes, calling them *Striges* or *Lamia*, which signieth monsters and stranges birds that vse to goe in the finight. And the said *Helias* further saith, that a great Lord hauing asked the question of the ancient fathers of the Synagogue, how it chanced that young children that are but eight daies old were so often times found suddenly dead, they answered him, that they were *Lilith* who put them to death: which is the appellation of Sorceresses, for the Hebrew word is of the feminine gender, as appeareth more plainely by the participle and feminine adiectiue which is ioyned with the word *Lilith*, and also because hee saith that they were *Nashim*, that is to say, women. And the Iewish women are so fully perswaded of the truth thereof (for they are the most superstitious women of the world) that they vse to make foure circles with chalke, or with a cole on the outward parts of the chamber walles where they vse to lie, and vpon euery side or quarter of the chamber they make a circle, writing in one of them the name of *Adam*, in the other the name of *Eue*, in the third the word *Huts*, which signifieth (without) and in the fourth the word *Lilith*: as if they should haue said (as I conceiue it) *Adam* and *Eue* are the first Parents and Progenitors of mankind, and therefore get you hence all witchcrafts whatsoeuer. Within the chamber they write the names of the Angels, whom they thinke to bee protectors of their children: to wit, *Senoy*, *Sansenoy*, and *Samangueloph*, saying that *Lilith* did teach the Iewish women to doe this before shee died: where it is to bee supposed, that this was the name of some great Sorceresse, heeretofore much renouned amongst them, whom therefore

they called *Lilith*, because shee commonly went in the night: and it is probable shee taught her daughters or some others all the superstitions and art she had, before her death; and afterward in processe of time such kind of women were called *Lilith*. Howsoeuer it be, this discourse of *Helias* the Leuite doth sufficiently declare the antiquitie of Sorcerers, that goe by night and strangle young children, and hee doth there assure vs, that these things are no fables. Which relation would receiue strength and accession of authority, if wee will allow that *Iesus* the sonne of *Sirac* did make that discourse, which doth at large mention all these things, and is attributed vnto him in the Hebrew booke. We also finde the word *Lilith* in the Scripture, and particularly in the foure and thirtieth of *Esay*, which Saint *Ierome* translateth and thinketh to be a Sorceresse. *Ibi cubauit Lamia:* whereby is meant such women as vse to goe in the night. Againe in the Lamentations of *Ieremy* he interpreteth this word *Lilith* to be a Sorceresse, saying, *Sed & Lamia*. *Lamia* (saith *Duris*) was a woman, who was iealous that her husband had begotten a child vpon another woman, and thereupon in a great furie she gaue secret order to haue the child strangled, and did the like by all those whom shee could get into her hands: and from her are such kinde of women by the Latines called *Lamiæ*, whose custome was (as *Ieremy* hath it) to shew and offer their breasts vnto little children, thereby to still them, and to allure them to come vnto them, that so they might strangle them with greater secresie. Therefore when God threatneth Babylon or Ierusalem, that witches should frequent thither, and shew their teates; it is but to shew that such places should be left desolate, and vtterly ouerthrowne, because desolate places are altogether frequented by witches, who come there to make their assemblies, and are carried for the most part thither by the Diuell, that in such remote corners they might the more freely exercise the mysteries of

Esay 34.

Thren. 4.

Duris lib. 2. de rebus Lybicis.

Esay 34.

of their abominations: like as theeues and murtherers haunt such kinde of sollitude. *Pliny lib.*25. *hist. cap.*11. saith that women doe farre exceed men in this trade, and *Quintilian in declamat.* saith, *Latrocinium in viro facilius, veneficium in fœmina.* The other kinde of Witches is not so execrable, because there is no expresse bargaine with Satan, but onely a tacite agreement. And against them S. *Chrysostome homil.* 13. *in* 1. *ad Timotheum* teacheth vs to proceed in another fashion. *Si quis (inquit) ligaturas inanes, aut aliud quippiam eiusmodi sciens & prudens sequitur, præcepto atque imperio tantum arcendus est, sin vero ignarus in ea inciderit, docendus est.* That is to say, We are to informe the ignorant, and to shew vnto them how foule the offence is, where men leaue God to adhere vnto superstitions.

Chrysost. hom. 13. in 1. ad Timoth.

CHAP. VIII.

An answere vnto those that demand what danger there is in crauing the assistance and aide of the Diuel.

IT is a general obseruation which is made of those that forget God, to fall (if they doe not returne vnto him speedily) into blindnesse of vnderstanding, and into an obduratnesse of heart, like vnto that of Diuels and the soules of the damned. For as there is a sympathy and participation of good men with those that are in Paradise; so that it may bee said, that liuing in this world, they haue their conuersation in heauen, so are there others, who differ very litle from the damned, insomuch (saith *Theodoret*) as a man may truely say, that there are Diuels in hel better then they, because they exceed the Diuels themselues in mischiefe and malice. The Diuels doe at the least beleeue and tremble, *Dæmones credunt & contremiscunt:* but these doe neither beleeue nor feare the iudgements to come. Whereupon the wiseman saith, that when a wicked man

Theodoret in hæretic. fabulis

man is come vnto the depth and bottome of sinne, hee scoffeth and maketh a ieast of all admonitions. And to digresse no further, the truth hereof is seene by the experience of those, who haue giuen their poore captiue soules vnto the Diuell, and did thinke that these things were meerely fabulous, which did any way remember them of eternall damnation. And what danger is there (say they) to command the Diuell? did not Christ Iesus himselfe the same? doth not God sometimes vse them? and did not the Apostles also serue their turnes with them, by commanding them, as they thought good? Vnto these wee may propose the question, which Saint *Athanasius* once did to *Arrius*, *Si quis Sathanam adoret, rectène an malè fecerit?* Vnto which *Arrius* replyed, although his vnderstanding was darke and blind, *Impius & sine Deo est neque communem sensum habet, nec meretur hominis appellationem.* So that by the very confession of a limme of the Diuell, wee haue foure markes of him that adoreth the Diuell. First he is full of all impiety and wickednesse: secondly, hee is a true Atheist: thirdly, he is deuoyd of common sense: and lastly, he is not worthy the appellation of a man. In this *Arrius* spake wonderously well, being forced vnto this confession by the truth, which ouercommeth all things. For if our first parents fell into such labyrinths, and are euer since stiled hereticks, blinde, senselesse, brute beastes, although their simplicity and ignorance was much abused, because they neuer heard talke of the cunning and malice of Satan, how much more ought they to be called by such infamous appellations, who at first dash giue themselues ouer vnto Satan and all his workes, although they are admonished by many passages of the holy Scripture, yea and warned by the mouth of Christ Iesus, his Apostles, and all the Church to auoyd and resist Satan, and to make continuall intercession to God, that they yeeld not vnto his temptations, because hee is euer wakefull, and is fierce

Athanas. in disputatione contra Arrium in Niceno concilio

Tertul. lib. 2. cont. Marcio.

like a roaring and famished Lyon in the wildernesse. But wee liue in so wretched an age that although it were formerly said, happy is he that hath not drunke of the doctrine of *Arrius*, yet wee are forced to wish the blinded men of our times a conscience of that vprightnesse and sensiblenesse, as the conscience of that accursed *Arrius* was. For let vs see how deceitfull and how full of lyes their sophistry is. How vntrue is it that a man is to imitate God, and his Sonne Christ Iesus in all things? It is a good note which a certaine ancient father hath: *In diuinis rebus quædam sunt credenda, quædam admiranda, quædam verò imitanda:* as for example. When we find that Christ Iesus did of bread make his body by his owne might and authority, it is a worke to be apprehended by beleefe, not to be expressed by imitation: when he raised men from the dead, this myracle is proposed vnto vs, onely that wee might admire his diuine power, so that if any one should labour to expresse so much, hee is to bee accounted an vsurper vpon the glory of God, which is the very scope whereunto the Diuell doth by his collusions leade poore blindfolded soules. By this meanes he wrought our first parents destruction, perswading them as himselfe had already practised, to make themselues as God, well knowing that this was the true cause of his expulsion out of Paradise, for hee had said in his heart *similis ero altissimo,* and laide also this baite for the man and the woman *eritis sicut dij.* Thus doth he circumuent those, who would assume vnto themselues that authority, which is peculiar vnto God, not remembring that God is the author and creator of all things visible and inuisible, as S. *Paul* well sheweth, *ex ipso, & per ipsum, & in ipso sunt omnia, siue quæ in cœlis sunt, siue quæ in terris sunt, visibilia & inuisibilia, & in ipso flectitur omne genu cœlestium, terrestrium & infernorum.* So that being the Creator of all things, he may vse and dispose of them as seemeth good vnto him: and this he may doe

Coloss. 1.

by

by the right of creation which hee hath ouer all creatures: by which right he is adored with a supreame and soueraigne worship which is called, *Latria*, proper and peculiar to him alone, *Adorate Deum* (saith S. *Iohn*) *qui fecit cœlum & terram, mare & omnia, quæ in ijs sunt:* yet would our Luciferians (for so may those that imitate *Lucifer* bee called) bee parellell vnto God and share with him in this worship, as if they had beene his companions in the creation of visible and inuisible substances, yea they would vse and dispose them to their behoofe and pleasure, without regard or consideration that God hath appropriated diuers things vnto himselfe, which hee would not haue communicable vnto men; as is his glory, whereof he saith, *Gloriam meam alteri non dabo*. Of the same nature and condition is the knowledge of mens inward cogitations, the auengement vpon our enemies, the soueraigne power which he hath ouer all his creatures, in which number are wicked spirits, which are sustained, and haue their consistence by his prouidence no lesse then the wicked men of this world haue, who doe heere mutiny and arme themselues against him. Another fault that is committed in their sophistry, is their not apprehending that the rule or ballance of all our actions ought to bee directed by the word of God, from which we are not to decline neither to the right hand nor to the left, but the word of God doth strictly prohibite such trafficke and familiarity with Satan: yea, it commandeth that whosoeuer hee bee, that hath recourse vnto Magicians or witches, vpon what occasion soeuer, although he speak not directly vnto the Diuell, yet is that person to bee stoned to death without mercy. By which we are taught that this is direct Idolatry, since in our extremities wee leaue God to haue redresse and succour from his aduersary, and to rely and haue confidence in him, acknowledging that whatsoeuer good betideth vnto vs proceedeth from the Diuell, which is nothing else then

worshipping him, and making him practise that which in times past hee said, *Hec omnia tibi dabo, si cadens adoraueris me*. And this did open the gapp vnto the ruine of *Ochosias*, *Saul*, and many others who might as well haue pleaded for themselues, as the Athiest and Magicians of our times in this manner. What danger is there, if wee serue our turne with them at our need, since God himselfe doth vse them when hee pleaseth. The third fault is, that they are so farre from doing as Christ Iesus did, that they doe cleane contrary vnto that which he practised. For Christ Iesus was so farre from euocating and calling Diuels vnto him, that hee fortified and armed himselfe against their temptations by prayers and admirable fasting: and when Satan appeared vnto him vnsent for, he thrust him back behind him with hard language, saying, *Vade retro Sathana, scriptum est, Dominum Deum tuum adorabis, & illi soli seruies*. And heereupon the Diuell departed from him, for he cannot indure to stay where he findeth resistance; and therefore Saint *Iames* glancing at this example of Christ Iesus, doth thus lesson vs, *Resistite Diabolo & fugiet à vobis:* agreeable vnto that of S. *Peter*, *Cui resistite fortes in fide*. Heere we may see what wee are commanded to doe after the example of Christ Iesus: wee are bid to pray, and to fast that hee may not come vnto vs, and in case that hee should present himselfe before vs, we are to resist him by faith, and to push him from vs with all eagernesse, as S *Martin* hath done before vs, who as *Seuerus Sulpitius* reciteth of him, when he saw the Diuell close by him he spake, *Quid hic astas cruenta bestia?* And this charge was laid vpon man from the beginning of the world, to breed the greater detestation of the Diuell in him. God did make a couenant of enmity betweene men and the Diuell, saying, *Inimicitias ponam inter te & mulierem, inter semen tuum & semen illius:* I will put mortall hatred (said God) between the Serpent and the seed of the woman: for this great

guider

guider and ouerseer of nature did well foreknow, that what faire pretext soeuer the Diuell might pretend, hee hunted after nothing more then after mans destruction, as wee haue already compared him vnto the Crocodiles of Egypt, who doe counterfaite the voice of a man that they may deuoure him. So that a man had neede to learne wisedome of the doggs of Egypt, who knowing their guile and bloody rauenousnesse, doe not tarry long to drink of this riuer, but if they are pressed thereunto by thirst, they giue a lapp and away, keeping on their course without long tarrying. Thus ought a man to auoide all the temptations of Satan, and if at some times he haue wicked thoughts suggested vnto him, he must by no meanes giue way vnto them, but continue on his course, and disburthen his minde of such cogitations, otherwise if hee should giue the least passage vnto them, he will be in danger to be deuoured: for the Diuell neuer goeth any where but with a purpose to swallow vp all that lye faire for his mouth. And therefore our Lord who knew well his bloody malice would by no meanes permit, that he should confesse him to be the Sonne of God: for he made not this confession (as S. *Athanasius* well noteth) for any good purpose, but to lay some defamatory suspition vpon Christ Iesus, and to abuse the world by this meanes. The fouth fault is, that men doe not marke what power Christ Iesus gaue vnto his Apostles and their successours ouer Diuels: at first, this power was giuen by God to bruse the Serpents head, and to tread him vnder foote, as hee had foretold, that the seed of the woman should crush his venemous head: and the same doth Christ Iesus say vnto his Apostles, *Dedi vobis potestatem calcandi supra Serpentes:* which is also witnessed by S. *Paul*, *Deus autem conterat Sathanam sub pedibus vestris.* In the second place, this power was giuen vnto the Church thorow the merits of the precious death of Christ Iesus, with a charge to chase and driue him away. Thirdly,

Erasm. in Chiliad.

Luc. 4.

Athan. orat. 1. cont. Arrian.

this power was to be exercised in calling vpon the name of Christ Iesus, which two last points are comprehended in these words: *In nomine meo Dæmonia eijcient.* But Sorcerers and Magicians doe not vse to resist the Diuell and bruse his head, but they flatter him and call him vnto them by a certaine bargaine or agreement, which directly importeth a subiection and dependancy: and to be briefe, they doe first worship him before hee will come vnto them. Againe, in steed of repelling him, they come vnto him for aduise, aide, or fauour, whereas Christ Iesus would not so much as suffer him to speake: and this is not (as *Origen* obserueth) to force the Diuell, by inuocation vpon the name of God, it rather argueth a familiarity and intercourse which they haue together. So that if wee doe seriously consider all circumstances, they doe crosse and goe a contrary course vnto Christ Iesus and the Apostles. It cannot bee gaine-said, but that sometimes they will make a semblance as if they wept, although in truth it be nothing so. S. *Augustine* reciteth the history of a certaine Magician, who boasted much what a command hee had ouer Diuels, saying, that when they were lasie to doe that he commanded them, he threatned to pull the heauens with such violence that they should fall vpon the earth, and thereupon the Diuels would readily execute what he had enioyned them, for feare least they should be brused betweene heauen and earth, as corne is brused betweene two milstones. But who seeth not that this is the craft and counterfaite weeping of Crocodiles, that is to say Diabolical fictions framed for deceit and cousonage? For first, it is not the power of Angels to make the heauen descend and touch the earth, because vnto them (as S. *Paul* saith) God hath not subiected the round frame of the world: *Non enim* (saith he) *Angelis suis subiecit Deus orbem.* Nay it is so farre from being so, that it is not in the naturall power of all wicked spirits that are, to wheele about the orbe of the

Origen. in Numer.

August. lib. 10. de ciuit. cap. 11

the Moone, which is the least of all the rest: for as God hath appropriated the natural operations of mans body vnto a reasonable soule, so that it is not in the power of an Angell to make this body to liue the life of plants, the life of beasts, or the life of man, although he can enter at his pleasure into the same, as we see by experience in those that are possessed: euen so God hath limited the passiue power of the motions of the heauens, vnto certaine Angels whom hee hath destinated thereunto; so that it is a ridiculous thing to conceiue, that Spirits may be brused or crushed in peeces. But they doe herein take the aduantage of mens simplicity and their owne craft, by infusing these fables into them, wherein they resemble naughty seruants that wait for an occasion to cut their masters throates. The fifth error that blindeth these Sorcerers is, because they haue a conceite that the Diuell is very ready to doe them seruice: but how is it possible that the Diuell should inuassall himselfe vnto man, that is but a worm of the earth? since that thorow the excessiuenes of his pride, which brooketh no equals, hee scorneth to bee the seruant of God, whom he knoweth to be his Creator. How can he debase himselfe to be mans Lackey, when hee did rather choose to relinquish his portion in Paradise, and to burne euerlastingly in hell fire, then he would acknowledge Christ Iesus for his better. For when it was laid before him that hee should become man, the Diuel said in his heart, no; before I will acknowledge a man and a worme of the earth, I will first be damned: as that deuoute and auncient father S. *Bernard* hath well expressed it. He doth indeed make shew of seruice vnto man, but to this end, that he may be his master: for if hee be delighted corporally to possesse a man, when hee hath gotten the mastery of his body, how much more is hee pleased when by his subtilties, and by taking from him the knowledge of God, hee getteth possession of his soule? For when hee possesseth the body, this affliction is

many times the instrument of saluation, as S. *Paul* saith, *Tradidi huiusmodi Sathanæ, vt spiritus eius saluus fiat.* (1. Cor. 5.) But when hee possesseth the soule, and withdraweth it from the grace of God, hee is then the instrument of damnation. And therefore the Scripture doth euer figure out Satan vnto vs by things that are both dangerous and dreadfull vnto men, as by a Serpent, by a Dragon, and by a roaring Lyon, for feare least wee should say as Athiests doe, that the Diuell is not so black as men doe paint him: whereas contrariwise, he is so terrible and so dangerous that all the comparisons of *Centaures*, doggs with three heads, and the like monsters described vnto vs by Poets, fall farre short of his vglinesse. If then any one should be familiar with such furious beasts, might hee not well bee accounted mad and depriued of common sense? Yet Witches and Magicians do ordinarily expose themselues to these things And this horridnesse of Diuels was declared vnto *Iob*, who had partly experimented the rage and bloody malice of Satan: but hee tryed not all his forces, because God suffered him not to doe, all that he was willing to inflict vpon *Iob*. God then described Satan vnto him by the similitude of the most great and horrible monster of the world called *Behemoth*. This beast saith God, (Hieron. aduersus vigilant. Iob. 40. 41.) is the most fearfull and cruell monster of the world: his body is armed as it were with iron, his flesh is harder then stone, so that hee cannot be crushed or hurt by the violent strokes of hammers, neither can the sharpest launces enter into him, nor pierce him more then so many strawes: if men should goe about to strike him downe with tumbling vpon him great stones from a rock, it would be but lost labour, and hee would be no more endãgered thereby then if they threw balls of flax against him. God further speaketh vnto *Iob* of this monster: dost thou thinke to put a hooke into his nostrills as men take fishes, or when hee is before thee dost thou conceiue that he is affraide of thee? *Nunquid multiplicabit*

cabit tibi preces, aut loquetur tibi mollia. Will he behaue himselfe like a dogg that flattereth his master, and lyeth at his feet for feare of being beaten; or if hee come to some agreement with thee, doest thou imagine that he doth it to any other end then to deuoure thee? *Nunquid feriet tecum pactum, & accipies eum quasi seruum sempiternum?* Wilt thou play with him as a bird, and tye a thread about his legg to keep him in, or to let him fly at thy pleasure? *Nunquid illudes ei quasi aui?* Last of all God saith, *Memento belli, nec vltra addas loqui:* remember that hee is a murtherer from the beginning, that hee is thy arch-enemy, and doth continually wage warre against thee. Doe not hurt thy selfe by these foolish speeches, and by saying that thou vsest him as thy seruant, it is impossible: for hee is to be mastered onely by faith, and not by couenant or agreement. He is a liar, and when hee spieth his aduantage will deceiue thee, and when against his promise he shall breake thy neck, before what Iudge wilt thou bring in thy action, to haue reparation of the wrong hee doth thee. Another thing that offereth it selfe vnto consideration is, that being a lyar, and being not ashamed to lie manifestly to Christ Iesus, in promising him that which hee was not able to performe, saying, *Hæc omnia tibi dabo:* Men ought not to deceiue themselues, and say, that he would be ashamed to promise vnto a man that which is not in his power to compasse, as not to be slaine in battell, or to warrant and preserue him from all dangers; whereof wee haue an example in *Gregory Nazianzen*, who reporteth of S. *Cyprian* that he became a Magician before hee was a Christian, that hee might enioy a young woman whom he loued: and although the Diuell had promised him to satisfie his desire, yet hee was at last constrained by Gods commandemēt to confesse vnto him, that he had promised him a thing which was not in his power to performe, which was the cause of his conuersion to the Christian religion. S. *Athanasius* who was familiarly

Matth. 4.

Gregor. Nazian. orat. in Cyprian.

Athanas. oration. 1. aduersus Arrian.

liarly acquainted with *Antonius Monachus*, a second *Iob* in the time of the Gospell, doth eloquently describe the sleights and subtleties of Satan. He dissembleth and hideth (saith he) that which he is indeed, appearing in a goodly shape, and gracing himselfe with some name of honour, which he shall perceiue to be most pleasing vnto our humour. Wherein he resembleth Pirates, who when they espy any pretty children on the shore, they draw neere vnto them, and flatter them, speaking as faire vnto them as their fathers and mothers possibly could; they shew them apples, and cast vnto them other toyes, which they conceiue may please and stay these children: but when they haue enticed them a shipbord, they presently hoyse saile, and carry them farre enough from father or mother, selling them and making them slaues in a strange countrey as long as they liue. I would haue all those, who haue suffered themselues to be thus abused by Satan, to remember well this discourse of so famous a man; and with the prodigall childe to returne vnto the house of their father, and by some trick or other to make an escape from that bloudy and merciesse tyrant, that setteth before them nothing but huskes to eate: that is, hee promiseth vaine, friuolous, and vnnecessary things, full of deceitfulnesse and cousonage. But in case they will not returne, then must that be put in execution, which is set downe in the law of God, in the 20. chapter of Exodus, that is, to put them to an extraordinary death, which may strike a terrour into others, and serue as an example for all kinde of people. This was religiously practised in *Auignon* in the yeere of grace 1582. by the diligence of father *Florus Prouin*, at that time Inquisitour of the faith in those parts, vnto whom I was an associate in the said Inquisition, where there were 18. men and women executed, who were conuicted and very deseruedly condemned, after they had by their owne depositions and mutuall accusations one of another, giuen sufficient proofe of their

their guiltinesse, as shall appeare by the sentence pronounced against them; the extract whereof ensueth next after this following chapter, to the end that euery one may see how farre these kinde of men are separated from the knowledge of God, and how iustly they deserue to bee burned. For conclusion and resolution of this discourse, let vs onely marke that which *Tertullian* teacheth vs, to wit, that neither Christ Iesus, nor his Apostles, nor any well deseruing sonnes of the Church, did euer call vnto them wicked Spirits, but rather did repell and driue them from them by the efficacy and power of Gods word. It cleerly appeareth in the Gospel that this was the practise of Christ Iesus: *Erat Iesus eijciens Dæmonium*; *si in digito Dei eijcio Dæmonia:* so that whatsoeuer Christ Iesus did in this behalfe, he did it to this end to cast them out, and to make them odious and abominable before men. And as it appeareth in the tenth of *Matthew*, the power that he gaue vnto his Apostles was onely to cast out Diuels: for it is there said, that hauing chosen them for his Apostles, he sent them forth with authority ouer vncleane Spirits, but limited and restrained vnto this, to repell and cast them out. *Dedit eis potestatem* (saith the text) *Spirituum immundorum, vt eijcerent eos.* And againe after his resurrection he sent them abroad vnto all places of the world, and gaue them power ouer Diuels, but with the abouenamed restriction, to cast them out, saying, *In nomine meo Dæmonia eijcient.* Read the Acts of the Apostles, and you shall finde that they did nothing else but cast out wicked Spirits, neither did any man of worth in the Church of God euer exceed these limits, and those who haue trespassed in passing further, doe shew that they are aliens from the Church of Christ Iesus, and are disciples in the schoole of Satan. And this is it which *Tertullian* did well note, *Nos non inuitatoria operatione, sed expugnatoria dominatione tractamus.* And in another place, hee witnesseth, that none but Christians could

cast

cast out Deuils, insinuating thereby, that Painims and Magicians had trafficke and intercourse with wicked Spirits, but that Christians neuer had to do with them, but according to the power which was bequeathed vnto them by Christ Iesus, to driue and cast them out. And for further illustration hereof, see the passages that are cited in the beginning of the Preface of this booke.

CHAP. IX.

Whether the Articles contained in the depositions of Sorcerers ought to be taken as idely and dreamingly spoken, or whether they ought to be receiued for truth.

THis question is as difficult as it is necessary, it is difficult because I neuer lighted vpon any author ancient or moderne, that hath debated or determined the same: it is necessary, because in this one point the very knot of the difficulty lyeth, which we are now about to vntye, that is to say, whether that which Sorcerers do depose do happen vnto them by dreames and diabolicall illusions, or whether they really practise the same. *Iustin Martyr* (as Saint *Ierome* reporteth) made a Treatise in his time touching the nature and property of wicked Spirits: the which but that time hath bin so iniurious vnto vs, as to snatch and as it were rauish it out of our hands, would haue ministred vnto vs (as we may easily coniecture by his other writings that do yet remaine vnto posterity) very ample and cleere resolutions of this doubt, and would teach vs, that what is commonly spoken of Witches, is not fabulously giuen out, but assuredly verified to be true. For in his first Apologie which he made for the Christians, hee is bold confidently and resoluedly to affirme, that wicked Spirits haue had carnall knowledge sometimes with women and sometimes with men. And in his second

Hieron lib. de scrip. Eccles.

Apologie

Apologie he saith, that Deuils will seildome do what a man would haue them, except it be with certaine conditions, as in Necromancy hee will haue a boy to bee brought vnto him, that is yong and tender of age. And in the 52. question which he proposeth vnto Christians, he wisheth all men to proceede warily and with all aduised circumspection in this argument of wicked Spirits & of Sorcerers. In which he giueth vs to vnderstand that we are not to goe on inconsideratly in searching after two things, which are very strange vnto the simple people, and which we now will recite out of him: (for we ought to imbrace the aduise of so great a personage, seeing Saint *Paul* himselfe doth declare vnto vs, 2.Thes.2. that the workes of Sathan shall bee set out with all signes and wonders, so that they shall exceede all our naturall forces) for resolution hereof wee must heere make a distinction, which many not obseruing haue runne and plunged themselues into many errors. The distinction is this: amongst all the effects that Sathan doth practise in the behalfe of those that owe their seruice vnto him, there are two manners of working: the first doth happen vnto them when they sleepe; the second is practised also when they wake. Hereunto wee might adioyne many sub-diuisions, but it shall suffice hereafter to alleage such as we shall adiudge necessary for this purpose. Now that this happeneth after these two seuerall wayes, the Scriptures in many passages doth confirme it: for numbring vp the workes which Satan practiseth for them, that haue made an expresse couenant with him, they do seildome faile of the one side to alleage the obseruation of dreames, and of the other side the abhomination of charmes; where we may obserue, that diuination from dreames is euer practised by sleeping, and charmes when men are awake. The first place that confirmeth the truth hereof may be taken from the 19. of Leuiticus, where it is said: Leuit.19. *Non augurabimini nec obseruabitis somnia.* Another place

place is in the second booke of the Chronicles the 33.
2.Paralip.33. Chapter, where it is said of King *Manasses : Obseruabat somnia, sectabatur Auguria, maleficis artibus inseruiebat, habebat autem secum Magos & incantatores, multaq; mala operatus est.* There is another passage in
Ierem.27. the 27. Chapter of *Ieremy*, where God saith vnto his people: *Vos ergo nolite audire Prophetas vestros, & diuinos, & somniatores, & Augures, & maleficos.* The fourth place is in the tenth of Zacharie, where it is said: *Diuini viderunt mendacium, & somniatores locuti sunt frustra.*
Num.22. And this was the very practise of *Balaam*, whose custome was first heedfully to obserue his dreames, and when he was awake to make his charmes, as you may see in the 22. Chapter of Numbers. I am not ignorant, that some may here cauil & say, that those dreames were of a different quality vnto the dreames of the Sorcerers of our times: notwithstanding it doth sufficiently make for our purpose, if we declare by Scripture, ẏ among the wicked and prohibited workes, which Satan acteth in those that giue themselues vnto him, some are by way of dreames, and others are done waking, and are really true. And although the natures of dreames may be infinitely varied, (a thing incident to all dreames, whether
Tertul.lib. de Anima cap. de somnijs. they be diuine, naturall, or diabolicall, which is the full and complete diuision of dreames, that *Tertullian* maketh in his booke of the soule in the Chapter *de somnijs*) yet cannot these seuerall qualities or diuersities, make these dreames that they should not bee the reall workes of Satan, as in like manner the diuersity of them doth not hinder them, to be diuine or naturall. This distinction doth prompt vnto vs another, and that is, that those things which are dreames to some, are truthes to others, and this is also common vnto diuine and naturall
Iudg.7. dreames, for there is no repugnancy that one man may really practise that, which another man dreameth of himselfe: as in the booke of Iudges, we heare of a souldier who dreamed that *Gedeon* came to assault and force

force their campe, and at the same time, *Gedeon* did indeede come vnto their campe, and did that which the other dreamed. I do purposely let passe diuers other, whether they be diuine, naturall, or diabolicall, which are recited by *Tertullian* in the place aboue alleaged: let it suffice to relate one discourse out of Saint *Augustine* very pregnant for the purpose now in hand: where he maketh mention of a certaine man of his time, who was very desirous to vnderstand the meaning of a passage in *Plato*, that was very obscure vnto him, and to that purpose did oftentimes addresse himselfe vnto a Philosopher, and repared much vnto his house to haue his opinion concerning the same, but he could neuer vnderstand the interpretation of it. At the last, as this man was vp late in his study there came vnto him, as he thought, this Philosopher and began to speake vnto him of the said passage, and in conclusion did so cleerely explaine and vnfold it, that he rested very fully satisfied. It chanced not long after, that this Philosopher came againe vnto him, whereupon hee demanded him, why he would not giue explication of the said passage at home in his owne house, but had rather interpret it in the house of another man. To which the Philosopher replied, I did indeede dreame that I had expounded this passage vnto you, but the truth is I neuer did. From hence Saint *Augustine* inferreth, that the same thing which is a dreame to one may be a truth to another: for whiles the Philosopher was dreaming that he was expounding the said passage, the other receiued waking the reall words of that exposition. He also telleth of another, who hauing slept diuers dayes together, so that hee could bee waked by no meanes that they could vse vnto him; he told his seruants when he did awake, that he dreamed that hee was changed into an horse, and that hee hid prouender in a certaine field which hee described vnto them, and it was indeede found that such an accident had happened. Vpon these

August.lib.18. de Ciuitat. Dei cap.18.

two

two suppositions we affirme, that those things which are reported of Sorcerers might bee both dreamed and done, and that which was a dreame to one might bee a truth to another. And for the first, wee are to attribute vnto dreames, whatsoeuer is written in the 26. distincti-on of the *Decretals in cap. Episcopi*, which is so often alleaged by those that hold all witch-crafts whatsoeuer to be nothing else but dreames, when as the particulars there recited are not onely false and fabulous, but repugnant vnto Scripture, and impossible to Satan, such as is the raising of *Herodias* to life: this opinion wee ought to haue of the like sentences and authorities. In the second place we are to ranke all charmes and wicked practises wrought by Sorcerers and Magicians, which the holy Scripture, the Fathers, and a cloud of Histories do mention, as things really put in execution. By which meanes we shall easily reconcile as well the Scriptures, and the Fathers, as Histories also, which otherwise might seeme to crosse and contrary one the other. As for example, *Iohn Baptista* the Neapolitan in his 2. booke and 26. Chapter, reporteth that himselfe being curious to know the truth of that which witches do depose, he so ordered the matter that he beheld with his owne eyes that which they did, and indeede hauing gotten the consent of an olde witch, hee saw all their manner of proceeding thorow the chinke of a doare, and beheld an olde woman standing naked, and anointing her selfe with a certaine oyntment, which when she had done she fell into such a sound sleepe, that she could not be awaked by the most violent stripes that could be laid vpon her. At the last being awaked, shee affirmed that she had passed ouer the seas, and had seene diuers strange sights which shee recited in his presence, and in the presence of diuers others who together with him came to see the same. And when they shewed vnto her the markes of the stripes which shee had receaued when she was a sleepe, shee would beleeue nothing of these

Distinct 26. cap. episc.

these things. *Apuleius* reporteth of himselfe, that being curious to see the fashions of witches, hee was brought by a chamber-maide to a secret place, where he might behold them, and looking in like manner thorow the chinke of the chamber doore, he saw a naked witch besmearing of her selfe with an oyntment which she had, and while she was rubbing and annointing her selfe, she was transformed by little and little (as seemed vnto him) into an Oule, and at the last there appeared winges vpon her, and soone after she flew abroad through the window: of which strange metamorphosis himselfe, as hee said, was the spectator. These two Histories reported by two men curious beyond ordinary to vnderstand the truth of these secrets, do well shew that both the one and the other might be true enough: for we ought not to giue more credite to *Iohn Baptista* the Neapolitan then to *Apuleius* the Affrican, since Saint *Augustine* himselfe dared not to affirme, that those strange things which *Apuleius* wrote were fables: hee rather sheweth how these things may bee done. Wee may therefore do well to yeeld both to the one and the other, and not from a particular fact to inferre a generall conclusion, as they doe who attribute all these things vnto dreames onely, which is against the rule in Logicke, *à particulari ad vniuersale consequentia nulla.* There might also be mistakes and mistes in the eyes, as Saint *Augustine* teacheth in the booke and Chapter before cited: where relating the History of *Iphigenia*, he saith, that she was not really sacrificed as all the assemblie did imagine, but there was a stagge conueyed in steede of her, which by ẏ charms of the Deuil did appeare vnto the lookers on to bee *Iphigenia*. It may also fall out, that thorow the same impostures of the Deuill, men may thinke they see the body of a man, when it is nothing so, and hauing their eyes dazeled and disaffected, they may mistake one thing for another. And hereof there are many relations in Saint *Clement*, which he

Apul. de Asino aureo.

August. de ciuitate lib. 18. cap. 18.

Clemens in recognitionib.

he reciteth in his bookes of Recognitions, where hee also describeth sundry feates which he saw *Simon Magus* to practise. Yet on the contrary part, it is not alwaies true that this happeneth thorow impostures and illusions, as the History of *Hermotymus* well witnesseth, who sundry times told his wife that in the time of his sleepe hee visited diuers parts and quarters of the world, his soule for a time relinquishing his body, and afterwards returning home vnto him, whereof hee was verily perswaded. His enemies would make triall of the truth hereof by cutting his throat, but as *Tertullian* ieastingly saith, his soule came not backe againe in time, so that he neuer waked after. Now if this had been done by charmes and delusions, hee had been in no danger to haue died, because they should not haue medled with his body, but with a seeming and supposititious body; but it being otherwise, it appeareth that it was his owne body. So that there are three manners of proceeding; for either they sleepe and dreame, or they goe thither really, or the Diuell putteth himselfe in their place, and carrieth them some where else. Thus may these sundry waies be all true, and such an accident may happen either meerely in a dreame, or really and indeed; or else the body which appeareth to lie asleepe may proue a phantasme, although it may so fall out, that somtimes it is the true body of him, whose wee thinke it to bee. The difficulty then lyeth in the distinguishing and discerning when such a thing really is acted, or when there is but an apparancy of the same by dreames and impostures. S. *Augustine* in that notable chapter aboue cited, doth if wee marke him well, giue vs the resolution hereof: for hee telleth vs, that in these cases there are three remarkeable rules, that present themselues vnto our obseruations. The first is, that you must iudge of these things by the experience and reality that ensueth thereupon; as if a man would know, whether there were the true and perfect reality of that which

Tertul. lib. de anima cap. de Hermotymo.

Caiet. in 2. m 2-æ. q. 95. art. 2.

August. lib. 18. de ciuit. Dei. cap. 18.

which was represented in the sacrifice of *Iphigenia*, the answere is, that there was not, but that there was another substance by a diabolicall art foysted into her place: for experience (saith he) did afterwards declare that *Iphigenia* was found in another country farre remote from thence, whether she had been carried aliue by the Diuels, and liued a long time after this accident. By the like experience he concludeth, that the companions of *Diomedes* were not turned into birds as was conceiued, because, the said birds did build their nests, and multiplyed their kind as other birds vsually doe. Now this propagation of their kind is a reality which giueth sufficient proofe to conclude, that these men were carried into other places by Diuels, and these birds were cunningly and suddenly conueied into their roomes: neither could these birds be meerely apparances, but they were truly as they seemed, and the experience of the reality of their nature doth blow away all suspitions of illusion. Besides, the Diuels impostures (as S. *Thomas* hath learnedly obserued) can haue no long time of subsistence, because they are not reall natures, but onely common accidents (as the Logicians tearme them) whose property is to bee easily changed by any naturall alteration. This rule giueth vs to vnderstand, that what *Moyses* did in Ægypt and in the wildernesse was not done by illusion; for the fishes did die indeed in the riuer that was changed into blood, and the Caterpillers and other vermine that spoyled the corne, the barly, the vines, and trees of Ægypt were truly that which they seemed to bee. It also declareth that what the Diuell wrought against *Iob* was not seemingly done, but really acted with a great deale of malice; witnesse the death of his children and seruants, and the downefall of the house vpon them. This rule we are to practise in the charmes of Witches, and to see if there be any reality in that which they giue out they haue done: which falling out so frequently true, we are

D.Thom.

Exod.7.

Iob.2.

no longer to question the verity of the same. There is a reality in their murthering of Infants; for it is confirmed by the report of their parents, that the children which they said they had strangled, were found strangled indeed, as they had themselues deposed. In like manner the dis-interring of their bodies was a truth, because their bones were not found lying in their graues. There is a reality in the mark which they beare in their bodies, the which of all other parts is leprous, and deuoid of sense, and which can bee found vpon none but vpon such as are said to be Witches. There is also a reality in the peece of their garment, which in signe of homage they present vnto the Diuell, and wee haue seene with our eyes, that such a like peece was wanting in their garment, as they themselues had reported. There is a manifest reality in the charmes which they cast vpon man and beast, making them dull and almost dead, and by their words reuiuing and setting them in as good plight as they were before; not (saith *Lactantius*) that they can heale diseases, for this is not in the compasse of the Diuels power, although it be in their naturall power to infuse an infirmity into any part of a liuing body, as appeareth in the history of the *Demoniack* that was both dumbe and deafe, and of the woman that was crooked, so that shee could not lift vp her eyes to heauen; and therefore by taking away this impediment they doe not really cure a disease, but withdraw the stop that hindered those operations of nature, God somtimes permitting him by his iust, though hidden iudgement to doe this, although further then this hee cannot passe, as S. *Augustine* often inferreth. So that it is apparant by the first rule, that the confessions made by Sorcerers are not alwaies dreames, but doe oftentimes containe facts that haue been really practised.

Lactan. li. 2. diuinar. inst. cap. 16. Luc. 11. Luc. 13.

The second rule drawne both from S. *Augustine*, and from S. *Thomas* is, to obserue whether all that is spoken in this argument, doth lie in the naturall power of

August. lib. 2. cont. aduersa legis cap 12. & lib. 22. cont. Faust. cap. 72. & lib. de S. Virg. cap. 40. & 42.

of the Diuell. This S. *Augustine* obscurely noteth when in the history of *Diomedes* hee saith, that this transmutation was by a secret substraction and conueying away of their bodies, because it doth transcend the naturall power of Diuels to change one body into another according to their substance; and therefore it must needs bee that this collusion was by transporting and placing one body into the roome of another. S. *Augustine* would not yeeld vnto the first, because as hee had already declared, it was aboue the naturall power of the Diuell: but he granteth the second, in regard that it is within the compasse of his force and working: *Neque enim* (saith he) *dæmonibus iudicio dei permissis huiusmodi præstigia difficilia esse possunt.* And as hee expresseth it else where, the Diuell can do this when he will, & how he will, if so be that God doth expresly command him, or doth leaue him to his owne nature: *Quando volunt, & quomodo volunt Deo vel iubente vel sinente.* S. *Thomas* betaketh himselfe to this rule when he saith, that if the Diuell should busie himselfe in the resurrection of the dead, or in any other supernaturall workings, wee must be strong that all these things are meere illusions: for although God by his vniuersal prouidence doth imploy wicked Spirits vpon many occasions, yet doth hee neuer vse them in working of miracles, which he reserueth vnto himselfe, and to his, because Diuels haue no capacity to receiue such supernaturall endowments. This rule did distinguish the magicall workes of *Simon Magus* from those of S. *Peter* and the other Apostles, as S. *Clement*, and S. *Ireneus* doe witnesse: and this rule shall make the workes of Antichrist to bee discerned from those of the Christians. And this rule gaue Saint *Augustine* occasion to say, that not onely the admirable workes of the Diuell comprehended in the old and new Testament were to bee beleeued, but also many other things were to be credited, which prophane histories, and Poets themselues doe mention of them, and

August. lib. 1. de ciuit. cap. 18.

D. Thom. 1. p. q. 114. art. 4. ad 2.

Clemens in recognit. lib. 3. Irenæus lib. 2. cap. 57.

which were in former ages accounted fables: although S. *Augustine* out of the great subtility of his spirit, and his deepe knowledge in holy Writ, would not venture to say that they were fables; hee rather sheweth that this might bee true either really or in outward apparance. For as *Tertullian* said: *Dæmones, soli nouere Christiani.* From whence could the Christians better know this then from the Scriptures? Whereupon it followeth, that none can truly and iudicially determine this point, vnlesse he bee conuersant in the holy Scriptures, and in the ancient Fathers, from whence the true resolution hereof may be drawne. To conclude this point touching the extent of the Diuels naturall power, and how farre it reacheth, it is not my intendment to enlarge my discourse thereof to the full; I will onely say with Saint *Thomas* who had the soule of S. *Augustine*, as a mã may say, doubled vpon him, that it is in the Diuels naturall power to doe as much as the vtmost strength of nature can reach vnto: for he is able to vse those meanes which nature accustometh to serue her selfe withall, and applieth one thing vnto another, iust as nature doth: as when a man by applying a torch vnto char-coale doth presently fire the same, which nature would also produce but at more leisure: and this appeareth in the causes of lightning, which are longer ere they produce their effect, whereas wee shoot off our Artillery suddenly and without premeditation. And this we are taught by experience: for the Angels, who wheele about the heauens, by the application of their motions vnto these inferiour elements, doe cause naturall things to bee produced, euer presupposing a matter and forme whereupon to worke, which were immediately created by God himselfe. Hence it is that they are called both in the Psalmes and in the Gospel, *Virtutes Cœlorum*: for without them the heauens would haue no more efficacie or power in the production of things, then the body hath to worke without a soule; which S. *Augustine* wel glanceth

Tertul. lib. de anima.

S. Thom. p. q. 114. ar. 4.

Sixtus Senensis Biblioth. Sacræ lib. 3. in Thoma.

Vid. Iustin. q. 24. ad Orthodox.

Psal. 32. Luc. 12.

ceth at in the third Booke against *Maximin* the Arrian, the seuenteenth chapter: So that those things which Sorcerers depose are within the natural power of Satã; as may be seene in the whole frame of this Booke, especially in the Annotations vpon the ensuing Sentence. Therefore it is plaine that the second rule doth positiuely conclude that all these workings are not meerely dreames: and this is not repugnant to Scripture, Fathers, or Histories, much lesse vnto reason; and for further verification of this second rule, obserue that which is written in the booke of *Exodus*, where mention is made of *Pharaohs* Magicians, and also that which is set downe in the first three Chapters of the booke of *Iob*.

August.lib.3. cont.Maxim. cap.17.

Exod.

Iob. 1.2.5.

The third rule is grounded vpon generall causes and occurrences. S. *Augustine* dared not to call these things fables, but amasseth and heapeth together whatsoeuer had been formerly practised, or remained in vse in his time, in all the quarters of the world. Some of those whom he questioned with, did tell him what they had heard related vnto them by very credible persons, others what they had seene and found by their owne experience. See S. *Augustine* in the 16. 17. and 18. chapters of the eighteenth booke of the City of God. This generality gaue occasion vnto *Hippocrates* to speake diuinely, of those vniuersall and nationall diseases, saying that a generall plague cannot proceed from ordinarie causes in nature, but must bee attributed to come from God, and from inuisible causes. The same may be said in this theame of Witches, which is no lesse important. It is a wondrous thing, that the Witches of France and of our times, should depose no more nor no lesse, then those of Germany, 60. or 80. yeeres agoe. And whereas it may be said that they haue been traded in the bookes which haue been written either in Latine or in the vulgar tongue, by learned men, that haue set downe their behauiours agreeable vnto the truth of their owne depositions: yet wee shall find them to bee

August lib. 18. de ciuit.cap. 16.17.18.

Hippocrates lib 2. de morbis, & lib. de affection.

mechanicall persons, so deuoid of all shew of learning, that through the earthinesse of their vnderstandings, they rather seeme to be beasts then men. Hence we may inferre, that this generality and conformity of the facts, doth make a full declaration of the truth thereof, if wee will yeeld vnto probabilities and reason: which is another ground that wee will propound to those that say, that there is a repugnancy in reason against these things. For how can that which happeneth vpon a set day, as vpon a Thursday, or the like, bee said to bee a dreame? if it were so, why might it not as well fall out vpon some other day? yet is it agreed vpon at all hands, that these assemblies of Witches are neuer held but vpon Thursdaies: whereupon we demand, why rather on this day then vpon any other? Againe, if it were but a dreame, how chanceth it that so many people, in such diuersity of places, and dwelling in countries so remote one from another, should in one and the selfe same time haue all one kind of dreame? Physitians hold, that the diuersities of meates, and their seuerall quantities, doe breed and cause the variety we haue in dreames: and is it likely that all those persons, doe at the same time vse the same kinds of meates, and in the selfe same quantity, that they thus iumpe and concurre in dreames of the same chance and nature? They further affirme, that the seuerall complexions of men doe also beget a diuersity in dreames: so that the sanguine man dreameth of pleasant things: the melancholicke of sad accidents: the martialist of warre: in like manner, the dreames of young men are ordinarily different from the dreames of old men; and the dreames of men doe vary from those of women: wherein I appeale to *Aristotle*, *Artemidorus* and others, who haue made set Treatises of this argument. Since then for the most part these kind of Witches are different in complexion, age, sex, and sect, how happeneth it that they should all dreame? or if they doe dreame, whence ariseth it that they should all

Arist. lib. de Som. Artemidor. de Somnior. interpretatione.

all dreame the selfe same thing, without variation in any circumstance one from another;and which is more, in the same day and houre? It will bee said, that the Diuell is assuredly the cause hereof.Be it so,now you come neere vnto the truth, since you grant that this doth transcend the forces of man, and that it must be attributed to the working of the Diuell. Thereupon I demand, since that it is by them decreed vpon, that this is a true dreame, because it is in the Diuels power to effect such a thing, why are they so precise to acknowledge a reality in the fact, when it is also in the compasse of the Diuels power,to accomplish the same? Besides experience confirmeth it, neither is it against Scriptures, Fathers,or Histories: nay it is foreshowen vnto vs, that at the end of the world, these things should bee more frequent then euer they were before; as we will afterward proue. But it is not probable,that such a generality and conformity should bee a dreame foysted in by the Diuell. For first, one Diuell can worke but in one place at one time, as *Iustin Martyr*, *Didymus*,and S. *Thomas* do declare. So that it cannot be one Diuell alone that is to labour this businesse, but they must bee many, and their number must equall the number of the Sorcerers and Witches that are to dreame; and then must they labour and runne in and out, yea and tye themselues vnto a set day and houre; which is as strange as the reality of the fact. For why should the Diuell denie to doe such a thing, but at a set time, and should tye himselfe vnto this day and houre, rather then to any other? It may happen that the Diuels aduantage shall at that very time lie another way, and there may some great occasion offer it selfe to tempt others in matters of a far more execrable nature then these dreames are, so that they cannot attend this, and then it must needs follow, that many of these Sorcerers cannot dreame, because their Diuels are imployed in more diabolicall negotiations, and vse therein both their art and apprehension. Besides

Iustin Mart. q 40. Didym.lib.1. de Som. Thom. 1.p. q.

Ioan.13. Act.5. S.Thom.1.p. q.111.art.3. ad.2.m

sides the Diuell may stirre the phantasie of a man as appeareth by the temptations which he presenteth before vs, and as he practised vpon *Iudas*, *Ananias*, and *Saphira*, but he cannot vse our phantasies at his pleasure, and present vnto them whatsoeuer he will, because it is in our power to diuert his working from them. For as S. *Thomas* saith, he cannot make an impression of colours into the phantasie of one that is borne blind, neither can he make the sound of a voyce in one that is naturally deafe (which is beyond the power of nature her selfe) yet is he able to moue the phantasie, and to offer vnto it, those obiects which it hath formerly receiued. Now the phantasies of all these kinds of people are not in euery respect alike, neither are they at all times, and vpon all occasions equally disposed; so that it will bee very improbable, to attribute this cōfluence of phantasies vnto dreames, yea it will bee more incredible, then to affirme that these things are palpablie and really practised, considering what wee haue already alleaged for confirmation of the same. For there is no absurdity that can follow thereupon, neither is it against the Scripture, Fathers, Histories, or reason. But touching the first assertion, that they are but dreames, there are many inconueniences that doe vnauoidably follow vpon it, as we haue in part declared. One point remaineth vnresolued, which may stagger weake and vnaduised persons in reading the Fathers. *Lodouicus Viues* of Granada, who hath commented vpon S. *Augustines* bookes of the City of God, when he vndertaketh to comment vpon that notable and learned chapter, which wee haue so often alleaged, he sheweth himselfe to be a very meane diuine, as indeed he was, although he was well seene in humane learning: and those who reade his Commentaries will perceiue that he was (if I may so speake) rather an Idiot then a Diuine. He then seeing S. *Augustine* was cleere of opinion, that these things are not alwaies fables, but might fall out indeed; as where *Apuleius* reporteth

porteth of himselfe, that hee was transformed into an Asse; that is to say, hee was couered with the likenesse of that beast; he (I say) not being able to comprehend this with Saint *Augustine*, doth runne into three grosse faults: First he accuseth S. *Augustine* of ignorance, and saith that he read not *Lucian*, because hee cared not for the Greeke language. Secondly, that *Apuleius* had drawne his discourse from *Lucian*, who saith that he had made this of his owne head for sport and pastime. The third fault that he committeth (which is the absurdest of all) is, that whereas S. *Augustines* conclusion is, that these things may either bee fables, or practised truthes (which is the very resolution of our discourse) *Vives* doth oppose against this, and saith, that it cannot be but that all these things are meerely imaginary and fabulous; and alleageth the authority of *Pliny*, that they are not to be held for true. Touching his accusation, that S. *Augustine* was ignorant, and had not read the workes of *Lucian*; it cannot bee made to appeare that it is so: how many Greeke Authors can wee cite both sacred and prophane, whom Saint *Augustine* hath fitly and to good purpose alleaged? although it be true, that he did naturally hate the Greeke tongue, as himselfe confesseth in his bookes of Confessions, and did therefore the more apply himselfe vnto Latine. A Commentatour should not lightly burthen his Author, whom he goeth about to explaine, with ignorance, he should rather defend him in whatsoeuer may admit of a defence. Touching the other imputation, that *Apuleius* had taken his history from *Lucian*, it is so farre from being true, that it rather appeareth to the contrary. For *Lucian* saith, that those things which he had written were fables deuised by himselfe: but *Apuleius* affirmeth confidently, that what hee had set downe, was a certaine truth: hee goeth further, and reproueth those, that conceiue these things to be dreames, and saith that such do shew themselues to be altogether vnpractised in affaires of of such secrecy

Aug. lib. Conf.

Apul. Apol. 1. & 2.

Tertul. lib. de Anima.
Augustin.

secresie and importance. And if *Apuleius* had conceiued that these things were imaginarie onely, why had hee not, when hee was personally cited before the Gouernour of Africke for witchcraft, and Magicke, made a short resolution of this doubt in both his Apologies, which hee published to cleere himselfe, and said, that it was but a popular report and a very fable. But we see he doth not so, but endeauoureth to purge himselfe from the suspition of being one of those that practised these things. Touching the third; either *Viues* had not read, or at the least remembred not the sentences of *Tertullian* and Saint *Augustine*, alleaged in the Preface vnto this discourse: by the which it is euinced, that Paynims were blind and ignorant in the knowledge of good and bad Spirits; yet doth *Viues* preferre the opinion of *Pliny* an Infidell and an Atheist, before Saint *Augustines*, who was the most celebrious and learned Doctor of the Church of God. Certainely if *Viues* had continued this fashion down to his last Commentaries, where Saint *Augustine* doth largely proue, that there shall bee a generall resurrection in the same flesh and bones; *Viues* might as well haue said that this was not to bee credited, because *Pliny* is of a contrary opinion, and might haue ieasted also at this as at a thing full of impossibility and falshood. So that whatsoeuer Saint *Augustine* doth affirme in this behalfe, hee did not take the same from the Schooles of Philosophers, but from the Scriptures, and Schooles of Christians, which he calleth the City of God. This chapter of Saint *Augustine* hath beene much better explained by a certaine Doctor of Diuinity, well seene in the Scripture, and conuersant in the Fathers, and in the doctrine of Saint *Thomas*, who commented vpon the said bookes before *Viues* his time, and although he were not so learned in humane sciences as *Viues* was, yet was he a better diuine then he. Who when he commeth to the explication of this chapter, he onely giueth

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this briefe aduertisement of the same. *Hic (inquit) diligenter notandus est modus possibilitatis quem ponit Augustinus in transformationibus hominum & bestiarum, qui à minus studiosis videtur difficilis ad intelligendum.* In which hee thwarteth *Viues*, and toucheth him to the quick, who doth not onely conceite this to be difficult but also impossible. To conclude, he that is desirous to see a large and learned Comment vpon this chapter of S. *Augustine*, let him read S. *Thomas* in his first part 114. question, *art.* 4. In the yeere 1584. a Germane Lawyer, called Mr. *George Goldeman* did first publickly defend by argument (as himselfe declareth) and afterward caused 80. propositions to bee printed, which wholy tended to prooue, that the things which Sorcerers depose, are nothing else but dreames and fancies. Vnto which it will be needlesse to make a full and distinct answere, because they are all of them confuted in diuers passages of this discourse. Yet wee shall doe well to obserue, that hee affirmeth, that before him no man did make the distinction betweene a Magician, a Sorcerer, and a Poysoner, and that the default of this distinction was the cause that none hitherto could resolue this difficultie. And although hee grant that Magicians and Poysoners are worthy to suffer death, yet hee denyeth that Sorcerers are to be punished with the like, because they haue nothing that is hurtfull in them but meere imaginations and illusions: yea, hee is bold to say, that although, when they are awake, they yeeld their assent vnto such imaginations, yet are they no way culpable either before God or men. And to excuse them the more colourably, he alleageth that they are drawne into it by the deceite and subtletie of Satan, and thorow ignorance and feare: but heerein hee sheweth himselfe too zealous and eager in their defence. For, if there bee a consent and delectation in such fantasies, there can not possibly bee a constraint: and if those concupiscentiall and fleshly cogitations which arise from the corruption

D. Thom. 1. p. q. 114. art. 4.

Ioan. Georgius Goldemanus in disputatione habita Rostochii 26. Februarii anno 1584 in collegio Fratrum excussa, Francofurt: propositione prima, secunda & tertia.

Propositione 11. 12. 14.

Propositione 38. vsque 61.

Exod. 10.
Matth. 5.

tion of our nature bee condemned by the law of God, how much more execrable is that impure carnall commixtion with Diuels, although there be onely a desire, delectation or contentment in the same. But to confute him in one word, since in his 12 proposition he mainteineth that Magicians doe really renounce God and their Baptisme, and doe adore the Diuell, doing all which hee commandeth them, and putting their whole trust and confidence in him, so farre as to recommend their soules and bodies vnto him at the point of death: wee would aske a reason of him, why Sorcerers should not be as lyable vnto death as those whō he calleth Magicians, when they trespasse in the same, or in a more abominable manner then the others doe. For example, if a murtherer be guilty of death, much more doth a parricide deserue the same, and if a fornicatour be seuerely punished, a far greater degree of castigation ought to be inflicted vpon him that committeth adultery: but it is certaine that Sorcerers are knowen to do whatsoeuer he conceiueth Magicians are able to performe: nay many tymes they doe a great deale worse, and therefore are more punishable then they. And what letteth it, but that all these things may concurre in one man? since the Scripture it selfe maketh mention of some that were Inchanters, Magicians, Diuiners, Poysoners and Witches altogether, as amongst the rest King *Manasses* for one. So that we shall do wel to call those sentences to minde which wee haue formerly cited to this purpose, as also those which are alleaged in the 6. chapter of this booke. But this mans errour is, in that he thinketh it an impossibility, that Diuels should carry men or women in the aire, or should haue carnall knowledge with women, or that such kind of persōs should haue the resemblāces of woolfes, doggs or cats, as hee expresseth it in his 68. Proposition, as also in the 69. and 71. All which errours haue their full confutation in this booke. The grace of our Lord be present with vs alwayes. Amen.

THE

THE EXTRACT OF THE SENTENCE GIVEN IN AVIGNON, AGAINST EIGHTEENE men and women Witches, in the yeere of grace 1582. at which I my selfe was present, and was an assistant vnto the Inquisitour of the faith: which is heere set downe in Latine, iust as it was then read and pronounced.

EXEMPLAR SENTENTIÆ CONTRA fascinarios latæ Auenioni, anno domini 1582.

Visis processibus contra N.N.N.&c. coram nobis constitutos reos accusatos, & delatos, quibus tam per vestram & quorumlibet vestrum relationem ac propriam confessionem iuridicè coram nobis factam sæpius iu- A.
ramento vestro medio, quàm per testium depositiones eorumque accusationes & alias legitimas probationes, ex dictis actis, & processu resultantes, nobis legitimè constitit & constat, quod vos & vestrum quilibet, Deum nostrum B.
omnium creatorem & opificem, vnum & trinum abnegastis, & immitem diabolum, hostem antiquum humani generis coluistis, vosque illi perpetuò deuouistis, & sacratissimo baptismati, & his qui in eo fuerant susceptores leuantes & proparentes vestraque parti paradisi & æternæ hæreditatis quam pro vobis & toto generi humano dominus noster Iesus Christus sua morte acquisiuit, coram præfato cacodæmone in humana specie existente, abrenunciastis, in- C.
fundente

fundente ipso rugiente diabolo denuò aquam, quam accepistis, vestro vero mutato nomine, in sacro baptismatis fonte vobis imposito, sicque aliud commentitium nomen vobis
D. imponi fictitio baptismate passi fuistis, & accepistis, atque in pignus fidei dæmoni data vestimentorum vestrorum fragmentum & particulam illi dedistis, & vt à libro vitæ vos deleri & obliterari pater mendacij curaret, signa vestra propria manu ipso mandante & iubente, in reproborum, damnatorum mortisque perpetuæ libro nigerrimo ad
E. hoc parato apposuistis: & vt ad tantam perfidiam & impietatem vos maiori vinculo deuinciret, notam vel stigma cuilibet vestrum veluti rei suæ propriæ inussit, & illius mādatis & iussis iureiurando super circulo quod diuinitatis
F. symbolum est, in terram sculpto qua scabellum pedum Dei est, per vos & quemlibet vestrum præstito vos obstrinxistis, signo dominico & cruce conculcato, & illi parendo, adminiculo baculi quodam nefandissimo vnguento ab ipso diabolo
G. vobis præscripto illiti cruribus, & positi per aera ad locum constitutum intempesta nocte hora commoda malefactoribus statisque diebus ab ipso tentatore portati, & translati
H. fuistis, ibique in communi synagoga plurimorum aliorum maleficiorum, sortilegorum, & hæreticorum, fascinariorū, cultorumque dæmonum accenso igne tetro post multas iubilationes, saltationes, comessationes, compotationes, &
I. ludos in honorem ipsius præsidentis Belzebub principis dæmoniorum in formam & speciem fœdissimi & nigerrimi hirci immutati, vt Deum, re & verbis adorastis, & ad illum complicatis genibus supplices accessistis, & candelas piceas accensas obtulistis, & illius fœdissimum ac turpissimū anum proh pudor! summa cum reuerentia ore sacrilego deosculati estis, illumque sub veri Dei nomine inuocastis, illiusq́ auxilium & pro vindicta in omnes vobis vel infensos vel petita denegantes exercenda efflagitastis, atque ab ipso edocti vindictas, maleficia, fascinationes, tum in humanas creaturas, tum etiam in animalia exercuistis, atque homicidia infantium quam plurima commisistis, imprecationes, ablactationis tabes & alios grauissimos morbos ope iam

dicti

dicti sathanæ immisistis, infantesque per vos, nonnullis etiam scientibus tantum & annuentibus, arte iam dicta malefica, oppressos, confossos & interfectos fuisse. ac denique in cœmeterio sepultos noctu & clàm exhumastis, atque in synagogam prædictam fascinariorum collegium portastis: denique dæmoniorum principi in solio sedenti, obtulistis, detracta & vobis conseruata pinguedine, capite, manibus, & pedibus abscissis, truncumque decoqui & elixari & interdum assari curastis, iubentéque ac mandante præfato patre vestro comedistis & damnabiliter deuorastis, mala denique malis addendo, vos viri cum succubis, vos mulieres cum incubis fornicati estis, sodomiam veram & nefandissimum crimen misere cum illis tactu frigidissimo exercuistis, & quod etiam detestabilissimum est, Augustissimum Eucharistiæ sacramentum per vos in Ecclesia sancta Dei aliquando sumptum, iam dicti serpentis à paradiso eiecti præcepto in ore retinuistis, illudque in terram nefarie expuistis, vt cum maiori omnis contumelia, impietatis & contemptus specie Deum nostrum verum & sanctum dehonestaretis, ipsum verò diabolum eiusque gloriam, honorem, triumphum & regnum promoueritis, atque omni honore, decore, laudibus, dignitate, authoritate & adoratione honoraretis, decoraretis & honestaretis. Quæ omnia grauissima, horrendissima, ac nefandissima sunt directè in omnipotentis Dei omnium creatoris contumeliam & iniuriam. Quam ob causam Nos fratres Florus, *prouincius ordinis fratrum Prædicatorum, sacræ Theologiæ Doctor, ac sanctæ fidei in tota ista legatione Auenionensi Inquisitor generalis, Dei timorem præ oculis habentes, pro tribunali sedentes, per hanc nostram sententiam diffinitiuam quam de Theologorum & iurisperitorum consilio more maiorum in his ferimus scripti, Iesu Christi Domini nostri ac beatæ Mariæ Virginis nominibus piè inuocatis dicimus, declaramus, pronunciamus & diffinitiuè sententiamus, vos omnes supra nominatos & vestrum quemlibet fuisse & esse veros Apostatas, idololatras, sanctissimæ fidei defectores, Dei omnipotentis abnegatores, & contemptores, sodomiticos*

&

& nefandissimi criminis reos, adulteros, fornicatores, sortilegos, maleficos, sacrilegos, hæreticos, fascinarios, homicidas, infanticidas, dæmonúmque cultores, sathanicæ, diabolicæ atque infernalis disciplinæ & damnabilis ac reprobatæ fidei assertores, blasphemos, periuros, infames & omnium malorum facinorum & delictorum conuictos fuisse. Ideo vos omnes vestrúmque quemlibet tanquam sathanæ membra hac nostra sententia curiæ seculari remittimus realiter & in effectu condignis & legitimis pœnis eorum peculiari iudicio plectendos.

ANNOTATIONS VPON THE sentence giuen against the Witches.

Whether the Deuill may at any time visibly shew him selfe.

PEr *vestram propriam confessionem, &c. & infra, &c. Cacodæmone in humana specie existente, &c.* It appeareth by the inditement, that all both men and women do agree in this, that the Deuill doth appeare vnto them in a humane shape, but the meanes and occasions are diuers. One of the women deposed, that when she was, vpon the losse of a daughter of hers, who was a little before deceased, very melancholicke, and almost distracted, there appeared vnto her a man clothed all in blacke about the age of 25. or 30. yeares, saying: I see good woman that you are in great distresse and much grieued, yet if you will beleeue me, I will shew you the meanes how you shall bee very happy. Others depose, that in the time of the great dearth, when the poorer sort of people were constrained to eate wilde hearbes, and to dry and seeth the dunge of horses and asses: and when they had now no meanes left them to giue sustenance vnto their children, a certaine man appeared to them, all in blacke, saluting them, and speaking vnto them, and being aged as it is aboue mentioned,

mentioned, who laboured to draw them vnto him; but the most of them do depose, that at the first they would not condescend vnto his purpose, but yeelded at the second or at the third time, after that they had a little accustomed themselues thereunto. From whence we are to learne how pleasing it is to God, and how profitable vnto our owne soules to succour and giue sustenance vnto the poore in their necessities and disconsolation. since that it is as much as to preserue or gaine them from the iawes of that great infernall Lyon, so that it is not without cause, that the workes of mercy shall bee particularly mentioned at the great day of Iudgement either to our saluation or to our condemnation. For as Saint *Iames* saith: whosoeuer shall turne a side a soule from the way of perdition, he shall saue his owne soule and shall by this meanes couer a multitude of his sinnes. Which the Apostles well knowing, did ordaine as the first policie in the Church, that there should be men deputed to helpe and minister vnto the poore: and foreseeing that in their time there would a great dearth happen, they gaue order for a generall collection thorow all the Cities and townes where any Christians were, thereby to succour and relieue the necessities of the poore: in which worke Saint *Paul* did diligently imploy himselfe as appeareth by his Epistles, and money was sent from all quarters, as from Corinth, Thessalonia, and other Townes, to Ierusalem and Iudea, where there was little to be had by reason of the warres, and the Garrisons which were set ouer them by the Romanes: so that as it was said of their preaching. *In omnem terram exiuit sonus eorum*, the same might be said of their almes, *In omnem terram exierunt eleemosynæ eorum*. By their example the first Christian Emperors and Princes, as *Constantine* and others gaue large and goodly temporall possessions vnto the Church, and built many Hospitals: in so much that *Iulian* the Apostate could not deny but that it was religiously and

Matth. 25.

Iacob. 5.

Act. 6.

Act 2.

2. Cor. 16.

Psal.: 8.

Niceph. hist. Ecclesiast

piously done, and there vpon gaue order that more Hospitals should be founded and plentifully endowed, because he scorned (as he said) to bee in this particular out-stripped by Christians. Those who with-hold the possessions of the Church, and others that haue a conuenient estate where with all to liue in a plentifull and decent manner, and do not releiue the poore, are guilty of this crime: for those necessitous persons, who by reason of their pouerty haue vowed and dedicated themselues vnto the Deuil, shall one day be presented before them, because they haue receiued no succour from them. On the other part, poore people should consider that Christ Iesus himselfe the vndoubted sonne of God and King of glory was content to become poore in this world, to teach vs, that for his sake we are to endure, what necessity so euer he shall be pleased to try vs with all: especially since this pouerty is an instrument of our saluation, and is daily perfecting vp a crowne of glory for vs, enriched with all the treasures and pretious stones which a man can expresse or imagine. Thus it happened vnto poore

Luc. 16.

Lazarus who could not obtaine the crummes of bread which were cast to doggs vnder the table, although he laboured what he could to get the same: but putting his confidence in God, and bearing his pouerty with patience, he was after his death thought worthy to bee carried vnto God by ÿ Angels of Paradise. Christ Iesus himselfe had scarce a pillow whereon to rest his head; and at his birth he was glad to haue a cratch for his cradle, and was faine for his bed to vse straw and hay: to be briefe as Saint *Paul* saith, *Cum diues esset egenus pro nobis factus est*. Concerning the visible apparition of the Diuell, we are not to thinke so strangely of it, especially in these dayes of which the prediction goeth: *soluetur sathanas*. He also appeared visibly vnto *Eue*, and discoursed familiarly vnto her: touching his assumption of an humane shape, it cannot be denied but that he thus presented himselfe before Christ Iesus: yea hee tooke

Matth. 8. Luk 2. 2. Cor. 8.

Apoc. 20. Genes. 3. Matth. 4.

stones

stones and shewed them vnto him saying: *Dic vt lapides isti panes fiant.* As for the appearing of good Angels, there is no difficulty to bee made hereof, considering that euery where, especially in the booke of Genesis, there is mention made how Angels appeared vnto men in humane shapes, and if the Diuels did represent serpents, froggs, and the like before *Pharaoh* and all the people, it is not to be wondred, if he shew him selfe vnto a man in a manly semblance: for thus he presented himselfe before *Iob* during the time of his temptation, as Saint *Chrysostome* doth well declare saying: That the messengers who came to bring him newes so suddenly one vpon the necke of another, were Diuels in the disguise of men: for otherwise it cannot wel be reconciled, how a man being in a house, which in an instant was vtterly ouerthrowne and demolished, could scape the ruine of this house; nor how these losses being acted so farre one from the other, (as the sheepe which were consumed by the fire that fell from heauen, the Camels that were carried away by the Chaldeans, the house which was rooted vp from the foundations) could bee so timed in the relations of them, that as soone as one had deliuered his newes, another should come at his heeles and tell what detriment *Iob* had receiued in other places. And since Satan had liberty to kill not onely the sheepe but the sheepheards, and not to ouerwhelme the house alone, but to wrap vp also those that were within it in those ruines, it is not probable, that he who is bloodily minded, a murtherer of men, and a raueniug wolfe, that deuoureth whatsoeuer commeth in his way, would let any one of them escape to bring the newes, especially since it was in his power as well to deliuer the message, as to commit the riotts and murther, and since he had leaue to do vnto *Iob* whatsoeuer hee would, except one onely thing. *Tantum* (saith God) *ne tangas animam eius.* So that these newes tempting him most, it were no absurditie to say, that the Diuell

August. tra. 42. in Ioh. Diabolus serpente indutus locutus est mulieri.

Exod. 8.

Iob. 2.

Chrysost. homil. 3. de patient. Iob.

was the bringer of them: neither doth the text in reciting these crosses make mention of any one that did escape, but onely that he who brought the newes said thus and thus: although as the Amalechite told *Dauid* that he had slaine *Saul*, although the truth was that hee had slaine himselfe: *Irruit super gladium suum*; so might this father of lyes mis-report one thing for another. Therefore Saint *Chrysostome* doth not thinke it strange to say, that the Diuell appeared vnto *Iob* in the habite of a messenger or seruant, or to be of the age (as it is to bee presumed, that such and so swift messengers were) of 25 or 30. yeeres. Saint *Augustine* doth not onely say that this might be, but also giueth the reason why it might be, and that is by the application of naturall causes, by which he shapeth vnto himselfe what body soeuer he desireth to assume, especially for the quantity and quality which are meere accidents. And this body the Diuell can mooue by a kind of locall motion: yet doth he not viuificate and operate in the same, as the reasonable soule doth in a mans body, for this body is not a liue body, but is onely clothed with externall accidents, and seemeth to haue life by the secret working of these Spirits, euen as the celestiall bodies are turned about by a locall motion which proceedeth from the Angels: and yet cannot such bodies be properly said to liue. This is Saint *Augustines* resolution: *Diabolus optat sibi corpus aliquod tanquam vestem*: and in this sort did hee oftentimes visibly appeare vnto Saint *Anthony*, as Saint *Athanasius* reporteth, and once to Saint *Martin*, as *Seuerus Sulpitius* writeth. To conclude neuer did any father of the Christian Church deny, but that this either might be, or hath bin really practised. The Marcionites and *Manicheans*, who thought strange that the Deuill should touch Christ Iesus, denied not that the Deuill did visibly and corporally appeare vnto him, but they rather held that Christ Iesus was not clothed with true flesh, but had a body of the same condition as those are, which

[Margin notes: 2.Reg.1. — 1.Reg.28. — August.lib.7. de Trinit.cap. 7.lib.8.quest. 83. — Athanas.in Anton. Seuerus Sulpit. Epiphan.Tertul. de carne Christi.]

which are formed by Spirits. Saint *Paul* teacheth vs that Satan transformeth himselfe into an Angell of light: the meaning is, that he sometime taketh a comely humane shape as good Angels vse to do, to familiarise himselfe vnto men: as we see in the Gospell that the good Angels, who appeared vnto those godly women that sought Christ Iesus in his sepulcher, were like yong men of 18. or 20. yeeres of age: so that this point is cleere and without controuersie both in the Scripture and amongst the Doctors of the Church. It would therefore appeare to be an ignorance and rashnesse too too grosse, to make doubt of the truth hereof, since there is such a cloud of Histories to giue confirmation of the same vnto vs, as for example: the History recited by *Gregory Nazianzen* of a Magician, vnto whom the Diuell spake familiarly, and the like. But that we may not exceede the iust limits of Annotations, it shall suffice that we obserue, that among other predictions of the end of the world Saint *Hippolytus* writeth, that a great number of Diuels shall appeare vnto men in humane shapes, and being thus disguised in borrowed formes, they shall assemble themselues in mountaines, dennes, and desert places; all which predictions do fitly agree vnto the depositions of Sorcerers. It will not be amisse to note the antiquity and authority of this glorious Martyr, for the better resolution of diuers passages in the fore-cited place, which by some might be offensiuely taken. He was more ancient then *Origen*, at the least he liued in the same time with him, for Saint *Ierome* telleth in his Homilies how he preached, and how *Origen* was present at his Sermons. It is then to be presumed that since he tooke vpon him to speake of things to come, which were not expresly comprehended in the Scriptures, he had either the gift of prophesie, wherewith all many were indued in the Primitiue Church, as Saint *Paul* teacheth, and which endured downe vnto the times of Saint *Ireneus*, or hee had learned these

2.Cor.11.
Matth.28.
Greg. Nazian. de Orat. Cypr.
Hippolyt. Ora. de Antichrist.
Hieron. lib. de scripto Eccle-siast.
1.Cor.13.14.

things from the Disciples of the Apostles : as Saint *Ireneus* telleth how he writ many things, which he had learned from the Disciples of *Iohn* the Euangelist, and that it happened vnto him as it did vnto diuers others who liued neere vnto the Apostles time, who hauing faithfully treasured vp those things, which the most familiar Disciples of the Apostles did reueale vnto them, yet there were some that would adde thereunto certaine conceits of their owne braine, which they themselues did coniecture might be deliuered by the Apostles. But in this they notably abused themselues, as wee may plainely see in *Ireneus*, *Papias*, and others. The same happened vnto this holy man, in whom wee may obserue many tracts directly flowing from the Spirit of prophesie, and other vsefull instructions proceeding from his owne iudgement. Amongst this later sort of Reuelations from the Apostles, wee are to place that which he speaketh of Antichrist, whom hee saith shall be a Deuill taking vpon him the shape of a man. And this we may easily see to be his drift, for he speaketh not absolutely, but addeth that for his part he is of this opinion. *Hanc opinor dilecti carnis suæ substantiam phantasticam assumet organi vice.* It may therefore well bee, that all these things were reuealed vnto him by the Disciples of the Apostles saying, that at the end of the world the Prince of Deuils shall shew him selfe vnto men in a humane forme, and shall speake vnto them, as one man doth vnto another, that hee may with the more ease seduce them, and that there shall be a great number of other Diuels with him in the like formes. But the good Father doth from himselfe conclude that such a one Antichrist should be, and therefore addeth the word, *opinor*; And this is not onely probable but necessary, to excuse so great a personage, who further addeth that there shall be at the end of the world many wicked Spirits in the shape of men. *Dæmones (inquit) congregabit humana specie.* And this in effect the same which Sor-

cerers

Ireneus.

Euseb. lib. Histo. Ecclesiast.

Hippolit. orat. de fine seculi.

cerers doe depose, that there are a great company of Diuels in their assemblies, and both men and women haue euery one a Diuell, to commit abomination with them. S. *Augustine* out of the obseruation which hee tooke from the Scripture that saith, that in the last three yeeres wherein Antichrist shall raigne, all power shall bee giuen vnto the Diuell, asketh this question, whether those fathers that are Christians shall then bee able to procure their children to bee baptised, and shall haue power to resist the incursions of the Diuels, who at that tyme will bee euery where busied. *Tertullian* saith, that Diuels haue no naturall impeachment to hinder them from entering into any place, whereunto they haue a fancy, because God hath not circumscribed or limited their nature to any place, and therefore (saith he) it is an vndenyable truth, that Diuels may not onely enter into mens houses, but euen into their very cabinets. *Nemo (inquit) dubitauerit, domos quoque dæmonijs patere, nec tantum in aditis, sed in cubiculis homines imaginibus circumuenire.* He addeth the reason, *Vtique non clausa vis est, nec sacrariorum circumscribitur terminis, vaga & peruolatica, & interim libera est.* From whence S. *Augustine* draweth this conclusion, that because the Diuels shall in those daies bee vnbound, they shall bee able to goe in and out where they please; yet are wee not to vnderstand this, as though they could be at one tyme in diuers places, as *Iustin Martyr* well declareth in his 40. question. Now wee are witnesses of the beginning hereof, by their frequent appearing vnto those whom they abuse, and in whose behalfe they effect some things which are in themselues meerely diabolicall: and as S. *Paul* saith of the schollers of *Simon Magus*, and others of the same condition, *Qui & nunc operatur in filios diffidentiæ.* To conclude, the Diuell may take vnto himselfe a body made of aire, and may shape it after what forme and figure hee will, and clap it about him as a garment, vnlesse hee be expresly forbidden by

August.lib.20. de ciuit.cap.8.

Tertul.lib.de anima c.de somn.

the diuine prouidence, as wee haue formerly vnfolded. And this is the resolution of S. *Thomas*, who next to *Augustine* doth thus affirme it, *Potest formare corpus ex aëre cuinscunque forma & figura, vt illud assumens in eo visibiliter appareat. P.P.Q.* 114. *art.*4.*ad* 2. *Cardinal Caietan* in his Comment vpon S. *Thomas* doth obserue, that when a wicked Spirit is so hardy, or else hath permission to shew himselfe visibly vnto a man, it is an argument, that such a one is either forsaken of God, and hath one foote in hell already, or that he is a man of an extraordinary holinesse, and God permitteth it to the confusion of Satan, as appeareth by Christ Iesus in the wildernesse.

THE SECOND ANNOTATION.

Whether the Diuell can make men renounce God and their Baptisme?

D*Eum rerum omnium creatorem & opificem vnum & trinum abnegastis &c.& infra.Et sacratissimo Baptismati &c.* It is an ordinary practise of the Diuell to labour and perswade men to deny their God. *Venit Diabolus* (saith Christ Iesus) *& tollit verbum de corde eorum, ne credentes salui fiant.* He is the authour of al the heresies that euer were in the world, and amongst other inuentions he brought in the plurality of Gods: and to that end he stirred vp diuers agents of his, as *Basilides, Carpocrates*, and others. Hee it was that made the Arrians deny the sacred Trinity, and perswadeth Atheists that there is no God; all which hee practiseth, that hee may by vsurpation inuade the glory of God: for he stil holds him to his first pretension, when hee said in his heart, I will be like vnto the Highest. Therefore S. *Augustine* doth well obserue, that the greatest ambition which the Diuell hath, is that men should performe vnto

[Margin notes: Luc.8. — Iren.lib.1. Tertull.lib.aduersus Valentin. — Esa.14.]

to him those honours which they are accustomed to offer vnto God. *Dæmones (inquit) diuinis honoribus gaudent.* And this hee can by no meanes wrest and extort from Christians, vnlesse they do first deny the Trinity of persons, because the very beleefe of the blessed Trinity is of sufficiency enough to giue stop vnto all Idolatry: for by it we beleeue an vnitie in trinitie, and a trinitie in vnitie, which when wee once comprehend, it cannot be fastned vpon our beleef to worship or acknowledge any thing for God, except the Father, the Sonne, and the holy Ghost: for our faith is limited to these three persons, and therefore excludeth all other things whatsoeuer, in regard that they are as much inferiour and subordinate vnto these three persons, as the creature is vnto the Creator. And therefore *Basilides* and others of his likenesse, must first haue lost all beleefe of the blessed Trinity, beefore they could giue admittance vnto this plurality of Gods. The like may be said of the Arrians and Sabellians, who denyed the three persons in vnity of essence and trinity of persons. Hence it ariseth, that neither the Diuell nor any other creature whatsoeuer can be worshipped by a Christian, vnlesse hee first abandon the faith which he hath of the blessed Trinity. So that it is no wonder if the Diuell doth first exact this of Christians in his Synagogue, for if hee should doe otherwise, hee could haue no colour to passe further. Whereupon wee may obserue, that there can scarce an heresie bee found, if a man search narrowly vnto the same, which hath retained the full and intire beleefe of the Trinity. This we see daily practized by the Sabellians of our time, who misconceiue of the distinction of persons, and haue opened a gap to the Trinitarians of this age, to mock and make a ieast of the blessed Trinity, as if it were a Chimera, or a conceite framed and feined in the braine of man. In like manner it followeth of necessity, that they must renounce their Baptisme also, which is administred in the name of the blessed

Trinity

August. lib. 10. de ciuitat. & lib. 20. contra Faust. Manich. cap. 22.

Sanctes doth treat of the blessed Trinity in his Atheismes.

Hippol. orat. de Antichrist.

Trinity. S. *Hippolytus* a very ancient father and Martyr made no difficulty to grant, that the Diuell should at the end of the world visibly appeare to Christians, and should tell them, I will that thou deny thy Baptisme: for he is of opinion that Antichrist shall bee a Diuell, cloathed with the semblance of an humane body, although there be not many that adhere to this opinion, because S. *Paul* doth plainly affirme, that hee shall bee a true man, and shall at last be put to death by the power of Christ Iesus. Howsoeuer it be, he saith, positiuely that the Diuel shal propose these words vnto the Christians, *Nego Creatorem cœli & terræ, nego adorationem à me Deo præstari solitam, nego Baptisma, tibi adhæresco, in te credo.* Another reason why the Diuell would haue vs deny our Baptisme is, because by baptisme our soules are affianced and wedded to Christ Iesus, and by it wee receiue the ring of faith from him, and therefore by accepting of this, we doe expresly renounce the Diuell and all his workes. There are also certaine Exorcismes vsed against Satan in Baptisme, and therefore hee had rather that men should deny their Baptisme then any other Sacrament, nay, hee hath for a long time had his Baptisme also, euer imitating and aping God Almighty. *Tertullian* doth well witnesse this, *Hic quoque (inquit) studium diaboli recognoscimus res Dei æmulantis cum & ipse baptismum in suis exercet:* whence hee concludeth, that many in his time did by experience find it, that the Diuels did for this cause exceedingly haunt fountaines and pooles.

2. Thess. 2

Tertull. lib. de Baptism.

THE

THE THIRD ANNOTATION.

Whether the wicked Spirit doth cause the names to bee changed which were giuen in Baptisme.

M*Vtato vero nomine,&c. aliudque commentitium,&c.* There are two things to bee considered of in this point, for the better instruction of Parents: The first is to cause such names to bee giuen vnto their children, which may put them in minde to make head against the Diuell: the second is to prouide for them Godfathers and Godmothers of honest report and conuersation. For since the Diuell is not contented to make men renounce their Baptisme, but will haue them also to renounce their Godfathers and Godmothers, and are desirous to change the name which is giuen them in Baptisme, it is an euident signe that these things are very contrary vnto him. And this is certainely true, for if wee marke, the auncient fathers of the Iewes did giue vnto children their names vpon the day of their circumcision, as appeareth in the Gospell by the circumcision of Christ and S. *Iohn Baptist*: so that then they were wholy deliuered from the bondage of Satan, and were inrolled in the band, and were to fight vnder the banner of the true God, that they might hence foreward manfully combat against his aduersary the Diuell. As therefore souldiers when they are receiued vnder the banner and pay of an Emperour or Captaine, doe presently cause their names to bee registred, that they may be alwaies ready to march when they shall be commanded thereunto, so that in the Monarchie of Roome, *Nomen dare*, did signifie all that which hath bin now said: in like manner in this Sacrament, men doe giue names vnto children, that they may alwaies remember, what they haue propmised, and vnder what banner

Luc.1.2.

banner they ought to march. And this was a custome amongst the very Gentiles, as S. *Ierome* hath well noted, who gouerned themselues morally well according to the law and light of nature, and did not impose idle or friuolous names vpon their children, but rather made choise of certaine names appellatiues, that betokened some vertue, vnto which they would appropriate and dedicate their children, and to admonish them to liue conformeable vnto the signification of their names. Thus wee finde many who haue beene called by these names *Victor*, *Castus*, *Commodus*, *Pius*, *Probus*, and amongst the Greekes *Sophronius*, *Eusebius*, *Theophilus*. But the fathers of the old Testament obserued another custome: for although many were called by names which signified good manners, as the word *Micah*, which signifieth humilitie, yet for the most part they added vnto their names the appellation of God, as in *Heliseus*, *Samuel*, *Abdias*, *Zacharias*, *Esayas*: (and this is a generall obseruation to bee noted in Angels, who are called by the names of *Michael*, *Gabrail*, *Raphael*) or at the least, they reteined the name of some holy man, that their childrē might imitate his vertues. And therefore those that were present at the circumcision of S. *Iohn Baptist*, did wonder why they would call him *Iohn*, since that there was neuer any man of that ancient and illustrious family who was so called. Which very wel declareth, that they did more religiously retaine the names of their good auncestors, then they did the heritage which was left vnto them. Heereupon S. *Chrysostome* did admonish the people not to vse any superfluous thing in Baptisme, but to looke well vnto this rule, to giue no names vnto their children but the names of Saints: and for the children, that they should retaine this name, and not suffer it to bee changed for any other vpon what occasion soeuer. They must doe as *Ioseph* did, who notwithstanding that *Pharaoh* had changed his name after the Ægyptian manner, would yet keepe him

Hieron. prolog. in lib. 1. comment. in Micheam.

Chrysost. homil. 12. in 1. ad Corinth.

Genes. 45.

him

him still vnto his first name as appeareth when he said, *Ego sum Ioseph frater vester*. And the Scripture it selfe doth euer call him by the name of *Ioseph*, and passeth ouer that prophane appellation which *Pharaoh* imposed vpon him: the same did *Daniel* and his three companions, for although *Nabuchodonosor* had called *Daniel* by the Chaldean name of *Balthasar*, and the other three by the names of *Sidrac*, *Misac*, and *Abednago*, yet when *Daniel* writeth his booke he euer saith, *Ego Daniel:* as also the three children being in the furnace cryed out, *Benedicite Anania, Asaria, Misael Domino*, neither did they acknowledge any other names, but these that were giuen vnto them in Iudea. S. *Chrysostome* giueth the reason heereof. These kinde of names, saith hee, were giuen to children, to put them in minde to imitate holy men whose names they carryed: for if they doe not imitate such and such a Saint, it is an assured truth (as hee said else where) that the prayers and merits of this Saint shall not bee auaileable vnto them for their saluation. From whence this conclusion may be drawne, that it is not lawfull to giue the names of sinfull men vnto children, although they haue beene famous in their generations, or haue been our progenitours and ancestours, because such impositions can serue for nothing, but for spurrs in their sides to prick them on to imitate their pride and wicked conuersation. How worthy then of reprehension are those fathers and mothers, who disdaine the name of Saints, and had rather giue their children the names of Infidels and Idolaters, who are now frying in flames of hell. And it is to be doubted, that if our Lord had specified the name of the rich man in the Gospell, they would rather haue taken it and called their children by the same, then haue giuen the name of *Lazarus* vnto them: but hee would not mention his name for many waighty reasons, and amongst the rest this may serue for one. It is therefore cleere that this is a meere trick and deuise of Satan, because hee abhorreth

Daniel. 3.

the

the name giuen in Baptisme, and taken (as the vsual custome of Christians is) from Saints, who vpon this occasion are the readier to aide vs, and to beare a particular fauour vnto vs. The Germanes are obserued to haue for a long tyme retained a barbarous fashion in two things especially: first in eating Bacon without seething it, and feeding vpon horse flesh: the second in giuing Scythian names vnto their children when they were baptised: yet at last vpon better instructions they redressed and mended these faults. It is therefore expedient to chuse honest people for Godfathers and Godmothers, which is an auncient custome in the Church, and practised euer since the time of Pope *Thelesphorus*, who was but 100. yeeres after the death and passion of Christ Iesus. For in regard that faith in Baptisme is not infused into the childe to operate, but onely to purifie the soule, it behoooueth him to haue a Godfather to instruct him in the workes of faith, and to protest in his behalfe that he shall beleeue in Christ Iesus, and shall be one of his Church; and this is to be done although the childe be dumbe and deafe, as S. *Ierome* hath it. And further, it is to bring him to receiue the Sacrament of Confirmation, where the child, who hath bin baptised, commeth now to ratifie the promise made by his Godfather and Godmother for him at his baptisme, and by a consequent hee commeth to receiue new grace, that hee may bee strengthened to resist all the assaults and temptations of the Diuell. Hence it commeth that because in these dayes this Sacrament is so vniuersally neglected, the Diuell doth deceiue so many people, and maketh them with ease to renounce their baptisme, which they haue not yet confirmed: for hee doth no more but make them say, I am not tyed to that which my Godfathers and Godmothers haue promised for me. And therefore Saint *Cyprian* doth not wonder that *Nouatus* had abandoned his faith promised in baptisme, because, saith hee, hee did not ratifie the same by the

Genebrard. in Chronolog.

Hieron. in Epist. ad Galat.

Euseb. lib. hist. Eccles. Cyprian. lib. Epi.

the Sacrament of confirmation. Hereupon ought the Pastors of the Church, and fathers and mothers also to be vigilant in this particular, lest it should happen both to the one and to the other as chanced vnto *Hely* and his children, vnto whom *Anna*, and little *Samuel* were directly opposite in their courses. And concerning alteration of names, *Magdalene* did affirme that all did change their names in the Synagogues, to the end that they might not be discouered by those who perchance might call them into question for the same.

THE FOVRTH ANNOTATION.

Whether the Diuell exacteth any homage or tribute.

V*estimentorum vestrorum fragmentum, &c.* The Diuell hath no need of any thing we haue in this world, except the faith and grace of God which is infused into vs: yet because, as wee haue formerly alleaged out of S. *Augustine*, he is greatly delighted that men should doe him homage as to a God, hee willeth these poore hood-winkt wretches to present vnto him in signe of their acknowledgment some thing or other, as for example a peece of their garment. Hee exacteth this from these poore people, who haue nothing dearer vnto them amongst their earthly fortunes, then is their garment. And therfore God in the old Law doth strictly forbid, that any one shuld take a poore mans clothes for a pawne: and if he should take them, hee commandeth that they be rendred vnto him againe before Sunset, otherwise he threatneth to take vengeance on such a person. Thus wee see this accursed beast getteth them to offer vnto him the best of what they haue: for of all the goods of fortune, he desireth the garment: of all the gifts of nature, he craueth mens children; and of all the endowments of grace and spirituall blessings, he longeth

Deuteron.

3. Reg. 18. eth after faith and Baptisme. He also doth somtimes desire the blood of men, as appeareth by the Priests of *Baal*, who when they would pray that fire might descend from heauen, they cut and slashe their flesh with Launces. But because most men did abhorre and hold this mangling of themselues in detestation, he did from thence forward content himselfe with mens goods, such
3. Reg. 18. as are their garments; and it may be he desireth by this kind of tribute to be acknowledged for a King. For it was the custome of the Iewes, when they would make or proclaime any one King, to put off their vpper garments, and to vse them for the seruice of this King, by putting them vnder his feet for him to tread on: as wee
4. Reg. 9. Matth. 21. see in the history of *Iehu*, and in the relation of Christ Iesus his being receiued after a triumphant manner into Ierusalem vpon Palme-sunday. To these poore and blinded wretches we may fitly apply the Greeke prouerbe, which in Latine runneth thus: *Veste circumfers ignem*. For their garment is an externall signe, that they are for euer chained vnto that eternall fire. And that
Erasm. in Chiliad. 1. may well agree vnto them which is commonly said, *Vestis virum facit*. To the same purpose is that which *Tertullian* said, *Diabolus tunc se regnare putat, quando sanctos à religione Dei deturbat*.

THE FIFTH ANNOTATION.

Whether the Diuell doth marke Witches.

Signum seu stigma cuilibet vestrum, &c. This point alone is able to conuince those, who conceit that these things are meerely dreames. For experience doth
Tertul. lib. 2. aduersus Iudæos ca probat. natiuitat. Christi. demonstratiuely proue, that this kind of marke which they haue in their bodies is leprous, and deuoid of all sense; in so much (as we haue tried with a needle or a pinne) that if a man doth secretly and finely

thrust

thrust vp a pinne into the same, they feele it no more then if they were direct lepers. But there must good heed be taken that they do not perceiue you, for if they doe, they wil make shew they feele the same when they doe not; but howsoeuer, you shall be sure that you shal draw no blood from those marked parts. And this manner of Satan is very ancient, although it hath receiued diuers changes according to the diuersity of times. *Tertullian* saith, that the Diuels custome is to marke those that bee his, in imitation of God, who doth inwardly marke vs in Baptisme, by a stampe or character, that doth adheare and cleaue vnto our soules, as both S. *Paul* and S. *Iohn* do witnesse: And againe, he doth externally marke vs by the Chrisome and signe of the Crosse. Thus doth Satan stampe in the soules of his seruants the marke of sinne, and not content with this, hee now addeth an outward badge, although it may be very possible, that the Diuell in former ages did not vse to marke his with the like stampes as now hee setteth vpon them. For (as *Tertullian* saith) it is the Diuels property to excogitate new deuices euery day: and it is cleere in Scripture, that the Diuell laboureth and aspireth as much as in him lieth, to set his badge vpon those that are his. Saint *Iohn* foresheweth, that at the end of the world there shall be a certaine kind of people, who shall beare vpon them the signe and character of the beast: which is litterally to bee vnderstood, as the text it selfe doth sufficiently declare; for hee saith, that by this marke wee shall haue accesse vnto those wicked men, which carry the same either in their front or in their hand. And although there were no other proofe but this, yet may it sufficiently euince vnto vs, that this and the like texts are thus litterally to bee expounded, which S. *Hippolytus* doth very well obserue and foreshew in these very words, where he speaketh of the Diuell that should take vpon him a phantasticall and imaginary body. *Adducet (inquit) eos ad adorandum ipsum*

Tertul. lib. de coron. mili. & de Baptismo.

Ephes. 1. 4.

Tertul. lib. de veland. Virg.

Apocal. 14.

Hippol. Orat. de consummat. mundi.

ac sibi obtemperantes sigillo suo notabit. So that a man would thinke that these poore mis-led Sorcerers and Witches had read this Oration of so glorious a Martyr, so aptly doe their depositions agree with his predictions.

THE SIXTH ANNOTATION.

Whether Magicians make a Circle, or no?

S*Vper circulo quod diuinitatis symbolum est, &c.* The circular figure is the most remote and distant from the figure of the Crosse that can be. The Crosse must of necessity haue foure corners, wheras this hath none at all. The Diuell vseth those markes that are most different and opposite from the signe of our Redemption and his ruine: and if any of his doe vse the same (as *Nazianzene* writeth of *Iulian* the Apostate) hee presently leaueth them as soone as they haue made the signe of the Crosse. Whereunto many later Histories doe agree, which report that diuerse who came vnto the assemblies of Witches, when as they had once made the signe of the Crosse, they were left alone in the field. The same also happened (as it is more at large amplified in the inditement made against the Witches at Auignon) vnto a young man, who by his father was carried to the Synagogue where they were to meete: but when hee saw what abominable villanies they did, hee was much affrighted, and making the signe of the Crosse he spake these words, *Iesu what is the meaning of this?* Whereupon they all vanished away, and the young man remained all alone, and the next day hee came home to the village where he dwelt, which was distant from the Synagogue (as they call it) aboue three leagues, and accused his father for leading of him thither, and euer since those of that Village haue called him

Nazianzen. Orat.4.cont. Iulian.Apost.

him in their language *Masquillon*, that is to say, a little Witch: and this boy remained in the prison belonging to the pallace of Auignon, at the time that the said execution was done, where he was detained for the discouery of the like practises. *Epiphanius hæres.* 30. doth report, that a young Magician did fly throw the aire, and iustled against a Christian woman who was washing her selfe in a bath, but shee had no sooner signed her selfe with the Crosse, but she repelled him farre enough from her: And therefore Satan doth cause all Crosses to bee defaced where he commeth, and teacheth his Disciples to vse other markes very different, and (if a man may say it) contrary vnto the signe of the Crosse, as is plaine in the characters of Magicians, which *Agrippa* a great fauourer of the sect of the Beast did vnhappily publish vnto the world. We may further call to mind (for the Diuell vnder one externall thing doth hatch and couer a thousand impieties) what *Iulian* the Apostate did conceiue hereof, who was a man exceedingly addicted vnto Diuels. He made this interpretation, that when Crosses were enclosed in a Circle, it signified that the religion of Christ Iesus was to bee depressed and abolished, and that not long after such a signe this should be put in execution. Wee also see that the roaring Lion when hee goeth about to deuoure his prey, doth with his taile expresse a circle, out of which the poore beast that is inuironed with the same, dareth not in any sort to stirre, such is the feare that hee conceiueth of his aduersarie. So that we may well apply this short sentence of *Peter* vnto the Diuell: *Circuit quærens quem deuoret.* Thus doe these poore and ignorant wretches stand in awe of the Diuell, fearing that since they haue sworne fealty vnto him, hee would breake their necks, if they should back-slide from the same, as appeareth by their owne confessions: for they haue voluntarily slaued themselues vnto this cruell Tyrant, and therefore doe, as it is written, *Qui facit peccatū seruus est peccati, à quo*

Nazian. Orat. in Iulian Apostat.

1. Pet. 5.

II. Pet. II.

John 5.
2 Cor.3.

quis superatus est eius & seruus est: as on the contrary it is said vnto those that are religiously giuen, *Si manseritis in sermone meo, verè liberi eritis, & vbi spiritus domini ibi libertas.*

THE SEVENTH ANNOTATION.

Whether Witches doe vse their staffe and oyntment that they may be transported and carried in the ayre?

Aben Ezra in Leuit.
Leuit. 19.
Sanct. Pag. in Thesaur.
Apoc. 2.

A*Dminiculo baculi, quodā nefandissimo vnguento, &c.* That Sorcerers haue for a long time vsed staues, it appeareth by that which *Aben Ezra* hath written vpon *Leuiticus:* where it is prohibited to doe any act appertaining or belonging vnto this diabolicall art. And hee expresseth by what meanes this was practised, and saith, (as *Sanctes Pagninus* hath translated his words) *Non facietis experimenta per figuras, per baculos, per opera, per motus, per dies & per horas.* In which he seemeth to haue touched the principall points contained in this Sentence and Inditement against Sorcerers. For touching figures, we see they vse the Circle, and for workes, they commit wicked prankes vpon the dead, especially vpon young children, as wee will shew hereafter: for motion, their bodies are hurried from one place vnto another: for daies and houres, they obserue Thursday after midnight, at which time they are onely thus transported, as they all agree and affirme: And the reason hereof may be because the Diuell is desirous to haue the first fruits, and to be acknowledged in the first part of the weeke: For the Turkes celebrate the Friday, the Iewes the Saturday, as the Christians doe the Sunday: But the Diuell hath instituted his Sabbath before them all, that hee may haue the first adoration. This is that arrogancy of Satan, which is spoken of in the Reuelation, blessed are they that haue not knowne

Apoc. 2.

nor

nor tried *Altitudinem Sathanæ.* Last of all, touching the staffe which this Hebrew Doctor doth mention, we see it by experience, that the Sorcerers of our times vse staues, bestriding them, and putting them betwixt their legs. Neither was this opinion of so great and learned a *Rabbi* without the ground and witnesse of the holy Scripture, as *Arias Montanus* hath well obserued. For mention hereof is made in *Osea*, where it is said, *Populus meus in ligno suo interrogauit, & baculus eius annunciauit ei.* And it may bee that the Diuell did inuent this custome to counterfait *Moyses*, who vsed a staffe or a rod in the working of his great miracles: and mention is also made of *Aarons* rod that budded, and miraculously brought forth fruit. As for the oyntment wherewithall they annoint their staues and bodies, it is certaine that the Diuel the better to abuse these people, and to cloake and couer his owne malice doth make a compound of sundry idle and vneffectuall ingredients, as of hearbes, rootes, and the like: for the diuell knoweth full well, that this medley is not a whit powerfull to transport their bodies thorow the ayre from one place to another: and experience it selfe doth also sufficiently auow the same. So that he doth this to couer his malicious ends, and his aime is leuelled at no other marke then to commit murthers, and imbrue their hands in sheading of blood, as doth cleerely appeare by the depositions of all Sorcerers, who doe concurre and agree vpon this point, that at the first it sufficeth, if they can borrow oyntment of their neighbours, but when they are at the assembly, the Diuell doth declare vnto them that they are to haue oyntment of their owne, and that it cannot be effectuall and for their purpose, vnlesse they get the grease of young children that haue been strangled by them. It is then vndoubtedly true that all these hearbes and flowers are nothing else but *Parerga*, that is to say, things that serue for no vse but to set a glosse and colour vpon that, which is their principall and pri-

Osea 4. Arias Montan. in Os.

mary intention: as when a Painter draweth some lines or florishes about the border of a perfect portrature. And these are the goodly workes which *Aben Ezra* doth in more obscure tearmes mention. *Helias* the Leuite reporteth, that *Lilith*, that is to say, a woman that wanders by night, vsed secretly to steale into the bed-chambers of those that are newly deliuered, to kill young children, that were not aboue eight daies old. He also saith that the Therasins, whereof the Scripture maketh mention, could not be made without murther. Saint *Ierome* writeth that Witches cast abroad their charmes by touching of dead bodies. *Attingunt (inquit) malefici corpora mortuorum*: and *Tertullian* doth inlarge himselfe in tearmes more perspicuous for our purpose, saying: *Pluribus notum est dæmoniorum quoque opera, & immaturas & atroces effici mortes, quas incursibus deputant*. And a little before: *Per vim (inquit) & iniuriam sæuus & immaturus finis extorsit*: where he saith, that the Diuell doth bring to passe all these goodly deuises of his, by the meanes of those who haue vowed themselues vnto his seruice. And therefore S. *Augustine* wondreth with himselfe, and asketh a reason why God should permit that such massacres should bee committed vpon poore innocent children, yea and vpon those who haue receiued the character of his Baptisme: whereunto he answereth, that this proceedeth from the iudgement of God, which is hidden and remoued from our knowledge, and if there were no other thing but the tribute which wee owe vnto death thorow originall sinne, it would sufficiently conclude that God doth permit this according to all equity. Neither is this so new a thing vnto vs, since by diuine permission so many young children were slaine in Ægypt by *Pharaoh*, and in Iudea by *Herod*, vnto which these two Tyrants were incited by the instigations of the Diuell. We are further to obserue what *Apuleius* writeth touching this argument (who was a part of his owne history) by seeing

Helias in Thisby.

See Lyran. Genes. 31. Hieron. lib. 1. comment. in Dan ad cap. 2. Tertul. lib. de anima. f. 3. 79.

August. lib. 20. de Ciuit.

Apuleius lib. de Asino aureo. cap. 19.

seeing a young woman that was a Witch playing of her prankes before him: whereupon he was accused to bee a Sorcerer, and because those that were contaminated with this diuellish art were then put to death without mercy, he was faine to make two Apologies, thereby to purge himselfe of these crimes before the gouernours of Africke. There are some that conceiue his history to bee meerely fabulous: but as himselfe reporteth of a great Orator, who when hee saw that *Apuleius* would by no meanes credit, that a man might bee carried thorow the ayre, or transformed into an Owle, tooke him vp short and told him; Friend, you talke like a young man that hath as yet made no experience of things, which are so full of secresie and importance. And he further reciteth that afterward he had experience of the truth of the same. But that which giueth reputation and authority vnto his history is, that S. *Augustine* doth oftentimes alleage him, and doth not brand him with any hard opinion of lightnesse or fiction. This *Apuleius* doth declare, that on a certaine euening by the assistance of a chambermaid, hee was brought about midnight to behold the mistrisse of the house, wherunto he was guided, annointing of her selfe with a certaine vnguent which she had within a pot, and when she had made an end of besmearing her selfe shee was changed into an Owle, and began to flie out of the house. He also doth relate what the ingredients of this vnguent were, to wit, certaine aromaticall hearbes, and some parts of dead bodies that had beene buried and were digged vp againe for that purpose: that all was boyled together in a great brason Caldron in Well water together with the milke of a Cow, the hony of mountaines, and other stuffe of the like nature, vsing certaine magicall words ouer the whole compound. And this we found also verified by the Witches that were condemned by the aboue cited sentence, who confessed that they did boyle dead bodies, whom they came and

Apul. Apolog. 1. & 2.

August. de Ciuit. Dei.

digged vp by night, and with the greaſe of their kidneies and certaine other hearbes they made a certaine oyntment which they did vſe. From hence it did ariſe that the Romās of *Apuleius* his time did puniſh witches with death, becauſe they did violate the graues of the dead, to pilfer from thence the bodies of thoſe which lay there interred, which is not onely repugnant to the law of nature, but vnto the law of nations, called, *Ius gentium*. For if thoſe who forced open Sepulchres, that they might from thence ſteale the iewels and rings which were buried with the dead corps, were without mercy put to death as ſacrilegious perſons; how much more ſeuerely ought they to bee puniſhed, who ſteale away the bodies themſelues? Which *Apuleius* alſo witneſſeth, relating that it was then the cuſtome to hier certaine men to watch dead courſes, for feare leaſt the Witches ſhould come to gnaw and diſmember them: adding that himſelfe one euening being ſet to watch a Courſe that lay in a certaine Hall, there came a Weeſell to gnaw the ſaid Courſe, but this being diſcouered by him, the Weeſell ran out at the hole thorow which it entred. So that it is authentically true, that the Diuell hath anciently practiſed this villany, for ſeeing that himſelfe cānot diſcharge his ful malice vpon mā, whom he capitally hateth, he leaueth it to be executed by thoſe that are his members: and it giueth ſome ſatisfaction vnto his ſanguinary nature, that he may wreake his anger vpon the dead. And therefore hee is often called in the Reuelation the red Dragon, to expreſſe how furious, outragious, and blood-thirſty he is, being as Chriſt Ieſus himſelfe ſaith, a murtherer from the beginning. And as God is called by the Grecians φιλάνθρωπος, that is to ſay, a louer of men; ſo by a contrary the Diuell is ſtiled μισάνθρωπος, that is to ſay, a man-hater.

THE

THE EIGHTH ANNOTATION.

Whether Witches goe in the ayre?

PEr *aëra ad locum constitutum, &c.* Some do doubt whether the Deuill can make a humane body to goe in the ayre, or no. But this doubtfulnesse of theirs doth argue a defect and maime in their knowledge, not vnderstanding aright the nature and property of Spirits: nay they are conuinced to be ignorant of the Scriptures themselues, for a Spirit is of a more excellent and noble composition then any body whatsoeuer, and therefore he hath a power in his nature to mooue according as himselfe will. It is certaine that man is sheltred particularly vnder the safegarde and protection of Gods prouidence, yet doth not this hinder, but that God may sometimes suffer this to be done, as it is cleere by Christ Iesus himselfe, who was carried by the Deuill vnto a desert, from thence vnto a pinacle of the Temple, and thence vnto a mountaine. If the Deuill did this to Christ, how much more shall hee be able to effect the same, whē miserable men do quitte the seruice of God, to adore the Deuill? The Deuill also in the wildernesse of Ægypt did bring before *Pharaoh* and the people many great Serpents: for S. *Augustine* and after him S. *Thomas* do agree and conclude, that they were true Serpents. We are also to call vnto remembrance that, which we haue before alleaged out of *Apuleius*, and which he saith that hee beheld with his owne eyes: and wee are to obserue the points which we haue handled in the sixth Chapter of this booke. For why should any man conceite strangely of this point, since *Simon Magus* himselfe was carried in the ayre by Diuels? and least any might apprehend that this was meerely fancied and not really done, the History saith that he brake his necke, being forsaken (by the com-

mandement

Clemens lib. recogn.
Hipp orat. de Antichrist. Thessalon.
Polid. lib. 9.
Hist. Aug. Guli. naugiac.

mandement of God and his good Angels) by the Deuils who were about him for his supportation. Semblable hereunto is that which Saint *Hippolytus* reporteth, saying: that Antichrist shall cause himselfe to bee carried in the ayre by Deuils: whereof there is some probability in the Scriptures. And to descend vnto more moderne Authors, certaine Chroniclers and Historiographers do report, that *Berengarius* (who was a great Sorcerer) was at Rome at night, and yet the very same night he was found reading of a Lecture at Tours in Touraine: whereunto may bee added that which wee haue noted in the sixth Annotation of the yong man, who leaped in the aire after a woman.

THE NINTH ANNOTATION.

Whether Witches doe eate, drinke, and dance in their Synagogue.

Gal. 5.

Exod. 34.

Hierony. lib. 3. commen. in Epist. ad Ephes. ca. 4.

S*Altationes, compotationes, comessationes, &c.* The workes of Satan or of the flesh are as Saint *Paul* saith, gluttony, drunkennes, and whoredome, and this was the people of Israels case when they danced before their calfe, as our Sorcerers do before their Deuill: for it is said of them; *comederunt & biberunt, & surrexerunt ludere, id est, fornicari,* euen so the Deuill doth make his seruants leape and dance, and afterward he causeth them to banquet and make merry, and at last as we shall see, to commit fornication and all vncleannesse, And this is Saint *Ieroms* obseruation, when hee writeth these very words: *Nam & barbara quædam nomina eorum esse dicuntur, vt sæpe confessi sunt hi, quos verè vulgus maleficos vocat: & incantationes, & preces, & colores varij & diuersa vel metallorum vel ciborum, ad quæ inuocati assistere dæmones, & infelices animas capere memorantur.* Now whereas S. *Ierome* saith that the Deuils do agree

vpon

vpon a set place to receiue certaine victuals which are promised vnto them, this is to be vnderstood of the dead bodies, which the Witches do dedicate and set before them in a place that shall be designed for that purpose: where they cause them to be sodd and afterward eaten by the whole assembly after an abhominable kind of Anthropophagy: and in all likelie-hood this is done to shake the Article of the Resurrection. For as *Pliny* doth atheistically argue, how can those bodies rise againe in their owne substance, although God put his finger thereunto, when as now the flesh is eaten by others, and is changed into the substance of those who haue deuoured the same. Besides, by this barbarous and brutish manner of feeding, he maketh them to transgresse the very law of nature, and so indeede maketh them like vnto beasts, so that when Saint *Ierome* writeth that the Deuils are very seruiceable vnto those, that will promise vnto him such kind of victuals, it is not to bee conceiued that they do eate any thing, for they are Spirits, but ẏ they induce & perswade others to eate of these diabolicall viands, because they know the impiety and wickednes of such an execrable diet: for it is directly against the first commandement which God gaue vnto man after the flood, to re-establish the law of nature, which by Giants and other wicked people had been much violated and prophaned. I giue you leaue (saith he) to eate of all liuing creatures vpon the face of the earth, but I forbid you to spill the blood of man; Genes.9.
that is, to eate and deuoure mans flesh. For in this passage of Genesis, as the text it selfe declareth it, there was no question or mention of murther, but onely touching the diuersity and vse of meates. So that by this text, Anthropophagy, or eating of mans flesh is expresly forbidden, and therefore the Deuill hath brought vp the practise thereof amongst his people, because it is a thing against humanity and reason: and this is the cause why hee gathereth them together, and inciteth

them

them to those abominable banquets and meriments. Touching other victuals and refreshments which hee causeth them to take, although in the eating of them they please and giue contentment vnto their tast, yet when these poore wretches returne vnto their owne homes, they are then as much or more hungry then they were before. Conformable hereunto is the obseruation of Saint *Thomas*, who saith, that although all naturall bodies in respect of motion and quality are vnder the command of Spirits, yet can they not change the substances of them, of which God is the sole creator, but are onely powerfull to make an alteration or change in the accidents. And therefore the Deuill cannot make a stone bread: so that we may hence conclude, that this is out of the compasse of his naturall power, and that such meates are so onely in apparancy, being clothed with certaine qualities of bread, wine, or flesh: & these qualities are but of short continuance, for as Saint *Thomas* saith, the workes of the Deuill cannot be permanent, because they haue not the prop and ground worke of true substances. So that this was it, that shewed Christ Iesus to be the true God, because he had not onely caused fiue thousand to eate, but had also fed and filled them for a long time after. Thus the bread that was baked in the ashes and eaten by *Helias*, was framed by the fingar of God, because in the strength thereof he walked 40. dayes and forty nights. The same may be said of the Manna in the desert, which did fill and satisfie those that did eate of the same, as it is said, *Pane cæli saturauit eos*. Therefore it is a property peculiar vnto God alone to giue corporall foode and sustenance vnto men, either by the meanes of his creatures, or by some other extraordinary power. *Iacta* (said *Dauid*) *super Dominum curam tuam, & ipse te enutriet; & aperis tu (domine) manum tuam, & imples omne animal benedictione*. This being altogether hid from these miserable creatures, they goe a whoring after Satan

1.Reg.19.

Psal.54.

tan in the time of their necessitie, and imagine that it is in his power to keepe them from hunger or from any other want, wherewith they are pinched, by giuing vnto them victuals or mony according to his promise: from which we may also draw this conclusion with S. *Thomas*: that when these kind of people are changed into cats, wolfes, or any of the like resemblances, (as Witches haue deposed, and Saint *Augustine* doth largely make mention of the same, as of a truth in his time beyond exception, and as *Apuleius Vincentius* in his history, and *Ephordiensis* do all witnesse) we are not to conceiue that the true substance of the man or of the woman is changed into the nature of these beasts, (for this doth surmount the power of the Deuill) but that the Deuill doth couer and cloth their bodies with a cloud of ayre, hauing the resemblance of such a beast. For as he sometimes seemeth to bee a perfect man, because he hath taken such an airy forme vpon him, so doth it also appeare vnto those that behold these Witches, and vnto themselues also that they are perfect beasts, although in truth it bee otherwise: and thereupon S. *Thomas* doth thus conclude. *Illæ transmutationes corporalium rerum quæ non possunt virtute naturæ fieri, nullo modo operatione dæmonum secundum rei veritatem perfici possunt. sicut quod corpus humanum mutetur in corpus bestiale, &c.* And afterward hee commeth to describe the meanes how this is done, in apparancy and shew. *Cum dæmon possit formare corpus ex aëre, cuiuscunque formæ & figuræ vt illud assumens in eo visibiliter appareat: potest eadem ratione circumponere cuiuscunq; rei corporeæ quamcunque formam corpoream, vt in eius specie videatur.* And this is farther prooued by the sentence taken out of S. *Augustine* in the 18. booke of the Citty of God. It may also very well be, that the Deuill may imprint into their fantasies such kind of shapes, and then they will apprehend them as though they were true and reall formes: the experience whereof we are taught

P.p.q.114. art.4.

taught by those that are frantick, who thinke they see Toads, Serpents and Dragons flying and crawling vp and downe their chambers where they lye, neither can any one perswade the contrary vnto them, because these shapes are as properly inherent in the common sense as in the phantasie it selfe, whether they are sent by transmission from the eies. Neither ought wee to thinke that *Nabuchodonosor* was substantially changed into a beast, although that this happened vnto him by the power and finger of God, but that hee was rather depriued for a tyme of his vnderstanding, thereby to chastise and humble him for his transgressions, and was afterward by speciall grace re-setled in his former senses. And the text affirmeth not that his substance was changed, but his heart, which himselfe doth afterward interpret, when he saith, *Sensus meus reuersus est ad me.* Whereupon S. *Ierome* saith, *Quando dicit sensum sibi fuisse redditum, ostendit se formam non amisisse, sed mentem.* As therefore a man whose senses are taken from him, doth not care if he cohabite with beasts, and feed amongst them, the same was *Nabuchodonosors* case vntill God had compassion of him, at what time hee was reclaimed and reduced vnto himselfe, and craued pardon of Almighty God. Touching *Lots* wife, shee was indeed changed into a pillar of salt, but it was either after her death, or vpon the very instant of the same, and her body in succession of tyme was turned into the mould from whence it was taken. Thus we see the Diuels disabilitie in changing the substance or shape of man, although he may counterfaite and couer the same with his shewes and apparances. Of this nature shall the myracles of Antichrist be, which shall be lying signes, framed to all kinds of deception by the industriousnes and arte of Diuels. Thus when S. *Augustine* reciteth the history of the Hostesses of Italy, who vsed to giue a certaine kinde of broth vnto their guestes of their owne making, which when they had once eaten, they were pre-

Hieron. in Dan.

presently changed into Horses, Mules, or Asses, and were made to carry all burthens and loads which they pleased to put vpon them, till they came to a certaine place; wee must not thinke that these men lost the vse of their naturall reason, because by vertue thereof they saw and conceiued themselues to bee beasts according to their bodily shapes, and being come vnto the said place they returned vnto their former estate. Saint *Augustine* saith not that these things are fables, but that they may either bee so indeed, or else may seeme to bee what they are not, by charmes and collusions. And concludeth, that where it is so indeed, wee are not to thinke that the substance of the man is turned into the substance of the beast, but that it is onely thus in externall appearance by the working of the Diuell, *Nec sane (inquit) Dæmones naturas creant, si aliquid tale faciunt de qualibus factis ista vertitur quæstio: sed specie tenus, quæ à vero Deo sunt creata commutant, vt videantur esse quod non sunt.* And speaking of *Apuleius*, whom he reporteth to haue beene turned into an asse, hee saith, that either *Apuleius* did counterfaite and deuise such a thing, or did set it downe in writing as it really happened. *Iste (inquit) aut indicauit aut finxit.* And for the burthens which he carryed, it was (said hee) the Diuell who did beare and vndergoe them for him.

THE TENTH ANNOTATION.

Whether witches worship the Diuel in the forme of a Goate?

Coluistis & adorastis in formam & speciem fœdissimi & nigerrimi hirci, &c. That the Diuell is ambitious of nothing more then to bee worshipped as a God, wee haue formerly at large declared, and concerning the visible forme in which hee doth appeare, wee haue likewise shewed out of S. *Augustine*, that it is not

permitted

permitted vnto him to inuest himselfe with what forme he will or naturally can take vpon him, but hee is limited vnto such semblances as God is pleased to permit vnto him: and therefore saith S. *Augustine*, there is no question but he would haue taken a goodlier and more specious resemblance vpon him, then the forme of the Serpent was, if God would haue suffered him so to doe: but God would not haue it so. When hee comes to bee adored, he appeareth not in a humane forme, but as the Witches themselues haue deposed, as soone as they are agreed of the time that he is to mount vpon the altar (which is some rock or great stone in the fields) there to bee worshipped by them, hee instantly turneth himselfe into the forme of a great black Goate, although in all other occasions hee vseth to appeare in the shape of a man: for God will not suffer him thus to abuse the nature of man, because Christ Iesus his onely Sonne is a true man, and worshipped as God and man both together: for the Hypostaticall vnion of both natures is so indissoluble and so fast linked one to the other, that there is but one essence or person that ariseth from both natures. Againe, if the Diuell had presented himselfe in an humane forme, our first parents might haue conceited him to haue beene the Messias, who was already reuealed and fore promised to *Adam*, as Saint *Paul* expresseth it. Hence it is that God will not suffer him to assume the forme of the Sonne of God when hee goeth about to bee worshipped, but onely of a beast, or of some such monstrous and il-fauoured shapes, which are one halfe of them beasts, and the other addition of a different forme vnto it, as are *Centaures* and other such prodigious resemblances, which were indeed nothing else but Diuels: and many times they appeare, as *Pliny* saith of sea monsters, with a long taile of a Serpent, by which exorbitant parts and so vnusuall in the course of nature, they are knowen to be true monsters. And this is S. *Iohns* meaning when in the Reuelation hee doth so often

Genes. 2.
Ephes. 5.
Apoc. 3.

often ingeminate, that men shall come and worship the Beast: by which a man may probably gesse that hee meaneth Satan changing himselfe into a beast: for wee need not to make inquiry after a mysticall sense of such places as these, when literally a man may interpret the Scripture. Touching the forme of the beast, which hee ordenarliy assumeth vnto himselfe, it is a thing not to bee controuerted that hee presenteth himselfe in the forme of a Goate. And heere we are to note, that there are three or foure passages in the Scripture which haue a great resemblance and affinity with this point. The first is in the 17. of Leuiticus, where it is said, *Nequaquam vltra immolabunt hostias suas dæmonibus.* The second and third passage is in the 30. and 34. of *Esay. Pilosi saltabunt ibi.* In which places the Hebrew word *Sehir* signifieth three seuerall things; first a Goate, secondly something that is hairie, as *Esau* was for his hairynesse surnamed *Sehir*, and the mountaines vnto which hee vsed to resort were called, *Montes Sehir:* thirdly, it signifieth the Diuell, and thus doth S. *Ierome* render the word in the 17. chap. of Leuiticus: the like also doth the author of the Chaldean translation. Touching the two first significations, it appeareth that the one hath a dependance vpon the other, because a Goat is the most shaggie beast of al other creatures: but why the Diuel should be called by the name of Goate, or of a beast that is shaggie, *Rabby Quimhi*, the best interpreter of Hebrew words amongst the Iewes, rendereth this reason, because hee appeareth in the shaggie forme of a Goate to those that put their confidence in him. This is the obseruation of S. *Thomas* 12. q. 102. *art*.3. And Doctor *Lyranus* vpon the 12. of Exod. and 1. Reg. 30. Hence it is that the Chaldean interpreter and S. *Ierome* haue by this word Goate, meant and interpreted the Diuell, and thus is hee called by the Witches themselues, as is euinced out of their owne depositions. So that it is no new thing that the Diuell doth

Leuit.17.

Esa.13.34.

Versio. Cada.

Rabbi Quimhi in lib. radit.

shew himselfe in the forme of a Goate to those that haue slaued themselues vnto him, and doe him homage and seruice. *Sanctes Pagninus* following the same signification vpon the place of the 30. and 34. of *Esay*, where the text saith, that the *Sebirms* shall leape and daunce in the wildernesse, doth thus interpret the same. The Diuels shall daunce there. And this also is verified by the witnesse of Witches, who affirme that this goatish Diuell doth leape and daunce amongst them in their night assemblies in the deserts. Moreouer, it is very remarkable that the Septuagint Interpreters haue rendered this Hebrew word of the 17. of Leuit. by the Greeke word, ματαίοις, that is to say, fooles: and the Italians borrowing that word from the Grecians, doe call those that are ridiculous and impertinent in their behauiour, *Matos*, that is to say, fooles. And the truth is, men doe now in the countrey of Prouince call such Spirits fooles, or mad-capps, because they play many fond prankes, as laughing, leaping, dauncing and whisteling: and in this respect haue the Septuagints trãslated the word ματαίοις. To this purpose is the saying of S. *Thomas*, who affirmeth that the Diuels doe shew many light and carelesse behauiours, as laughing, leaping & whisteling which are but veniall sinnes in men, but the Diuels vse these kind of gestures thereby to familiarize themselues with men, and in conclusion to intice them into his nets by these semblances of merriment. Thus S. *Athanasius* maketh mention of Diuels that sung songs. In prophane histories wee find that the two most auncient Oracles, the one called *Hammonium*, which commeth from the word *Ham*, or as wee pronounce it *Cham*: the other called *Dodonaeum*, which commeth from the word *Dodonum*, of whom mention is made in the tenth of Genesis amongst the grand-children of *Noah*, the first of them was in the forme of a Goate, and the second in the shape of a Ramme with great hornes. So that it is no nouelty to affirme that the Diuell doth cause

[Margin notes: Esa.13.34. S.Pagnin. — Septuagint. interpret. — S.Thom.1.2. q.86.art.4.ad 3. — Athanas.in vita Anthon. — Genes.10.]

cauſe himſelfe to be adored in the forme of a Goat. And to deſcend to our more moderne relations, *Alphonſus de Caſtro* doth report that in the countrey of Biſcay they haue found it to bee certaine, that diuers women and ſome men haue aſſembled themſelues together in a Mountaine, where a black Goate did viſibly preſent himſelfe before them, whom they all worſhipped. In this late hiſtory of the Magician *Gaufridy*, *Belzebub* repining at the too abundant mercy of God, doth reprehend the Magicians for their adoring of a Goate.

Alphonſ. de Caſtro. aduerſ. Hæreſ. lib. 1. cap. 15.

THE ELEVENTH ANNOTATION.

Whether there be Incubi and Succubi?

VOs *viri cum ſuccubis, vos mulieres cum incubis fornicati eſtis, &c.* From hence wee may learne the reaſon why the Diuel appeareth in the forme of a Goate, becauſe hee is the moſt ranke and the moſt luſtfull of all other creatures whatſoeuer, neither doth hee euer obſerue ſet times for his hot luxurious nature, as all other beaſts vſe to doe. The Diuell doth aſſemble his people in a place deſigned for ſuch a purpoſe, and there maketh them to commit vncleanneſſe, and himſelfe is the firſt and forwardeſt to practiſe the like abominations, and appeareth vnto women in the ſhape of a man, and vnto men in the faſhion of a woman, by which meanes hee induceth them to defile themſelues with thoſe diueliſh and execrable copulations with him; not that hee receiueth any delectation or pleaſure from the ſame, but as S. *Thomas* ſaith, (giuing the reaſon why S. *Auguſtine* did affirme, that the Diuell tooke more delight in Idolatry and fornication, then in any other ſinne whatſoeuer) hee therefore is delighted with them both, becauſe by the firſt he vſurpeth vpon the glory of God, which is his firſt and principall intention: and ſecondly

Auguſt. in Leuit.
S. Thom. 1. 2. q. 73. art. ad. 2.

condly, he keepeth both men and women in his clawes with more security, by fastning them vnto him through the sinne of lust; for by reason of the strong and vehement delectation which it carryeth with it, hee maketh them to sticke close vnto him, so that when they fall into the same, they will bee hardly able to recouer themselues againe. Hee also maketh them to loose the vse of their reason, so that they haue no more command and soueraignty of themselues, then the very beastes haue: especially when they are once enured to these sensuall delights which are so vehement, that *Tertullian* was of opinion, that as the body of an Infant is ingendred from a portion of corporeall substance, so is the soule also begotten from a part of his soule that doth beget: for (saith he) wee see that in the act of generation, the soule, as if it were diuided into portions, hath not the power to produce any act of reason. And heereupon it groweth, that the Diuell is so much taken with this filthy and vncleane sensuality, as appeareth by the reasons which we haue alleaged. Neither are we to question whether such a thing may bee practised by the helpe and working of the Diuell, since it is out of all controuersy, that he doth and may take (when he is not in the act of adoration) any externall forme, that he pleaseth to inuest himselfe withall, especially amongst those who haue abandoned themselues vnto him, and haue done him fealty and homage. And although there were no other proofe then that two of the most famous Doctors, the one amongst the fathers, the other amongst the Schoolemen, that is to say, S. *Augustine* and S. *Thomas* doe concurre and agree vpon this point, and doe expresly auerre, that it were impudence to deny the cleerenesse of this truth, yet is this confirmation enough to create a beleefe in men, that it is a certaine and vndoubted verity. And heereupon it is, why the Turkes do not thinke it strange which we haue amongst the Articles of our Creed, that a Virgin should bee con-

Tertull. de anima.

August. lib. 15. de ciuit. cap. 88 Thom. p. q. 51. art. 3. ad 6.

conceiued by the holy Ghost, because they thinke that this may bee easily done vnto all Virgins, since they are assured by experience, that bee there Virgins neuer so closely restrained and kept from the company of men, yet are they many times found to bee with childe: and this is the cunning and practise of the Diuell, *Qui surripit ac demum infundit semen.* Moreouer this is shadowed out vnto vs by the auncient Histories and Poets, who doe frequently mention, that their Gods came downe from heauen to commit folly and vncleannesse with their fairest women, and had oftentimes yssue by them. The like doth *Apuleius* report of his times: and these Gods (as they tearmed them) are nothing else but Diuels, as it is written, *Omnes Dij gentium Dæmonia.* To conclude this and the precedent Annotation, I should thus remember these kinde of people, that God doth permit the Diuell to appeare vnto them in the forme of a Goate, thereby to put them in minde, that they are to assure themselues they shall bee placed amongst the Goates in that great and last day of iudgement, because they haue leagued and combined themselues with Goates in this world, and haue committed execrable idolatry vnto them, as if they had beene Gods. Wee will onely adde, that the greatest part of the auncient Greeke and Latine Poets are cleare of opinion, that Diuels doe desire and practise to haue carnall knowledge with women: yea S. *Ierome* himselfe vseth these words. *Dæmones quibusdam amoribus seruiunt, &c.* And *Iustin Martyr* saith that this is not peculiar to women alone, but is common vnto men also, whereby he doth plainly expresse himselfe, that Deuils doe vary sexes: which is also the opinion of S. *Augustine.* For although they, that did labour to interpret and accommodate the sixth chapter of Genesis to this particular, are worthily reproued by him, because the precedent and following passages doe declare, that the mention which is there made, is of men, and not of

Angels: as S. *Augustine* well sheweth, yet doth hee not disapproue the opinion of the ancients touching this carnall commixtion, but on the contrary hee affirmeth, that it is an impudency to deny it. *Iustin* the Historian in his 11. Booke relateth, that *Olympias* mother vnto *Alexander* the great, did freely confesse vnto her husband, that *Alexander* was no sonne of his, but was begotten by a serpent, with whom she had carnall knowledge. And heereupon did her husband repudiate her as an adultresse, and euer after would *Alexander* stile himselfe the sonne of the Gods, and not of *Philip.* Hee also reporteth in his 15. Booke, that *Laodice* mother vnto *Seleucus* did affirme, that shee kept company with the God *Apollo* in her sleepe, who (as shee thought in her dreame) gaue a ring vnto her, and when she awoke in the morning, shee found the ring in her bed. But such kinde of women, are full of impiety, and God hath vtterly abandoned and giuen them vp vnto themselues.

FINIS.

Ad Authorem Epigramma.

ANgelicum nomen claris virtutibus æquas
Conueniunt rebus nomina sæpe suis,
Angelus vt Domini magna virtute Draconum
Turbam deuicit, corpora fœda necans.
Sortilegos tua sic vincit doctrina Michaël,
Quæ clarè illorum dogmata falsa probat.
Angelicæ laudi tua credito gloria par est,
Dæmonis astutiam fortis vterque fugat.

BAPTISTA BADERVS Parisiensis in eodem Parisiensi Senatu Patronus.

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